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HERE AND THERE IN THE GREEK NEW TESTAMENT....

With an introduction on

NEW TESTAMENT EXEGESIS

BY

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CASE WESTERN RESERVE UNIVERSITY

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PREFACE

THIS book is not a commentary, but offers itself as a supplement to the commentaries. Every student of the New Testament has general helps that shed an impartial, even if sometimes needless, light on every chapter. But in this age of books, when much of the reader's time is taken up in selecting what to read, it is but fair that the exegetical writer should select beforehand, and offer only what seems to him not found already in the necessarily common material of complete works. If he thinks that he has gained new light on various passages, let him be content to tell what has come to him here and there. Let him resolutely refrain from making a commentary. Otherwise what is really new and good in his work will be overlaid and hidden, or at least crowded and cramped, by what may be good but cannot be new. I have tried, in this little volume, to follow the advice now given.

A part of the book has been made by revising articles contributed to religious periodicals. Some of these articles have been changed so much as to almost prevent recognition; and I cannot suppose that my readers care enough for looking up my past work to wish for a full list of material previously published. I may say that No. I. is substantially from the Andover Review, that No. II. is partly from The Journal of Biblical Literature.

Not a few pages are taken, with changes, from the Bibliotheca Sacra.

In regard to the Introduction, I anticipate the criticism that it is not properly so called. If, however, it be found to have, as I hope it will, a value of its own, its lack of introductory and explanatory connection with what follows, will pass without much objection. It is not a treatise, nor even an essay, but simply a series of somewhat disconnected practical hints.

L. S. P.

Cleveland, O., June 1, 1897.

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INTRODUCTION

HINTS ON NEW TESTAMENT EXEGESIS

In thinking of the conditions of highest success in the exegesis of the New Testament, we naturally make three divisions: 1st, The personal qualifications of the exegete; 2nd, The principles of exegesis; 3rd, The helpful methods. These divisions will often cross each other, and may lead to some repetition, though from different points of view.

§ 1. PERSONAL QUALIFICATIONS.

1. I mention first an open mind. This does not mean that one should be indifferent towards the topics of the New Testament, or without settled Christian opinions. Such a state of religious emptiness is exegetical paralysis. But the open mind implies such a quiet holding in abeyance and balancing of personal opinions and habits, of traditional and current views, that one may come to the task of interpretation with something of the freshness that belongs to a new investigation. Such questions as, What doctrine does this passage support? What sort of

sermon will grow out of it? Is it in harmony with a certain other text? Is it quite worthy of the writer? must wait till the open-minded soul catches the simple meaning before it. There is also a natural open-mindedness distinct from the impartiality of set purpose. The successful exegete is different from the successful writer, the latter being intensely executive, while the former is intensely and broadly receptive; open to every form of thinking, and every manifestation of character. There is in him a complete, and minute, even though quiet, attentiveness. Every ripple in the stream of thought leaves its mark. This openness extends also to the tone and spirit, as well as to the intellectual contents of a passage. The open mind, in its most active state, is kindled by a passion for the truth.

2. A mind sensitive to language. This means more than the ability to understand the main drift of language, and analyze its phrases. A sensitive mind appreciates shades of meaning, and takes impressions which it may not be able logically to explain. With photographic conformity it catches the moods of writers, and feels the power of their style. This delicate language-sense may be illustrated by the sense of hearing. A dull ear can hear shouts and rumblings and martial music. It is correct so far as it goes; but it cannot hear whispers, and soft, sweet tones, and gliding musical transitions. Sensitiveness to language may be the gift of genius, or the fruit of long reading and literary study, and the exercise of literary taste. This faculty is imperative in conjectural textual

criticism, but is also needed in ordinary exegesis. The absence of it is seen in mechanical explanations, in servile subjection to grammars and to the statistics of word-counting.

3. Sympathy with the writer. The New Testament was written with a religious intent. To understand it fully we must have a religious spirit. We go with the writer and put ourselves in his place. This is not in conflict with the open mind, for with open mind we get as near as possible to the writer in order to catch his thought and feeling, which together make his meaning. It is plain that an irreligious and unchristian person could never have *written* a truthful life of Christ. See the account of Christianity in the Annals of Tacitus (XV.,44)and the Letters of Pliny (X.,96). The same coldness or antipathy would warp the mind of a *reader*. Indeed it is a literary axiom that a writer, to be appreciated, must have a large measure of sympathy. "Not to sympathize is not to understand." This need of religious sympathy is emphasized by the inspiration of the writers. The reader needs the same Spirit. Further, as the New Testament has several authors, this sympathy must be individualized. The matter-of-fact Mark, the mystical John, the warm-hearted Peter, and the profound enthusiast, Paul, cannot be read well, all with the same feeling. The ideal exegete will enter into the mental states, and even the moods of each one. Here is the dramatic interest of New Testament exposition. All this is applicable, of course, to the speeches as well as writings in the

New Testament. And when we think of the sayings of Him whose pen wrote not a word of the Bible, we see that close communion with Christ is needed for the best understanding of his words. The interpreter must have spiritual insight.

4. Genuine interest in ancient and oriental life. The best interpreter will not have to force himself into the environment of earliest Christian writing. He enjoys standing in the midst of the life of Palestine, marking the hills and brooks, the sea and river, the flat-roofed houses, the grass in the ovens, the women at the hand-mill, all the out-door living. He enjoys the reproduction of the in-door life of the family, and the inner life of the soul in thought, opinion, education, worship. He enjoys going beyond the oriental, and taking in the philosophy of the West, and the early contact of Christianity with Greek and Roman life and society. By this glad living in the past he can help himself to think the thoughts of the New Testament writers, look with their eyes, and feel with their hearts.

5. A faculty for history. New Testament truth rests on a historical foundation. Even the book of Revelation has an historical starting-point, and seems like veiled history all the way through. The history found in the other books is fragmentary. The ideal interpreter is a restorer; fitting the fragments to each other, and supplying the gaps from outside history, or intrinsic probability, as best he may. And when he cannot do these things, he knows it.

6. A logical power that is flexible and adaptive. If the New Testament were a collection of orations, like those of Demosthenes, or a continuous treatise, there would be full scope for formal logic and rhetoric. As it is, there is, perhaps, equal, but different, need of logic. The book to be expounded is made up largely of familiar conversations, off-hand speeches, and letters. The course of thought is often abruptly broken; diverse topics are packed together; the feelings press hard on the intellect; the graces of style are unknown or ignored. The well-trained logician finds the logic elusive, but it is there; only it requires mental nimbleness to follow and seize it. Rigidity will fail. There is danger, on the other hand, that different subjects that are brought together simply by rapid speech, or condensed report, be forced into an artificial logical connection.

7. A knowledge of human nature and quick perception of its springs of action. A mere book-worm cannot be a good expositor, because the New Testament is full of human life. Characters must be understood in order to understand their language. The ancients are not statues in a gallery of art. We see them, real and living, in ourselves and our neighbors. Yet our knowledge of human nature must be broad, so that we shall not attribute nineteenth century manners to the men and women of the Bible. This is about the same as to say that the exegete must have common sense.

8. Passing from qualities to acquisitions, and assuming a liberal training and a working knowledge of Ger-

man and French, I mention first a wide knowledge of literature. This knowledge must not be confined to one or two languages, or one period. It must include different kinds of literature, not excepting the dramatic; also the productions of various types of mind, the less cultivated as well as the most highly cultivated. The early periods should be familiar, as exhibiting the most original and racy writing, the later periods as illustrating literary dependence, as well as careful polish and willful affectation. By this wide reach of experience the exegete is kept out of the rut of current expression in his own tongue, and is led to facility of translation and of catching meanings without translation. He is at home in literature in general. I speak now of literary, rather than philological knowledge.

9. A good knowledge of the Greek classics. The New Testament Greek, be it ever so familiar, is too narrow a basis for its own study. Its sources are in the earlier literature. Its etymologies go back to this. Although there are nearly 900 words, or about one-sixth of all in the New Testament, that may be called late Greek, i. e., later than Aristotle, yet these are nearly all from roots found in the classics. Of words not borrowed from Hebrew (about sixty), and Latin (about thirty), only six or seven are not from classical roots. Now there is needed for a true familiarity with New Testament Greek, a sense of past usage, because the past usage, though modified, still lives. Also in language-exposition so much depends on suggestion and impression, that the student cannot

afford to be without the hints and suggestions that come from the history, the changes, and the possibilities of his principal words. He must be at home in all Greek, especially the Greek that lies back of his New Testament. He must have a Greek feeling and taste, and to this end must know a much larger body of writing than is found in the Testament—and writing of a different character. An early and thorough philological study of select portions of the classics is to be taken for granted. We cannot know Greek just as Luke and Paul did, but our classical knowledge helps us to come as near as we may, by a different path, to what was to them native speech. They could not have philology, and did not need it. We can have it, and do need it. There is a green, crude philology that is out of place in Bible study, but the ripe fruits of mature philological habits are invaluable. It is only belated philology that is untimely and useless.

10. Some knowledge of post-classical Greek, outside of the New Testament. While the classical Greek is indispensable, the post-classical has this peculiar advantage, that it includes the writers contemporary with the New Testament authors, and thus enlarges the scope of illustrative usage. Beginning with B.C. 322, the year of the death of Aristotle, we have, before Christ:

(1) The historian Polybius (B.C. 204-122). Though so much earlier than the New Testament, he uses more than 100 of its late Greek words, including a very few borrowed from the Latin (*μιλίων*, *κεντυρίων*).

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(2) Dionysius of Halicarnassus, historian and critic, who flourished 30 B. C.

(3) Diodorus Siculus, the historian who wrote 8 B.C.

After Christ we have:

(1) Plutarch, who wrote about A. D. 80. His "Lives" and his "Moralia," on account of their topics, illustrate the language of both the historical and didactic portions of the New Testament, and seem to stand nearer to it than the writings of any other secular writer. He uses about twice as many of the late New Testament words as Polybius.

(2) The "Thoughts" of the Emperor M. Aurelius Antoninus (A. D. 86-161) by their moral discussions are brought into close relation of verbal usage with the New Testament.

(3) The same may be said of the discourses of the Stoic philosopher, Epictetus, reported by his pupil Arrian. He taught about A. D. 90, in Nicopolis of Epirus.

11. Of post-classical, extra-Biblical authors there are two that have special claims. They were both of them Jews by race and religion, and contemporaries of the apostles. One of them, Philo of Alexandria, wrote about A. D. 40. He was the leader of the allegorical interpretation of the Old Testament—a method which was carried into the Christian church. Though a poor interpreter, he was a deep thinker, and devoted his life to the attempt to harmonize Jewish religion and Greek philosophy. His language, therefore, is often parallel with that of the New Testament, and sometimes bridges over the space between

the Septuagint and the New Testament. His works may almost be said to have been Christianized by the profound study of Christian scholars, through whose labors a second-hand Philo has become the common property of Christian students. The chief example of Philo's contribution to New Testament study is his use of λόγος.

The other Jew whose Greek illustrates the faith that he did not himself adopt, is the historian Josephus. He was born at Jerusalem A. D. 37 and died in Rome, where he lived and wrote after the destruction of his native city. Both Philo and Josephus made great use of the Septuagint, and thus are brought near to the evangelists and apostles, besides being their contemporaries.

12. It is too much to assume that all the body of Greek writing now referred to, from Homer to Plutarch, is so familiar as to be easy reading at sight. It must, however, be assumed as a condition of highest exegetical success that the Greek Testament itself is read with something of the ease with which we read a book in English. Does this suppose the work of exegesis to be already complete? By no means. It is ready to begin. When we hear a public speaker, we first understand what he says, and then, if necessary, ask him to explain what he means. Bishop Butler, and John Stuart Mill, Shakespeare, Milton and Lowell, and a host of other English writers require a reading knowledge of their language as a preparation for understanding even their difficulties. So a free reading knowledge of New Testament Greek is preliminary to exegesis. We must remove, as fully as

possible, the embarrassment of a foreign tongue. For example, it is no exegesis of Phil. ii. 6-8 to translate the passage in the ordinary meanings of the words. This is merely preliminary; and if one has to dig out half the words from the Lexicon, instead of recognizing them as already familiar, and being open at once to their suggestions, it is hardly preliminary—it is elementary. There can be a good exegesis from a good translation, for the right intellectual and spiritual force can work at second hand, but if the exegesis is to be worth anything as coming from Greek, it must come from a Greek that is familiar.

13. A good knowledge of the Septuagint. In itself this Old Testament version has points of interest. It is unique in ancient Greek literature as being a translation. It abounds in new words, about one-seventh of its entire vocabulary being not found earlier. It abounds in Hebrew idioms, yet it is genuine Greek. There are marked instances of deviation from Hebrew idiom, and evidences of the moulding power of the Greek sense of beauty. Its relation to the New Testament gives it a value belonging to no other Greek book. (1) It greatly enlarges verbal usage for New Testament work. E. g. *ἀνδρίζω*, *ἐπίσκοπος*, *ἐκκλησία*, *λυτρόω*, and even *ζηλωτής*. (2) It, in fact, created important parts of the New Testament vocabulary. E. g. *ἀγάπη*, *ἄγγελος*, *διάβολος*, and *κύριος* for Jehovah. (3) It expanded and deepened the meaning of many old words, and prepared them for New Testament service. E. g. *εἰρήνη*, *χάρις*, *πίστις*, *ζωή*, *ἅγιος*, *ἁμαρτωλός*, *λόγος*. One-quarter of the New Testament vocabulary is absent

from the Septuagint, and yet all the most important ethical and religious words are found in both.

14. A knowledge of Hebrew. The value of this requires no argument. It helps the New Testament student both directly and indirectly—directly by explaining the Hebraisms, e. g. *ὁ κριτὴς τῆς ἀδικίας* (Luke xviii. 6), *τροπὴς ἀποσκίασμα* (Jas. i. 17), *τέκνα φωτός* (Eph. v. 9); indirectly by fixing the meaning of the words of the Septuagint. The New Testament is, at various points, anchored to the Septuagint, and the Septuagint to the Hebrew, by its being a translation. Still further, that more indefinite but decisive influence of the Old Testament on the New which lies in the spirit and tone of the former, is made more clear and helpful by reading the Old Testament in its own tongue.

15. Some knowledge of Syriac. The peculiar value of this comes from the fact that the common speech of Palestine in the time of Christ was Aramaic, or ancient Jewish Syriac, akin to the Hebrew, but not Hebrew, though sometimes so called. Greek and Aramaic were used side by side, both in speaking and writing. There is some reason to think that there was once an Aramaic Gospel, now lost. The Old Syriac version of the Gospels, a manuscript of which was discovered in the convent of St. Katharine, Mt. Sinai, in 1892, was made not far from A.D. 150, and if earlier than the Old Latin, as is probable, is the earliest known version. It was made while Greek and Aramaic were both spoken in Palestine, and would naturally embody some Aramaic traditional meanings and

verbal suggestions of peculiar force. A half-century later we find a version of the whole New Testament, called the Peshitto, the authorized version of the early Syrian churches. Still further, about the same time, i. e., in the third century A. D., was made a version of the entire Old Testament, and made from the Hebrew. We have therefore a fruitful field of collateral study, recommended by its early place, its close connection with the vernacular of Palestine, and its extent over both Testaments.

16. Familiarity with the Latin versions. Foremost is the Old Latin, or the collection of Old Latin versions, dated in the second century A. D., which were revised by Jerome in the fourth century into the present Vulgate of the Roman Catholic church. The value of all very early versions is twofold, (1) in being made while the original language was vernacular, (2) in being open to the influence of tradition.

17. Some acquaintance with extra-canonical Christian and Jewish writings near New Testament times. These throw a side-light on both the language and thought of the earliest Christian writers. One of the latest-discovered examples is the "Book of the Secrets of Enoch" (Oxford, 1896). In the same class are the various "Apocalypses" and the "Didache" and the long known Epistle of Barnabas.

18. Some acquaintance with the early Greek Fathers. Their writings are not authoritative; Greek usage had changed somewhat when they wrote; their opinions colored their interpretations; but Greek was their native

tongue, and, as we who speak the English of to-day ought to understand older English better than foreigners, so ought the Greek Fathers to know older Greek better than we. We may learn something even from the changes in their Greek. It is well to look down, as well as up, the stream of usage and idiom. Of the Greek Fathers the most helpful, no doubt, is Origen, of the third century, but we need not despise those earlier, as Clement of Rome and Clement of Alexandria, and even the anonymous Clementine Homilies, falsely ascribed to the former.

19. A knowledge of the principles of textual criticism. It is not necessary that the exegete should be an expert in questions of text. The Text of Tischendorf, or of Westcott and Hort, may be taken as correct, and in case of difference an ordinary scholar can hardly hope to remove the doubt, and may safely follow either authority, but neither blindly. Clear-sightedness is needed in every direction. An intelligent following of the textual critic's discussions may lead to the true interpretation; for questions of interpretation are used by him in determining the text. See, for example, Westcott and Hort's discussion of Luke ii. 14 (N.T. II. App. p. 32 f.) It is not the exegesis of the critic alone that comes in, but that of the early readers, quoters and transcribers. In purely conjectural emendation, if a reverent prejudice ever sees fit to allow it, the exegete will have at least equal rights and responsibilities with the textual critic.

20. Familiarity with the Higher, or analytic, Criticism. The value of this Criticism to the interpreter does

not depend on the acceptance of its provisional results, so far as composite authorship is concerned, but on the minuteness and thoroughness of its investigations; historical, literary, philological and theological. When Matthew Arnold says that the Gospel of John contains partly the words of Jesus, and partly the words of an unknown "theological lecturer," we may welcome his discrimination and insight,—and draw our own conclusions. The same may be said of a much more careful and profound thinker, Dr. Wendt, author of "The Teaching of Jesus." The Old Testament has been the greatest field, thus far, for this Criticism, but the Acts has attracted the genius of Spitta ("Apostelgeschichte, ihre Quellen"), and Revelation Vischer and others. The differences and disconnections that may seem to one critic the proof of different authors, may seem to another the work of one author at different periods of life or development, or in different circumstances, or under different inspiration, or in different moods, or in possession of new material; but the differences themselves, whatever be their value to the literary dissector, are greatly important to the interpreter. In every real difference he finds a new point of light.

21. Must, then, one be a Meyer, or a Lightfoot, before he attempt to explain a book that, without explanation, is already plain enough to bring joy and salvation to the humblest mind? I hope that this Introduction will not be thought to answer in the affirmative. Great genius, or deep spiritual insight, or the acuteness of common

sense may be a substitute for many scholarly qualifications. But it is well to have an ideal. All that has now been mentioned is contributory to the best exegesis. The best exegete will cultivate these qualifications, not to mention others, if he has them, and the best students of the New Testament, in seeking help, will follow such an exegete if they can find him.

§ 2. PRINCIPLES.

1. The New Testament is *literature*, in the widest sense; is bound by its laws, and entitled to all its liberties. It is not literature in the narrower sense of being written for the ends of literary art. It is not a law-book, nor collection of technical rules. It is not an ecclesiastical book, for ceremonial use. It is a book for general reading, and written for a practical religious purpose. It is, therefore, to be interpreted on common-sense literary principles. While it is above other books, it is yet one among books—above them in scope, but like them in structure. The fact that it is a special organ of Divine revelation does not prevent its being a thoroughly human book. Questions of logic, style, origin of expressions, authorities for facts, stimulus to composition, evidence of revision, and all other literary, critical, and philological questions are as legitimate as in a book not illuminated by Divine light.

2. It is a book of the times and for the times. The times leave their mark on the mental habits, knowledge, tastes, and language of the writer, and on his views of life. Not only his single words, but his phrases and

whole conceptions are to be interpreted in the light of his training and surroundings. This does not mean that he cannot be in advance of his times, but that his writing must grow out of the times, however far they may reach above and beyond them.

3. Every New Testament writer, in every sentence that he wrote, had a meaning. We may not be able to find the meaning of every passage, but, if the text be genuine, the meaning is certainly there. This principle works in two opposite ways. It leads to the correction of the text, if correction is needed, for the text is not genuine if it has no meaning. On the other hand, it leads to earnest and manifold efforts to discover the meaning of the text as it stands.

4. The meaning is not always clear in details, even to the writer, not logically sharply defined. E. g. the expression, to be "in Christ," was probably as incapable of explicit definition to the writer as to many subsequent readers. So where feeling is chiefly concerned, the intellectual framework of the passage may be very indefinite. It requires exegetical wisdom to stop where the writer stops, and suppress the inclination to define and develop his thought.

5. We must not suppose that the writer is absorbed in *words*, and that if he changes his words he necessarily means something different. The adoption of certain words in earnest thought and rapid writing or speech, depends on causes too subtle to allow of mechanical classification long after the writing is done. A glance of the

eye on some word already written, the recollection of some word used in similar connection, the flow of the sentence, or ease of pronunciation, and innumerable other slight influences may bring a word to the tongue or pen. This is true of all times and grades of literary production, but is especially true of New Testament language, which is characterized by simplicity, and lacks the intense *word-consciousness* of modern literature, and of the most cultivated ancient literature.

6. The Holy Spirit inspired and guided the writers, but did not destroy nor veil their personal peculiarities; nor was it necessary that He should remove their personal ignorance, especially if it was shared by their immediate readers.

7. Exegesis is not philological analysis, or development. Greek etymology is a fascinating study, and is sometimes directly, perhaps always indirectly, helpful to exegesis. It may, also, be harmful by leading the mind away from simple usage and practical first impressions. E. g. *συνείδησις* can be understood to mean "conscience" without answering the several questions about how its etymology leads to that meaning; *κόσμος* in its prevailing use in the New Testament has slight dependence on the use in Homer.

8. Exegesis is not philosophical development. It may lead to the deepest problems of philosophy, as in the doctrines of Creation, Providence, and Regeneration, and in the narratives of miracles and Christian experience; it may be philosophical where the writing which it inter-

prets is such; it is greatly assisted by sound philosophy, but in itself it is quite distinct from the philosophical development of the text.

9. Exegesis is not even the same as the logical development of its text. We may infer much and well from a particular truth, e. g. from the certainty of death, but such inferences, however true and useful, are not exegesis.

10. Exegesis, or the bringing out of the meaning, is the re-statement of a writer's meaning in language that may be clearer than his own, especially to readers of our time. It is a sort of translation; not a revision; above all, not an eradication of that all-pervading element which we call, by a name unknown to the New Testament, the supernatural.

11. Exegesis is either primary or secondary. The former asks: What does the author mean in the exact form of his thought, as conditioned by his knowledge, mental state, language, times and circumstances? The latter asks: What does he mean as translated into modern forms of thought, and what is the foundation-meaning, more general and lying deeper than the primary meaning? The primary is exegesis proper; the secondary is often of more present practical value. The latter must wholly conform to the former, though it goes deeper. It is not a mere inference from the former, but is the essence of it. The primary is not simply the literal as distinguished from the figurative; it is the immediate and obvious, as distinguished from the reflective and remote. Primary exegesis emphasizes the historical, temporary and local;

secondary the general, permanent and universal. E. g., when Paul writes, "Let the women keep silence in the churches" (1 Cor. xiv. 34), primary exegesis has little to do except to show the meaning of the word "churches," but the secondary looks for the foundation-meaning in the modest deportment of Christian women in every age and every land. The distinction must be guarded from abuse, lest the secondary subvert the primary.

12. The meaning of a passage is not to be limited to the understanding of those immediately addressed. The meaning may be intentionally veiled, as when Jesus said, "Destroy this temple and in three days I will raise it up," or it may be beyond the capacity of the hearers, as when Jesus foretold to his disciples his death and resurrection.

13. Language admits of an expansion of meaning to correspond to the progress of events. Thus the expression United States of America in 1789 meant the thirteen States on the Atlantic seaboard, but in 1897 the same expression means the forty-five States stretching across the continent. So in the New Testament "all the world" when the enrollment was described meant the Roman Empire, but in the command "Go ye into all the world" the phrase looks into the future and covers the world that is there found.

14. Meaning is made up of both thought and feeling. A man means not only what he says, but what he feels, and tries almost in vain to say. If a passage culminates in feeling, it cannot be understood by a cold analysis of its logic. E. g. Rom. ix. 3, "I could wish that I myself

were accursed from Christ," is to be taken literally, but not coolly. Its literal thought is almost consumed by the fire of its feeling.

15. The general drift of a passage is the supreme authority for meaning. Words, phrases, and clauses are organized under leading thoughts and words. Words are not inflexible and independent, like blocks of wood or stone. They are more like the buds and leaves and blossoms of a tree. A word standing by itself is but a fragment of meaning. It needs its phrase and sentence that it may enter into the general aim of the writing, and thus be more truly itself, in being part of one whole. A very simple illustration of this principle is found in the words of our Savior, "The good man out of his good treasure bringeth forth good things; and the evil man out of his evil treasure bringeth forth evil things" (Matt. xii. 35), where the context demands that by "good things" and "evil things" we understand good and evil words. The principle applies closely to πᾶς and πάντες.

16. Parallel usage is either (a) imperative or permissive and alternative, according as it is uniform or varying, fixed or growing. (b) It applies to single words or to phrases, as "Son of man," "Son of God," or to whole sentences, as, "He that hath ears to hear let him hear." (c) It is traditional or original, according as its material has come down from the past, or is coined by the writer. (d) It is topical or universal, i. e., confined to certain lines of thought, or unlimited. (e) It is literal or figurative, and in comparison of passages careful discrimina-

tion should be made between them. (f) It covers different parts of speech. A verb or adjective may be parallel with a noun. Thus λογομαχέω is to be compared with λογομαχία, both words being probably coined by Paul. (g) Usage admits of various *shades* of meaning without destroying the helpfulness of the parallel. (h) It may be confined to one author, or be common to the majority of writers on the same, or kindred, subject.

17. Usage varies in value according to time. Other things being equal, first in value, outside of the writer's own pages, is contemporary usage. Second is anterior usage, as being the cause of current use. Third is subsequent usage, as being the outgrowth of earlier use. First of all is, of course, the writer's own usage, if it is sufficiently extensive. But this may vary according to his topic, his state of mind, his various surroundings.

18. Words used but once by an author, and not found in contemporary or anterior use, must have their meaning settled either by etymology, or by probable origin apart from etymology, or by the demands of the immediate context, or by comparisons with similar general thoughts, or by the probable origin of the general thought, or by the subsequent development of the word, or by the earliest versions, or by all these combined. The word ἐπιούσιος in the Lord's Prayer is a striking example of the difficulty that may attend such a word.

19. Exegesis must not confine itself to the details and minutiæ of expression. It must go beyond words, phrases, sentences, and paragraphs, and consider the

whole work, discovering, if possible, the bearing of each part on the design of the whole. It must respect the unity of the work.

20. It must not be forgotten that the one aim of interpretation is to exhibit the *power* of a writing. It is significant that the meaning of a word is often called its *force*, according to the Latin phrase *vis verborum*. To say in other language what an author has said in his own is vain, or worse, unless by removing doubt or giving a new point of view, we reveal the power of what is written.

21. Microscopic exactness does not always discover the power of a passage. E. g., it has been pointed out with great care that the word κόσμος in John i. 10 is used in three different senses. So saith the exegetical microscope; but we must forget this, and turn away from it, in order to see the power of the passage, for the one word for "world" is identified throughout.

22. *First impressions* are of great value, because they represent the natural effect of the language on the original hearer; and much of the New Testament is either the record of words *spoken*, or epistles designed to be read aloud to the assembled Christians. Of course a modern interpreter, familiar with the Bible from childhood, cannot hope for absolutely first impressions. He can, however, get *fresh* impressions, as travelers can gain new views of old landscapes, and can mark the first impressions that he receives on taking up a passage after an interval, and after unconscious preparatory experience.

For these impressions, to be worth the most, must be on a mind prepared for them. If they are sought from the Greek, the reader must beforehand know Greek well enough to get first impressions intelligently from a cursory reading.

23. When a writer does not measure his words, his reader should not. There is such a thing as an overflow of passionate utterance that ought not to be termed exaggeration. It is the natural way of expressing intense feeling. E. g. Rom. ix. 3, already quoted. We may compare the exclamation of our Savior on the cross in citing Ps. xxii. 1.

24. The principle of consistency must have a liberal application in exegesis. As between different writers, the unity of the New Testament does not require that all should write alike. James and Paul need not write alike about works and faith. Also, in different parts of the same writer's work, there may be great diversities without inconsistency. Every New Testament writer is consistent with himself, but it is his whole self, from first to last, from early all the way to late, that we are to estimate.

25. Rhetorical figures are, in general, to be interpreted as in any other book, except that we cannot hold the New Testament to the high rhetorical standard of the classics. One of the greatest errors in exegesis is confounding literal and figurative language; nor is it always easy to avoid this. The deeper the subject, the harder it is to draw the line between literal and figurative expressions.

When Jesus says, "I go that I may awake him out of sleep" (John xi. 11), no one doubts his beautiful figurative meaning; but when he says (xiv. 2), "I go to prepare a place for you," we are put upon reflection as to whether his language is literal or not. So the language applied to Christian experience, to communion with God, to the nature of God, to the unity of Christ and the church, and to the second coming, suffers such a strain of expansion that we hardly know what literary designation it deserves. Indeed it is not always necessary to determine this. We may catch the truth and power of a passage without raising any literary question whatever.

26. There is a sort of figurative force in certain commands that represent ideal attainments rather than explicit and universal directions. Dr. Maudsley, in speaking of the *failure of Christian morality*, says: "Could there be a more unhappy spectacle than that of the poor wretch who should take its moral maxims in literal earnest, and make them the strict rules of his life? The plain effects of them are to make beggars and impostors by profusion of charity; to invite affronts by easy forgiveness of injuries; to render it the interest of no one either to befriend or to forbear injuring another, because of its rigid inculcation of the same loving attitude towards friend and enemy," etc.* This failure of Christian morality should rather be called the failure of unchristian exegesis. "Whosoever smiteth thee on thy right cheek, turn to him the other also." Matt. v. 39. This means

*"Body and Will," pp. 167, 168.

more than face and cheeks and non-resistance; it means the heroism and self-sacrifice of love. Cheek-turning is but a symbol of heart-yearning.

27. Similes in the New Testament are either formal or informal, i. e., expanded metaphor. Example of the former: "As the lightning cometh forth from the east, and is seen even unto the west, so shall be the coming of the Son of Man." Matt. xxiv. 27. Of the latter: "What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away." Jas. iv. 14. Similes are either argumentative, or purely illustrative. Paul in 1 Cor. xv. 35-38 makes the seed sown not merely illustrative, but suggestive of the analogy between God's work in vegetable nature and in man's body. Similes of pure illustration must not be mistaken for those of argument; and similes of either kind must be interpreted according to their main point, and not pressed for minute resemblances.

28. Parables may be regarded as extended similes, and require the same caution against overpressing the particulars of the comparison. There is special danger of this, because the parable has a certain narrative or pictorial interest of its own, and therefore demands certain details independent of the lesson taught. Parables include narratives wholly, or partly, fictitious. It is not very important to determine whether a parabolic story is imaginary or not. What difference would it make, if the Prodigal Son, or the Good Samaritan, should be proved, to a certainty, to be authentic narratives of fact in every

detail? The association of either with exact names and dates might interest some readers more, but the truths taught would be the same, and the imagination of the reader might impress the truths better than the details of the biographer.

29. "Inerrancy" is a term sometimes used for a useless accuracy, or an accuracy in unimportant particulars. This accuracy, as applied to the original, but unknown, and forever unattainable, autographs, has been maintained on the ground that if the least variation from fact exists, then there may be the greatest variations and the gravest errors; for "we cannot draw the line." This reasoning is logically fallacious, and contrary to common sense—the embodiment of exegetical pettiness. As well say that if a man misspells a word he cannot be trusted to tell the truth. The New Testament may not be "inerrant" according to the standard of modern historical science, but it is not *erroneous*. The cup may have flaws, but it holds the pure water of life. Every speaker, as Stephen, delivers his *truth* to his willing hearers, and his inaccuracies, if any, to his laborious critics. It is the prime business of the interpreter to exhibit that truth; his secondary duty to examine alleged inaccuracies, estimate their value, and assign them, if proved, to their place in the necessary limitations of the writer. He need not fear them, nor make much ado over them, always remembering that *we* may be mistaken as to matters of fact, and that our most positive conclusions may be set aside by the discoveries and the critical science of the next generation.

30. Primary exegesis avoids all conflict with modern science and philosophy, because it moves on a different plane. Secondary exegesis avoids it, because it conforms to modern conditions.

31. The quotations from the Old Testament should be received in the spirit in which they are made. E. g. Matthew applies the words, "Out of Egypt did I call my son" (Matt. ii. 15), to the infant Savior. We need not trouble ourselves to prove that the nation of Israel was a type of Christ, or that Matthew was "Rabbinical" in his methods. Filled with an ardor for Christ that would see him everywhere, he saw Christ in those words, and declared that the striking and beautiful fulfillment of them was not accidental, but Divinely intended; and we may now say that He who numbers the hairs of our heads, could certainly include these words among his purposes concerning Jesus.

32. There are two ways of harmonizing seeming discrepancies in New Testament narratives: (1) by using the statements as supplements, (2) by accepting them as equivalents. E. g., for Matthew's (xiii. 55) "Is not this the carpenter's son?" and Mark's (vi. 3) "Is not this the carpenter?" Tatian's Diatessaron, the earliest known Harmony, has "Is not this the carpenter, the son of the carpenter?"*—a very simple example of harmony by supplement. Further, when Matthew says "Kingdom of Heaven" and Luke says "Kingdom of God," in reporting

*"The Earliest Life of Christ" (T. and T. Clark), edited by J. Hamlyn Hills; p. 112.

the very same teachings, we may accept either phrase as true, and equivalent to the other, and can hardly imagine the two Evangelists disputing over which phrase actually passed our Lord's lips. The accounts of the agony in Gethsemane furnish examples of both methods. It is not always easy to determine which method of harmonizing is to be employed; nor is it always necessary to employ either. Harmony is not identity, and harmonization is not always harmony. The highest harmony is the concord of spirit and aim. The exegete is to unfold the thought found in each of all the seemingly parallel accounts, and he gains more light from the differences than from the resemblances.

33. Traditional interpretations of the New Testament derive legitimate value from the sifting of time. They are the wheat; the chaff has disappeared. On the other hand, they may by long habit of association become so identified with the text itself, as to forestall free study. As a rule, the longer the tradition, the greater its value; but a comparatively modern tradition has the advantage of being based on a more fully developed system of study, while the earliest, as of the Greek Fathers, is based on greater familiarity with the language, and closer affinity with primitive Christian life. Times of great religious activity, as the Reformation, may start traditions of interpretation that are worthy of the highest respect. In general, traditional, like the best contemporary, opinions should be respected, even before they are weighed, and adopted, or not, *after* they are weighed.

§ 3. METHODS.

1. The Golden Rule of exegesis is, Put yourself in his place, i. e., the place of the writer or speaker, and of the original reader or hearer Yet the mind of to-day must still be itself, while it stands in the place of the mind of the first century. The interpreter of the New Testament belongs both to the past and the present, just as an interpreter of a foreign language represents two countries. And as such an interpreter knows best his native tongue, so we must expect that the New Testament scholar will be most familiar with his own times, and will need to make special exertion to maintain his position in the past. He stands in the past to receive; in the present, to give forth what he has received. Of course there is a vast field of thought and life that is common to past and present, a field broad as human nature itself. This putting one's self in the past refers to the narrower field of the peculiarities of the past.

2. Make good use of the imagination. This is the simplest, though superficial, method of putting ourselves in another's place. Other things being equal, he will best interpret the language of our Savior in the Garden of Gethsemane, who has in his mind the fullest and most vivid picture of the scene. The imagination may be helped by reading the best books on the scenery and topography of Eastern lands. Even modern pictures are not to be despised. Personal visits will not supersede the imagination, and will fail unless they stimulate that

faculty. A view of the present may possibly blur the vision of the past.

3. More important than the imagination is sympathy. This has been already spoken of (§ 1. 3). It can be cultivated by biographical study of New Testament characters, so that we can carry a distinct impression of each one, and feel quickly the influence of events and persons upon each one. Even a certain dramatic sympathy is due to the evil characters, whose words form a part of the background of the New Testament—to Judas and Pilate and Simon Magus—as well as to Peter and John and Paul.

4. Prayer helps us to put ourselves in the place of the makers of the New Testament. I do not mean prayer without study, but prayer with study; not merely prayer for exegetical success in general, but prayer also about particular passages. Bring them into the Divine light. Pray for light on a dark text, somewhat as you pray for light on a dark path of practical duty, or for the success of a special enterprise, or for the welfare of a dear friend. Prayer brings light by communion with The Light in ways that cannot be analyzed. It is peculiarly helpful in gaining insight into spiritual truth, for it is itself within the sphere of that truth. Prayer opens our hearts to the Spirit that inspired the Scriptures. Prayer brings hope and cheerfulness in study, and rest to weariness from study.

5. Prepare for the study of a difficult passage by a systematic preliminary study of its words. This study

would include etymology, different periods of classical usage, use in the Septuagint, and in the different periods of late Greek, special emphasis being given to contemporary Greek, use in the New Testament itself, and in writing later than the New Testament and developed from it. All this to be preliminary, because if it be mixed up with the strictly exegetical work, there is danger that no room will be left for natural first impressions. It is when the words are as familiar as possible in themselves, with their various shades and alternatives of meaning, that we may expect them to show their adjustment to the connection, and to tell their own story clearly to the open mind.

6. In general, make careful study of the *great* words and phrases of the book; as ἀγάπη, πίστις, πνεῦμα, δικαιοσύνη, ζωὴ αἰώνιος; also the important ἀπαξλεγόμενα, as θεόπνευστος.

7. Study synonyms, as, βίος ζωή, ἀγαπάω φιλέω, and those prepositions that are sometimes interchangeable, remembering always the flexibility of words, the differences of writers, and the variety of usage in the same writer.

8. Look for *decisive* words and phrases, it being understood that some words are more adaptable, and dependent on connection, than others.

9. Sometimes use the side-light of another language in word-study. E. g., αἰώνιος is illustrated by its Latin analogue *aeternus*. It does not follow that the words, though analogous in origin, are identical in meaning, or have the same development, but the resemblance is no

accident, and the history of both words is the product of the same mental laws, and of similar circumstances. The usage of both is largely contemporaneous. The objections to the meaning of "everlasting," which have been brought against *αἰώνιος*, are equally applicable to *aeternus*, but are never seriously entertained.

10. In regard to the use of commentaries, wait till you feel your need of them. Do not begin the study of a passage by consulting them. Make them a servant rather than master. Do this although you may know that the commentator is wiser and more learned than you. Do it as the necessary means of preserving your power of independent work. Then after studying and investigating as much as you are able, take *definite questions*, if possible, to the commentary and make your own use of the answers. After your own conclusions are formed, or you have gone as far as you can independently, then test your work by the work of others, and make most of those commentaries that give reasons, and not merely conclusions.

11. Use lexicons more as repositories than as authorities. They are authorities for the reason that they are store-houses of classified usage. They are not mere glossaries. They are made from accepted texts, from concordances, and from commentaries, besides being in the line of long lexical succession. Their classifications, and meanings, and references are materials of study, and not judicial decisions, terminating study.

12. A thorough use of the Greek Concordance (Bru-

der's, or better, Moulton and Geden's, or The Englishman's, with citations in English, or Hastings', with references only) is fundamental in word-study. Yet this greatest of all outside means of study is worth little, if employed indiscriminately in piling up statistics of usage without regard to author, time, or subject. It is no substitute for separate word-study, but simply insures a view of all the matter to be studied. It is indispensable to original exegetical work. It breaks the yoke of bondage to lexicons, by admitting us to a real, though it may be humble, partnership in their work.

13. I shall not attempt to make up a book-list for the exegete, or to distinguish between those books that should be in his own library, and those that may require a short, or long, walk to reach them in the great libraries. A long list may be found in Professor Vincent's "Student's New Testament Handbook," and a more select list in Professor Thayer's "Books and their Use." Such lists are stimulating, unless they are so good and rich and full as to be paralyzing. The books that *must* lie on the writing table, or at close hand, are not many—Tischendorf's and Westcott and Hort's Texts, Liddell and Scott's and Thayer's Lexicons, a Greek concordance to the New Testament, a Septuagint, i. e., Swete's Old Testament in Greek, a concordance to the Septuagint (Hatch and Redpath's, now complete), a Hebrew Bible and Lexicon, an English Bible, Received and Revised, an English concordance, and Smith's Dictionary of the Bible. These, especially the last, will point the way to many others.

14. Passing to more general matters, I suggest the need of taking pains to break up routine and monotony. Read the passage that is under scrutiny in some foreign tongue other than the original. Better read a Choctaw Testament than keep on always in a familiar round of expression. Vary the methods of reading, now going over long passages rapidly, now slowly. Repeat a difficult passage to yourself aloud, as naturally as possible. Have passages read to you in various ways, remembering that the original writers depended mainly on hearers. Read even in various forms and sizes of type and page—anything to keep one out of a rut.

15. Learn to hold a difficult passage long in suspense, if need be; quietly waiting, at times almost forgetting, yet always keeping it where side-light from other study may fall on it, or new opportunities of direct study may solve the difficulty.

16. Read and enjoy the clear and easy passages, as stepping-stones to the more obscure; and not for stepping-stones only. Do not assume that there is nothing new to be seen in familiar texts.

17. Talk with others about your explanations; not merely with scholars, but with plain people. Either the attempt to unfold orally your thought will betray its weakness, or the excitement of interpretation face to face will give point and clearness. At any rate, one can brush away the dust that settles on too quiet solitary work.

18. Watch for favorable mental conditions. There are times when the mind is like a field-glass out of focus.

We cannot expect much then. There are moods favorable or unfavorable to clear views. Make account also of physical condition. Do not study any one passage to the point of lassitude. It may be a pleasant theory that "weak body well is changed for mind's redoubled force," but it is a very unpleasant fact that the body knows how to strike back, when the mind has wronged it.

19. Keep a list of the exegetical *problems*, e. g. 1 Cor. xi. 10, Gal. iii. 16, 20, and others, and look them over occasionally, but not too frequently, and see whether time, which means our use of time and our broadening experience, has undermined any of the difficulties.

20. Vary the points of view, in approaching a difficult passage, coming to it now as a logician, now as a poet, now as a historian, watching its response to such questions as, Is it cool or passionate? Is it dogmatic, or a meditative soliloquy? Vary the order of words, and see what the difference in meaning would be. Vary the degree and points of emphasis. Form exegetical *hypotheses*, and test them by reading, or listening to, the passage under study, and see whether they harmonize or jar. This applies especially, but not exclusively, to long passages, e. g. Christ's words about his second coming.

21. Use grammar more as a check than as a positive guide, remembering that grammar comes originally from the meaning and not the meaning from grammar. It will not do to infer that because a sentence can be put together in a certain way grammatically, therefore the meaning so elicited is respectable, or at least possible. It may not be either.

22. Try to cast off, for the nonce, your familiarity with the New Testament, and read, or hear, it as if for the first time. This is not easy; to do it perfectly is not possible; but something like it may be done by the help of the imagination. The missionary has an advantage here, in watching sympathetically the very entrance of the divine words into the minds of his converts. Every Christian parent has a similar opportunity with his young children. But without the help of social interest a mind of good literary training, in emptying itself of prejudice, in putting itself in the place of the past, can attain some of the joy and exhilaration of a new-found treasure. It can *almost* forget its knowledge and substitute discovery for memory.

23. Do not be over-anxious about the usefulness of what seems to be the meaning of a passage. The first thing is to find the *true* meaning; then the usefulness will take care of itself. The apparent sermon-producing power of a text is not always its genuine spiritual power. That is the practical aim of all good exegesis, and it comes only from the truth.

24. It is worth while to fill out by the imagination what is omitted in intentional brevity. E. g., we read in Acts xviii. 11 that Paul stayed at Corinth "a year and six months, teaching the word of God." Exegesis proper has nothing to do here, but the exegete who is filled with the spirit of his work, and is not satisfied with perfunctory explication of words, will kindle with enthusiasm at the thought of the daily life of the apostle during those eight-

een months, in the prime of his vigor and at one of the chief centers of ancient civilization. And though the interpreter, as such, is allowed no more than a passing reference to the eloquent silence of the historian, yet the habit of expanding in his own mind compressed outlines of narrative, as a microscopic picture is expanded by the magic lantern, is a noble help in interpreting all New Testament history.

25. Practice the exegesis of other authors with something of the carefulness employed on the New Testament. You will find that this is not the only book containing passages "hard to be understood"; and this fact tends to remove hard feelings, or fretfulness, in encountering obscure texts. Such study, also, gives a peculiarly valuable exegetical experience. It affords a much needed variety, breaks the monotony of style and subject, throws off any factitious solemnity, and returns the mental powers to their main task with fresh and broadened energy. Nor need this outside experience be confined to Greek and Latin. The earlier, and some of the later, English authors yield ample room. A month spent in the exegesis of Shakespeare is good preparation for a month on Paul. And if one wishes practice in Higher Criticism, Shakespeare offers a fine and harmless opportunity.

26. Be willing to accept a part, if you cannot have the whole. There is great virtue in exegetical entering-wedges. Secure every inch gained. Hold fast by every word that is settled. Look steadily in every hopeful direction of drift of thought. Work and watch and wait;

then watch and work again. Also be willing, so far as this is consistent with indomitable perseverance, to leave many things forever unexplained. This humble, but open-eyed, willingness to be left in the dark may be the forerunner of unexpected light.

DISCUSSIONS

I

A POINT OF GRAMMAR IN THE "GLORIA IN EXCELSIS"

Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκεία.
—PSALTER, Cod. A, Hymn xiv.

Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.
—LUKE ii. 14.

IT is unfortunate for English-speaking and English-singing people that there is a textual difficulty in the *Gloria in Excelsis*. It makes very little difference in Greek which of the two forms given above is used. It is a matter of only one letter, and a chorus of singers need not raise a nice question of syntax on that account. But in English it makes a difference, at least in respect to clearness, whether we say and sing, "On earth peace, good-will toward men," or, with the Revised Version, "On earth peace among men in whom he is well pleased."

There is no escape, however, from the evidence that *εὐδοκίας* is the true reading in Luke. A clear and full discussion of the text may be found in Westcott and Hort's New Testament, vol. ii., Appendix, pp. 52-56, Am. Ed. We find there, also, as subsidiary to the settlement of the text, certain points of interpretation which will be alluded to in the following discussion. The

learned editors consider the phrase *ἀνθρώποις εὐδοκίας* a Hebraism which would be literally translated "men of good pleasure." This is substantially the rendering of the Revised Version.

There are some objections to this construction.

1. There is the very serious objection that the meaning is not obvious. If *εὐδοκία* meant good-will as a moral quality, then "men of good-will," as the Rheims version has it, would be intelligible. But what does "men of good pleasure" mean? The meaning "men who are the objects of some one's good pleasure" certainly is not very natural.

2. The construction is foreign to Greek, which does not admit a "genitive of characteristic" with a personal noun, except as a predicate. Whether it is a Hebraism or not will be considered presently. It might possibly pass for a Latinism, but it goes even beyond the Latin, which does not allow this genitive without a modifying adjective—a difficulty overcome in the Vulgate by the phrase "*hominibus bonae voluntatis.*" The point is that *εὐδοκίας* combined with *ἀνθρώποις* is not genuine Greek.

3. It is not clear that the construction is a Hebraism, if it carries with it the meaning "men who are the objects of favor, or good pleasure." Cremer says (Lex., p. 215, Edin. Ed.) that if *εὐδοκίας* is the correct reading the phrase is to be explained like *τέκνα ὀργῆς*, and *υἱὸς βασιλείας*. But this very striking Hebraism is very different from the far simpler idiom "man of," which is perhaps as common in English as in Hebrew. We find in the

New Testament *κριτὴς τῆς ἀδικίας*—which certainly does not mean "judge who is the object, or victim, of injustice"—and a few other similar phrases that signify persons *possessed of* certain qualities expressed by the genitive. Neither in the New Testament nor in the Septuagint, outside of this passage, is *εὐδοκίας* found in combination with a personal noun that expresses the object of *εὐδοκία*. Such a phrase as *καιρὸς εὐδοκίας* in Psalm lxviii. 14 (lxix. 13), "time of favor," is quite different. What is more, the nearest Hebrew equivalent of *εὐδοκία*, רָצוֹן, furnishes no parallel. There is no "man of favor," although we have "day of favor" (Isa. lviii. 5), and "year of favor" (Isa. lxi. 2), which latter is quoted in Luke iv. 19, as *ἐνιαυτὸν δεκτόν*. The usage with חֵן appears to be the same. אֵשֶׁת חֵן (Prov. xi. 16) is translated in the Septuagint *γυνὴ εὐχάριστος*. In Daniel x. 11, 19, we find the original of "man greatly beloved" to be אִישׁ חֲמוּדוֹת, translated in the Vulgate *vir desideriorum*, but probably meaning "a man of charms," literally "man of precious things." Everything seems to show that the Hebraism "son of" stands by itself. To identify this with "man of" seems to be putting a grammatical—we might almost say mechanical—identity for an identity of idiom. The distinction is well illustrated by English usage, for we say "a man of wealth, of influence," etc., but not "a man of kindness (received), of anger (incurred), of caprice (inflicted)." To put the case in terms of grammar, the limiting genitive must be equivalent to an ad-

jective, and not to a passive participle. This distinction between "son of" as meaning often "the object of," "in the condition of," and "man of" as meaning always "possessed of" certain qualities, seems to be accepted by Gesenius in the articles under בֵּן and אִישׁ. If it is valid, the basis for the interpretation "men of good pleasure" disappears.

To put the three objections into one, we may say that an over-strained Hebraism displaces a normal Greek construction and leads to an obscure meaning. Bishop Westcott, in his separate opinion (Appendix, p. 56), says well "Ἀνθρώποις εὐδοκίας is undoubtedly a difficult phrase."

I wish now to show that εὐδοκίας modifies directly εἰρήνη instead of ἀνθρώποις, and is itself modified by the phrase ἐν ἀνθρώποις. The literal translation would be "and on earth peace, [the peace] of good-pleasure in men," i. e., the peace that comes from favor, good-will, towards men.

In support of this I offer:

1. The ἐν ἀνθρώποις εὐδοκία of the early Greek Psalters. The Biblical Codex Alexandrinus, assigned to the fifth century, contains the Gloria placed at the head of this discussion. The whole hymn—Morning Hymn, Ὕμνος ἑωθινός—may be found in Swete's "Old Testament in Greek," Vol. III., p. 810. It is mostly the "Gloria in Excelsis" of our modern hymn-books, but this is followed by five lines borrowed by, or at least belonging to, the Te Deum, lines containing the only matter specially appropriate to morning:—

καταξίωσον, κύριε, καὶ τὴν ἡμέραν ταύτην
ἀναμαρτήτους φυλαχθῆναι ἡμᾶς,

and by thirteen lines from Bible sources. There is some advantage in coming to the Gloria of Luke by way of the Psalter. Here we find—dropping the Egyptian peculiarity of *-εία* for *-ία*—*εὐδοκία*. It is granted that this nominative case is not entitled to a place in the text of Luke, but, even if it is a corruption of Luke's text, it is genuine Greek, with a respectable history of its own, and a right to a fair interpretation. What, then, does *ἐν ἀνθρώποις εὐδοκία* mean in the Psalter? I cannot doubt that it means "good pleasure in men." This meaning is maintained by Cremer, on the supposition of its being the true reading in Luke, but doubted by Westcott and Hort. It is favored—

(*a*) By the combination of *ἐν* with *εὐδοκέω* in the accounts of the baptism: *ἐν σοὶ εὐδόκησα*, Mark i. 11, Luke iii. 22; *ἐν ᾧ ηὐδόκησα*, Matt. iii. 17; also of the transfiguration, Matt. xvii. 5. The other similar examples in the New Testament are *οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός*, 1 Cor. x. 5, and (of things instead of persons) *διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, κ. τ. λ.*, 2 Cor. xii. 10. Examples in the Septuagint are *ὅτι ηὐδόκησεν ἐν ἐμοί*, 2 Kings (2 Sam.) xxii. 20, and *οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ*, Hab. ii. 4, cited in Heb. x. 38.

(*b*) The order of words, which Westcott and Hort consider "unaccountable," might certainly be in prose *εὐδοκία ἐν ἀνθρώποις*; but in a lyrical outburst like this would not

the order with *εὐδοκία* last be not only allowable, but more forcible?

(*c*) The absence of examples of the *substantive* *εὐδοκία* used with *ἐν* and the dative, which seems to us the only weak point in this interpretation, may be met by the general principle that verbal nouns imitate the construction of their verbs. We have examples enough of their governing the dative even without a preposition. The following are instances in the New Testament: *εἰς διακονίαν τοῖς ἁγίοις*, 1 Cor. xvi. 15; *διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ*, 2 Cor. ix. 12.

(*d*) This interpretation allows a natural division of the song into two clauses. A division into three clauses is hardly admissible, but would result from understanding *ἐν ἀνθρώποις* locally, "among men." In the twofold division each part would have three subdivisions. Changing the place of *δόξα*, to facilitate comparison, we have

ἐν ὑψίστοις	*δόξα*	*θεῷ*
καὶ ἐπὶ γῆς	*εἰρήνη*	*ἐν ἀνθρώποις εὐδοκία.*

A verbally exact parallel would give at the end of the second clause simply *ἀνθρώποις*—"On high glory to God, On earth peace to men,"—but instead of peace to men we have a larger thought which includes this, namely, the peace that comes from the divine favor towards men, reconciliation with men. No connective is needed before *ἐν ἀνθρώποις* because this phrase is appositive and explanatory of *εἰρήνη*; the same thought that we sing, with amplification, in the lines:

"Peace on earth, and mercy mild,
God and sinners reconciled."

All this in interpretation not of Luke ii. 14, directly, but of a part of Hymn xiv. of the ancient Psalter. Let us now make use of this in explaining Luke.

2. The phrase ἐν ἀνθρώποις εὐδοκίας in Luke ii. 14 should be combined in the same manner as the corresponding phrase in the Psalter. Several considerations point to this.

(*a*) The genitive case, found here instead of a nominative, gives a different grammatical connection for the phrase as a whole, but does not invalidate any of the reasons just brought forward in the case of the Psalter in regard to the meaning of the phrase itself. It merely offers us another possible construction, namely, as a genitive limiting ἀνθρώποις only, the objections to which have been already considered (p. 50).

(*b*) If the εὐδοκία of the Psalter arose from a scribe's error in copying Luke, the error would be more likely to take place if the construction with ἐν ἀνθρώποις were understood to be the same. Constructions so different as "among men of good pleasure" and "good pleasure in men," would arrest the attention and prevent mistake from carelessness. If the change was intentional, the scribe could have best justified it by claiming that the accompanying construction was unchanged, while a probably original conformity to the case of εἰρήνη was restored. Is it not a sound textual principle that in variations the least possible disturbance of context is to be assumed?

(*c*) A song like this, short, easily remembered, and of intense interest to the Christian communities, must have been communicated largely by oral tradition. This makes for the same combination, whether the nominative or genitive were used. The phrase-meaning would naturally remain unchanged, while the variation in the last word would simply determine the relation of the phrase to εἰρήνη. The difference in meaning would pass for nothing in repetition from memory. The thought in both cases would be "peace on earth, good pleasure in men," the second phrase being in the one case an explanatory appositive, and in the other an explanatory genitive suggesting the origin of the peace.

This unstudied oral transmission, which leads us back of the scribe bending laboriously, or, as the case may be, carelessly, over his parchment, may be assumed from the very early difference between Luke and the Psalter. Indeed we do not know that Luke was the first to pen the angel-song in Greek. When therefore we find in the Codex Alexandrinus εὐδοκίας in Luke, and εὐδοκία in the Psalter, both from the hand of the same scribe, we may well suppose that both words came down independently from the time of those traditions spoken of by Luke in his Preface. It does not take many generations of manuscripts to reach from the fifth century to the first.

(*d*) If the order of words is an objection to combining εὐδοκία (nom.) with ἐν ἀνθρώποις—though we cannot but think it of small account—the objection is removed by the use of εὐδοκίας (gen.); for if εὐδοκίας, as modified

by ἐν ἀνθρώποις, is combined with εἰρήνη, it would be a natural order even in prose to put ἐν ἀνθρώποις between the two. Without doubt, we should in prose look for the article after εἰρήνη—ἡ τῆς ἐν ἀνθρώποις εὐδοκίας—but this burst of song is not prose. No article is found in it, although the generosity of Greek might have given us six or seven in prose. Compare Luke xix. 38, ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις, where we might have had four articles.

This exegesis of Luke, reasonable when taken by itself, is thus strongly supported by the Psalter, in which the meaning "good pleasure in men" is, I cannot but think, the only one admissible. The case is not, indeed, the same as if another evangelist had given the reading εὐδοκία, but if Matthew had recorded the angel's song, and had written εὐδοκία, one could hardly avoid saying that both he and Luke were substantially at one, and meant "good pleasure in men."

Our general conclusion, then, is that the meaning of the second clause in Luke ii. 14 is "On earth peace—the peace of good pleasure in men," reconciliation with men, good-will towards men. It is a pleasant result of this discussion to find that what we still sing in the Gloria in Excelsis and what we read in the Greek of Luke are so closely alike. The peace on earth is "the peace of God," and the song of the heavenly host is constantly echoed in the gospel benedictions—"Grace, Mercy, and Peace."

II

Ἐπιούσιος, TRANSLATED IN THE LORD'S PRAYER "DAILY."

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.
—Matt. vi. 11.

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν.
—Luke xi. 3.

THE word ἐπιούσιος seems never to have been fully incorporated into the Greek language. Not found earlier than the New Testament, it has, even in later ecclesiastical Greek, the position of a quoted rather than an adopted word. In the New Testament itself it is found but twice, and practically but once.

§ 1. SKETCH OF THE HISTORY OF THE DISCUSSION.

Ἐπιούσιος has undoubtedly received more lexical discussion than any other word in the New Testament. The long series goes back more than sixteen centuries, to the Father of Biblical Criticism. Origen in his "Treatise on Prayer," which is largely an exposition of the Lord's Prayer, says: "Since some suppose that we are told to pray for bread for the body, it is worth while, after having in this way refuted their false notions, to settle the truth in regard to the substantial (ἐπιούσιον) bread. . . . First, this must be understood, that the word ἐπιούσιον is found in none of the Greeks, being used neither by philosophers nor in the current speech of ordinary men, but it seems to have been formed by the Evangelists. At

any rate Matthew and Luke agreed about the word, having brought it out without any difference whatever. The translators of the Hebrew have done the same in the case of other words. For who of the Greeks ever used the expression ἐνωτίζου [in-ear] or ἀκουτίσθητι [make-hear] instead of εἰς τὰ ὦτα δέξαι [receive into your ears] and ἀκοῦσαι ποιεῖς [cause you to hear]? Quite like ἐπιούσιος is a word in the writings of Moses, spoken by God, 'Ye shall be to me a people περιούσιος'; and both words seem to me to have been formed from οὐσία [substance]; the former meaning bread converted into our substance, the latter signifying a people employed about substance [what is substantial?] and devoted to it. . . . Just as bodily bread by being brought into union with the body for its nourishment passes into its substance, so the living bread that came down from heaven, being brought into union with the mind and the soul, imparts of its virtue to him who has given himself up to be nourished by it. And so will it be what we ask for as substantial bread."* Many points of remark are suggested by this, but I will speak only of etymology. The derivation given by Origen, which, whether original with him or not, has its earliest record in his writings, has had a long and honorable life, and finds an able advocacy, though with a different meaning, in one of the latest New Testament lexicons, the "Biblico-Theological Lexicon" of Prof. Hermann Cremer. In regard to the coining of the word by the Evangelists, Origen was, no doubt, influenced by his belief

*Orig. Op. Omn. I. Col. 505-511. (Migne Patr. Gr. XI.)

that Matthew first wrote in Hebrew, and then translated. A translator is more likely to coin words than an independent narrator. But if Matthew's Greek is the original, as most scholars now think, there may have been also a current Lord's Prayer in Greek, which was incorporated by both Matthew and Luke into their Gospels. Again, the word περιούσιος might deceive even Origen by a false analogy. We know that the philology of the ancients cannot be trusted, though it is not so with their usage. Ludicrous examples of false derivation can be found in Cicero, but perhaps only one case of error in the use of a word; and that we should hesitate to believe if he had not himself confessed it. It seems to me that the strongest point in favor of Origen's derivation—not explanation—of ἐπιούσιος is that he makes no account of the retention of the final letter of ἐπί in composition with οὐσία. This was a matter not of reasoning, but of Greek feeling. Was it simple inadvertence?

We ought next to notice the opinion of "the Latin Origen." Portions of Jerome's comment on Matt. vi. 11 are often quoted. Entire, it is as follows:—"What we have translated *super-substantialem* is given in Greek ἐπιούσιον, which word the Seventy Translators most frequently give as περιούσιον. We have examined therefore the Hebrew, and wherever they have used περιούσιον we have found SGOLIA,* which Symmachus has translated ἐξαίρετον, that is, pre-eminent or distinguished, although in a certain passage he has expressed it by

* סְגֻלָּה, Ex. xix. 5; Deut. vii. 6; xiv. 2; xxvi. 18.

peculiare [private treasure]. When, therefore, we ask of God to bestow upon us that bread which is a peculiar treasure, or pre-eminent, we ask for Him who says, 'I am the living bread, which came down from heaven.' In the Gospel which is called 'according to the Hebrews,' instead of supersubstantial bread I have found MAHAR, which means 'for to-morrow'; so that the sense is: Our bread for to-morrow, that is, for the future give us to-day. We can understand supersubstantial bread, also, in another way, as that which is above all substances and surpasses the whole world of creatures. Others suppose simply that the saints have a care for present food only, according to the language of the apostle who says, 'Having food and raiment, let us with these be content.' Accordingly, among the subsequent precepts is this one, 'Do not take thought for the morrow.' "*

Jerome here presents four meanings of ἐπιούσιος, his own preference being the first. His identifying περιούσιως and ἐπιούσιος is rather surprising from a philological point of view, but he evidently looks at the matter practically, and follows his master Origen in ascribing about the same meaning to both. The fourth meaning, "present bread," comes from giving to ἔπειμι the sense of πάρειμι. But the point of chief interest is the reference to the "Gospel according to the Hebrews," which means not simply a Gospel written in Hebrew, but a Gospel composed, or received, by certain Hebrews. In Book III.

*Hieron. op. omn. vii. Col. 44. (Migne, Patrol. Lat. Vol. 26.) In Evan. Matt. Lib. I. Cap. vi.

Contra Pelagium he describes it as the gospel written in the Chaldaic and Syrian language in Hebrew letters, and used even to his day by the Nazarenes.* He also, on Matt. xii. 13, speaks of "the Gospel which the Nazarenes and Ebionites use, which lately we translated from Hebrew into Greek, and which is called by most the original Gospel of Matthew."†

He also states that he has translated it into Latin and that Origen often makes use of it.‡

This reference to the Hebrew, or Aramaic, Gospel is a testimony, whatever it may be worth, to the derivation from ἐπί and ἰέναι. If it were the original of Matthew, it would also settle the meaning of the word. But if it was simply a translation, like its Syriac sisters, or an Ebionitic tractate, then its MAHAR is merely the opinion of an unknown author of an almost unknown version.§ This leads to the question, Why did not Jerome, and why also did not Origen follow the rendering of ἐπιούσιος found in the Hebrew Gospel? And the only possible answer is that neither of them believed this Gospel to be the original of Matthew, or otherwise authoritative.

*In Evangelio juxta Hebraeos, quod Chaldaico quidem Syroque sermone, sed Hebraicis litteris, scriptum est, quo utuntur usque hodie Nazareni. Migne's edition II 785.

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§All the extant fragments of this Gospel may be found in Hilgenfeld's "Novum Testamentum extra Canonem," Fasc. iv. Ed. ii p. 15. They contain but twenty-five Hebrew words, and with all the Greek and Latin interpretations occupy but two and a half pages. There is a thoroughly annotated edition by E. B. Nicholson, Bodleian Librarian, London, 1879.

It is a long step—in time and in style—from Jerome to Calvin, and to the following pithy lines: "Because the kindness of God flows in a continuous course for our nourishment, the bread that he supplies is called ἐπιούσιος, that is, *superveniens* [still-coming], for so we may render it; as much as to say: Lord, since daily our life has need of new nourishments, be thou never wearied in constantly bestowing them."*

If the great theologian had had as much influence in this exegesis as in his theology, a world of subsequent discussion would have been saved. The meaning of "superveniens" may be illustrated from Horace, where he says, speaking of the transitoriness of our possessions,—

> Sic quia perpetuus nulli datur usus, et heres
> Heredem alterius velut unda *supervenit* undam.
> Ep. ii. 2, 175-6.

Calvin's implied etymology shows that the derivation from ἐπιέναι, which he does not think it necessary to discuss, was familiar to scholars.

In passing from Calvin to Tholuck one omits between fifty and sixty of the seventy-five "philologians and theologians" mentioned by the latter in his discussion of this word. This discussion is found in the "Exposition of the Sermon on the Mount," pages 341-353 of the edition in English.† It is marked by great learning and acute-

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ness, and especially by the great number of quoted opinions. That the author does not refer to Calvin is the more noticeable because he himself edited the Commentary from which I have quoted.

He opens by saying, "This word has been the subject of numerous learned disquisitions, yet is there room for new investigations. Scultetus calls the interpretation of ἐπιούσιος *carnificina theologorum et grammaticorum.*"

The derivation of the word is fully considered, with this conclusion: "Great as are the difficulties in the way of deriving ἐπιούσιος from εἶναι, yet, even were they greater, we must still give the preference to that derivation, and for this reason, that it is impossible, on the supposition of its derivation from ἐπιοῦσα, to find in it any meaning in keeping with the context." (P. 346.) "The notion of Ernesti that the prayer was to be offered in the *evening*, so that then one would literally pray to-day for the bread of to-morrow, looks like jesting." (P. 345.)

The meaning is given thus: "The ἐπιούσιον is something between τὸ ἐλλιπές and the περιττόν or the περιούσιον, and denotes that which is just enough. So understood, the prayer has many analogies in the Old and New Testaments; compare, for example, Prov. xxx. 8, where Solomon prays, "Keep far from me poverty and riches.'" (P. 348.)

The discussion closes with a refutation of the mystical view that ἐπιούσιος refers to spiritual bread. The whole discussion is a noble exemplification of modern Biblical scholarship.

The next specially noteworthy discussion of ἐπιούσιος is the contribution of philological scholarship. Leo Meyer devotes to it twenty-nine pages in the "Zeitschrift für vergleichende Sprachforschung," Vol. vii., pp. 401-430. (Berlin, 1858.) Herodotus, Xenophon, Plato, Demosthenes and the tragedians are brought into the field as well as the Biblical writers, and one page contains forty references to Homer on the question of ἐπί with or without its final vowel. The two etymologies—from εἶναι and ἰέναι—are considered at length, and comparative etymology is not neglected. It is only after more than twenty pages of historical and philological preparation that we reach the announcement, "Wir kommen nun zu ἐπιούσιος selbst." He derives it from ἐπί and ὄντ-, and gives the principal meaning to the preposition. Ἐπιούσιος "is being for something," i. e., useful, serviceable. While the linguistic value of this essay is great, the artificial aspect of the proposed word-building makes it seem more like a philological specimen than an actual word. Ancient versions are not discussed, except that a page is given to the Gothic. This is valuable, as would be expected from the author's scholarship in that field.

This short sketch—mere fragments of an outline—of the lexical history of ἐπιούσιος began with the greatest of the Fathers, and may fitly end with one of the greatest of modern Patristic scholars. When the revisers were at the beginning of their work, Bishop Lightfoot, certainly their leader, issued (1871) his book "On a Fresh

Revision of the English New Testament," with an appendix on the words *ἐπιούσιος*, *περιούσιος*. This is Appendix I. of the third edition (1891), which I use. To *ἐπιούσιος* forty-three pages are given (217-260). The divisions are (1) The etymology of the word, (2) The requirements of the sense, (3) The tenor of tradition. All but seven pages is devoted to the third division. Of this he says (p. 219): "It was chiefly the conviction that justice had not been done to its consideration which led me to institute the investigation afresh." Under the third division he discusses the derivation of the word as found (1) in the Greek Fathers, (2) in the Aramaic versions, especially the Curetonian Syriac, and the Gospel according to the Hebrews, (3) in the Egyptian versions, and (4) in the Latin,—especially the Old Latin. The two lines given to the Gothic (p. 258) can be supplemented by the page of Leo Meyer already referred to. Earliest tradition is shown to favor the derivation from *ἐπιέναι*.

§ 2. ETYMOLOGY AND MEANING.

In regard to the etymology, we might make short work of it, so far as Greek is concerned, if we could adopt the desperate conjecture of Dr. Cureton, who thinks that *ἐπιούσιος* was formed from the Aramaic by transliteration.* Letting this pass, we have first to choose between the derivation from *ἐπί* and *εἶναι*, or *οὐσία*, and *ἐπί* and *ἰέναι*. I assume the latter, referring the reader to Lightfoot and Thayer's Lexicon for the reasons. But the der-

*See preface to his edition of the Curetonian Syriac Version, "Remains of a very Antient Recension," etc., p. xviii.

ivation from ἐπιέναι may be on either of two lines: (1) from ἐπιοῦσα, with ἡμέρα supplied, or (2) from the participle ἐπιών direct. The former yields a somewhat different meaning from the latter, and is adopted by the best authorities. Winer says (N. T. Grammar, p. 97, Thayer's ed.): "Ἐπιούσιος has probably direct relation to the fem. (ἡ) ἐπιοῦσα, *sc.* ἡμέρα, and accordingly ἄρτος ἐπιούσιος means 'bread for the following day.'" To this two objections are made which certainly are worth considering.

1. The first has reference to its form. The adjective formed by -ιος from ἐπιοῦσα, as a substantive, would regularly be ἐπιουσαῖος, like δευτεραῖος (Acts xxviii. 13), τεταρταῖος (John xi. 39), δεκαταῖος, etc. This objection seems to have originated with Salmasius. Bishop Lightfoot questions the validity of it on two grounds: "The termination -αῖος in all these adjectives is suggested by the long -α or -η of the primitives from which they are derived, δευτέρα, τρίτη, etc.; and the short ending of ἐπιοῦσα is not a parallel case. Moreover, the meaning is not the same; for the adjectives in -αῖος fix a date, *e. g.* τεταρταῖος ἦλθεν, 'he came on the fourth day,' whereas the sense which we require here is much more general, implying simply *possession* or connection."*

One may be pardoned for expressing some surprise at this paragraph, for (1) What evidence have we that the quantity of the nominative ending was regarded? These adjectives are formed on the original ā stem, as their

*On a Fresh Revision of the English New Testament, Appendix i.

deviation from η shows. The stem-ending was long in all first-declension feminines, and always so appeared in the genitive and dative cases, whatever the quantity of the nominative. I have here and there lighted on the following examples of adjectives in *-αῖος* from short-ending feminines of this declension: *ἀρουραῖος*, *ἀελλαῖος*, *ἁμαξαῖος*, *ἐχιδναῖος*, *θαλασσαῖος*, *μελισσαῖος*, *μοιραῖος*, *Πισαῖος*, *χαλαζαῖος*, Æolic *Μοισαῖος*. True, we have adjectives in *-ιος* from nouns of short endings, as *δίψιος*, and not *διψάῖος*, from *δίψᾰ*; but we also have those in *-ωος* from nouns of long endings, as *τίμιος*, *ἑσπέριος*, *ἡμέριος*, and never *τιμαῖος*, etc. Without doubt, there are more adjectives in *-αῖος* from long-vowel nouns than from short, but I suppose there are a great many more feminine substantives ending in *-η* and *-ᾱ* than in *-ᾰ*. Further, while the final stem-vowel is long in the primaries, it is *shortened* in forming the diphthong *αι*. Otherwise the ending would be *-ᾱ̃ος*. How, then, is *-αῖος* even "suggested" more by a long nominative ending than by a short one? (2) These numerical adjectives are not confined to the fixing of dates, as the lexicons abundantly show. Their suffix *-ιος* is general and indefinite. When they agree with the subject of a verb, as commonly, the date-force is inferential. *Τεταρταῖος ἦλθεν* is literally "a fourth-day man he came." *Ἄρτος τεταρταῖος* would mean "bread of the fourth day," and *ἄρτος ἐπιουσαῖος* "bread of the next day." For the very reason that they all imply *ἡμέρα* in their primaries, they would attract a newcomer, like *ἐπιουσαῖος*, to their form. This objection, then,

whatever may be its value, seems to be well sustained.

2. The second objection has been made to rest on the incongruity introduced, and which can be seen by reading the two passages thus: "Give us this day our bread for the morrow," "Give us day by day our bread for the morrow." As I have felt this objection strongly myself, I perhaps have the right now to say that it has been greatly over-rated, for ἡ ἐπιοῦσα ἡμέρα is not precisely equivalent to ἡ αὔριον. Lightfoot shows plainly enough (p. 226) the difference, and illustrates it by referring to the Ecclesiazusae of Aristophanes, lines 20, 105, to which might be added 83-85. A much better illustration is furnished by A. H. Wratislaw in his pamphlet entitled "New evidence as to the origin and meaning of ἐπιούσιος in the Lord's Prayer." Plato's "Crito" opens with the question of Socrates as to why Crito comes so early to the prison. It is early dawn (ὄρθρος βαθύς). He is the bearer of sad news; the ship from Delos will be here to-day (τήμερον), and therefore Socrates must die to-morrow (εἰσαύριον). Socrates does not believe that the ship will arrive to-day (τήμερον). He promises to give his reason, and then repeats his statement in this form: Οὐ τοίνυν τῆς ἐπιούσης ἡμέρας οἶμαι αὐτὸ ἥξειν, ἀλλὰ τῆς ἑτέρας. It cannot be doubted that τήμερον and ἐπιούσης refer to the same day. Other examples introduced by Mr. Wratislaw do not seem to me correctly explained, but this one is clear and sufficient. It may be paralleled from the Book of Common Prayer, which, in Morning Prayer for families,

speaks of being "brought in safety to the beginning of *this day*," and further on implores "grace and protection for the *ensuing day*."

There is no absurdity, then, in saying, "Give us this day our bread for the coming day;" but, at the same time, every one must feel the scant need of the addition, "for the coming day." The petition comes unpleasantly near tautology, and that too without emphasis. The same impression is made by the language of Luke, "Give us day by day our bread for the coming day," but with less propriety in the connection.

If, now, we put this impression of tautology beside the serious objection to the form, already considered, there is reason enough for examining carefully the other derivation from ἐπιέναι, viz., from ἐπιών, disconnected from the notion of "day," especially as the Old Syriac version suggests a meaning that could arise in no other way. Such a derivation is countenanced by the words ἐνθέλων ἐνθελούσιος, ἑκών ἑκούσιος. This last pair we find in the New Testament (1 Cor. ix. 17; Philemon, 14). Lightfoot, indeed, remarks (p. 223), "No motive existed for introducing an adjective by the side of ἐπιών, sufficiently powerful to produce the result in an advanced stage of the language, when the fertility of creating new forms had been greatly impaired." But such *a priori* decisions must be received with great caution. And do not new forms abound in the later times of a language, when word-making becomes more conscious, as the language itself is more the object of study, and writers try

to escape the monotony of a fixed vocabulary? At any rate, the New Testament, though a small volume, contains nearly nine hundred words not found in Greek literature before (and including) Aristotle. Most of these bear obvious marks of derivation, showing themselves to be comparatively recent, and not old popular words lifted into literary use.

The existence of the participle, then, does not forbid the existence of the similar adjective. The adjective turns the single act into a general or habitual state. *Ἐθέλων* means "wishing," *ἐθελούσιος* "voluntary." The ending *-ιος* is like the English *-y*. Compare "snowing" and "snowy." *Ὁ ἐπιὼν ἄρτος*, literally "the on-coming bread," might mean the next loaf that should come on the table, but *ὁ ἐπιούσιος ἄρτος* would mean, not the *next*, but, if we had such a word, "*next-y* bread," i. e., bread that we expect continuously, continually, the constant supply of bread; in colloquial parlance, "bread right along." If the point be pressed that *ἐπιούσιος* is a very unusual word, and unlikely to arise in the way now supposed, the answer is that it comes from a very common participle by means of a suffix that is very common. The participle is so common that it is even used substantively, *ἡμέρα* being understood, for "the next day," *ἐπιοῦσα*. To illustrate again from English, if one should coin the word "*freez-y*," it might seem strange, and might never be adopted into the language, but it would be perfectly intelligible, so long as we say "freez-ing."

In regard to form, the stem *ἐπιοντ-* would by regular

euphonic changes become *ἐπιους-*, very nearly as its feminine becomes *ἐπιοῦσα*.

One cannot be quite satisfied with any explanation of this word that does not suggest some Hebrew equivalent or Aramaic original. Now, if it contains the notion of a constant supply of need, a continuous bestowment, then we naturally look for some Hebrew expression for continual, perhaps daily, work and service At once we think of the "continual" offerings and the daily services of the sanctuary. The "continual burnt-offering" which was to be offered "day by day" (Ex. xxix. 38, 42) was עֹלַת תָּמִיד, "offering of continuance." In the same use of תָּמִיד we find "men of continuance" (Ezek. xxxix. 14), i. e., men employed in regular, constant work; "diet of continuance," given to Jehoiachin "every day" (Jer. lii. 34), and even "bread of continuance" (Num. iv. 7), applied to the shew-bread. So much was תָּמִיד used in association with the daily burnt-offering that in later usage it stands alone for the offering itself. In Dan. viii. 11, 12, 13; xi. 31; xii. 11, it is, literally, the "continuance" that is "taken away." Our common version has it, the "daily sacrifice"; the Revision more accurately, the "continual burnt-offering."

תָּמִיד is usually translated in the Septuagint by *διαπαντός*, as, *οἱ ἄρτοι οἱ διαπαντός*, Num. iv. 7; several times, mostly in later usage, by *ἐνδελεχισμός*, as *θυσίαν ἐνδελεχισμοῦ*, Ex. xxix. 42; *ὁλοκαυτώσεις ἐνδελεχισμοῦ*, 2 Esdr. iii. 5. The most remarkable translation is in Num. iv. 16, *ἡ θυσία ἡ καθ' ἡμέραν*, which seems to be the begin-

ning of that confusion of meanings—continual, daily—amounting to a side-development, that has come down to our day. It is noticeable that no adjective is used in these renderings. Whether ἐπιούσιος would have been sometimes used, if in existence, we need not inquire. The usual phrase in the Vulgate is *juge sacrificium*—this adjective being used by Horace to describe a perennial fountain, *jugis aquæ fons* (Sat. ii. 6, 2).

§ 3. THREE EARLY VERSIONS.

The meaning "constant, continual," which is, to say the least, illustrated by the Hebrew, seems to be confirmed by the three most important ancient versions, Old Syriac, Old Latin, and Gothic. To begin with the latest—about A. D. 350—in the Gothic version Matt. vi. 11 (the corresponding passage in Luke is lost) reads: *Hlaif unsarana thana sinteinan gif uns himma daga;* which may be Englished, with no regard to the Greek, word for word: "Bread ours the continual give us this day." *Sinteinan* (nom. *sinteins*) is given in all the glossaries as "daily." Massman, however, and Bernhardt (1884) give two meanings, "immerwährend, täglich." Leo Meyer in his "Gothische Sprache" (p. 98 *et al.*) gives "fortwährend, täglich." Kluge, under *Sündflut*, gives "täglich, immerwährend" and compares the plant-name *sin-grün*, the Anglo-Saxon *sin-grene* and *symle*, and the Latin *semper*. The same prefix is seen at least twice in Béowulf—*sin-gal*, "continual" (154), and *sinniht*, "night after night" (161). No one would ques-

tion its connection with *sinteino*, a common adverb meaning "always." This is found in Mark v. 5 for the original διαπαντός, in xiv. 7 for πάντοτε, in xv. 8 for ἀεί. The origin of the last part of the word is not perfectly clear. Kluge would take it as an obsolete root meaning "day" (see Ety. Dict. under "Tag"), and gives "täglich" as the first meaning. Certainly, the notion of "day" lapsed, and "continual," as the adverb shows, was the regular meaning. Probably the chief reason for making *sinteins* mean "daily," is that *seiteins*, a collateral form, is used in 2 Cor. xi. 28 for ἡ καθ' ἡμέραν, where Paul speaks of "that which presseth upon me *daily*, anxiety for all the churches." But here *sinteins* might have its proper meaning of "continual" without wandering far from the Greek original. Whether, however, "daily" or "continual" is the primary meaning, the difference is not essential as to its representation of ἐπιούσιος. It does not mean "for the coming day," but "constantly recurring."

Let us next consider the Old Latin version, or bundle of versions. Here we find in Matthew "Panem nostrum cotidianum da nobis hodie"; and in Luke "Panem nostrum cotidianum da nobis cotidie."* Whence came this "cotidianum"? Certainly not from a literal translation of ἐπιούσιος, considered by itself. If the Evangelists had wanted a Greek word to express "daily," there was one ready to hand, found in the writers of that time, and even

*Old Latin Biblical Texts; No III. The Four Gospels. By Henry J. White. Clarendon Press, 1888. Codex *Monacensis* (q). Some codices—I do not know how many—have in Luke the error of "hodie" instead of "cotidie." The received Vulgate text has also "hodie" in Luke, but the best text, Codex Amiatinus, has "cotidie."

in the New Testament. James comes very near ἄρτος ἐφήμερος when he says (ii. 15), "If a brother or sister be naked and in lack of daily food"— τῆς ἐφημέρου τροφῆς. The Latin Vulgate for this is, of course, "victu quotidiano." In the absence of any such original in the Lord's Prayer, it is possible to account for the "cotidianum" either by the influence of the context—the σήμερον of Matthew, and particularly the καθ' ἡμέραν of Luke, serving to attract and specialize the general idea of "continual"—or by a larger association with continual worship through daily offerings, or in a more general way by the tendency to speak of the ordinary, constant things of life as "daily." It can hardly be that "cotidianum" came from ἐπιούσιον in the sense of "for the morrow"; for the legitimate development of *crastinus* would be to *futurus*, as Jerome says, on this very passage, "*crastinum, id est futurum.*" So the Hebrew מָחָר means "in time to come" in Deut. vi. 20 and in other passages.*

*This "cotidianum" must be the parent of the "daily" of modern versions—a rendering that will probably hold its own in spite of grammars, dictionaries and commentaries. Jerome's version has "supersubstantialem" in Matthew, and it is hard to believe that he did not put the same word in Luke. If so, then "cotidianum" was forced into the text of Luke by the pressure of the Old Latin. Westcott and Hort say (N. T. II. 81)—with no reference to this word—"Scribes accustomed to older forms of text corrupted by unwitting reminiscence the Vulgate which they were copying; so that an appreciable part of Jerome's work had been imperceptibly undone when the Vulgate attained its final triumph." The wonder is that Matthew was left unchanged, which was due perhaps to the support of Jerome's Commentary.

'Supersubstantialem" has left its long mark on some modern Roman Catholic versions. The Rheims version (1582), which is the basis of the present English Catholic Bible, reads, "Give us this day our supersubstantial bread." The edition that I have—an American edition with archiepiscopal sanction—has this foot-note: "In St. Luke the same word is rendered 'daily bread.' It is understood of the bread of life which we receive in the Blessed Sacrament." Wyclif, who translated from the Latin Vulgate, gives "ouir other substance." The Dutch version (Antwerp, 1598) has "overweselyck," like the "ofer-wistlic" of the ancient Northumbrian interlinear Gospel (Lindisfarne MS.) On the other hand, in spite of the authority of the Vulgate, all the French versions have "notre pain quotidien," the authorized Italian has "Il pane nostro

By far the most important versional testimony to the meaning of ἐπιούσιος comes from the Old Syriac Gospels. The Curetonian fragments, published in 1858, and the Sinai MS., published in 1894,—the latter containing only the first petition of the Prayer in Matthew—agree in having for ἐπιούσιος ܐܡܝܢܐ (in the old characters ܐܡܝܢܐ, in Hebrew characters אָמִינָא, in English, with continental vowel-sounds, *amīna*, to be compared with our *amen* from Hebrew). The meaning of the Syriac word is sufficiently attested by its biblical usage. In the New Testament it is used once, adverbially, to translate διαπαντός, "*always* a conscience void of offence" (Acts xxiv. 16); several times for προσκαρτερέω, "*continued steadfastly*" (Acts ii. 46); also for πυκνός, "thine *often* infirmities" (1 Tim. v. 23); for προσμένω, "*continueth* in supplications" (1 Tim. v. 5); for ἐκτενῶς, "prayer was made *without ceasing*" [Rev. earnestly], (Acts xii. 5); for ἀδιάλειπτος, "remembering *without ceasing*" (1 Thess. i. 3). These examples, being outside of the Gospels, are from the Peshitto version.

In the Old Testament, where the word is of frequent occurrence, it regularly represents, often adverbially, the Hebrew תָּמִיד. It is found in every part of the Old Testament, except the Psalms. Thus Aaron's breast-

quotidiano," and the German, "Gib uns heute unser tägliches Brod." This is taken from the translation of Dr. Allioli, "the only authorized German version duly approved by the Apostolic See." To it is appended the following note, which, it will be observed, is not an exposition of the Vulgate, but of the Greek:—"Wörtlich, unser zur Wesenheit (Nothdurft) gehöriges Brod, diess ist das Tägliche. Darunter ist alles verstanden was zum Unterhalte der Seele und des Leibes nothwendig ist,—das göttliche Wort, der Leib des Herrn, die tägliche nothdürftige Nahrung. (Chrys. Theophl. Aug. Cypr.)." This last is substantially translated from the Glossa Ordinaria—"panis Corpus Christi est, ut verbum Dei, vel ipse Deus, quo quotidie egemus," cited by Tholuck on Matt. vi. 2.

plate is a memorial "*continually*" (Ex. xxviii. 29). The burnt offering is "*continual*" (xxix. 42). The fire is to be "*ever*" on the altar (Lev. vi. 13). The shew-bread is "*continual*" (Num. iv. 7). Nine times in the twenty-ninth chapter of Numbers the word is applied to the "daily burnt offering." The eyes of the Lord are "*always*" upon the land of promise (Deut. xi. 12). Elisha passeth by "*continually*" (2 Kings iv. 9). The trumpets sound "*continually*" before the ark (1 Chron. xvi. 6). And so on in Ezra, Nehemiah, Proverbs, Isaiah ("*continually* upon the watch tower," xxi. 8), Jeremiah, Ezekiel ("men of *continual* employment," xxxix. 14), Daniel (Hebrew portions), and elsewhere. I have verified more than sixty examples in which ܬܡܝܕ translates תָּמִיד. The Syriac word, then, according to biblical usage, means continual, constant. The dictionaries, covering a wider than biblical usage, give the meanings, *stabilis*, *constans*, *assiduus*, *perpetuus*. The meaning, then, of the whole phrase would be, "Our constant supply of bread."

Now, what is the value of this rendering as to the meaning of ἐπιούσιος? Dr. Chase in his "Lord's Prayer in the Early Church"* says: "It is difficult to see that it represents any probable meaning of ἐπιούσιος." Carrying out a suggestion of Dr. Cureton, he thinks that the Greek word, not being understood by the translator, was represented "by a classical phrase about bread in the Old Testament, slightly changed." Now it is true that

*Texts and Studies. Vol. I., No. 3, The Lord's Prayer in the Early Church. By Frederic Henry Chase, B D. Cambridge, 1891, pp. 42-53.

among the great variety of actions to which the Syriac word is applied in the Old Testament, it is two or three times applied to eating bread. Mephibosheth is to "eat bread *continually* at David's table" (2 Sam. ix. 7, 10), and Jehoiachin "did eat bread *continually*" with the king of Babylon (2 Kings xxv. 29; Jer. lii. 33). These, so far as I can discover, are the only cases of association with ordinary bread. Twice, also adverbially, it is used of the shew-bread (Num. iv. 7; 2 Chron. ii. 4), but I can find no example of its use as a *descriptive epithet* of bread. Even if we assume, perhaps ungraciously, that the translator was in serious doubt, it is hard to see how his mind would be influenced much by any "classical phrase about bread in the Old Testament."

Dr. Chase's position is that ἐπιούσιος, coming as it does from ἡ ἐπιοῦσα, introduces tautology into the prayer, and is "alien to its simplicity of language." It probably, then, does not belong to the earliest prayer, but is "due to liturgical use." The original clause, "Our bread of the day give to us," was changed to "our bread for the coming day," to adapt the prayer to use at evening. This "working hypothesis" is presented with a modest ingenuity that almost fascinates one; but it seems to me that if we restore to ἐπιούσιος the meaning found in the Old Syriac, the hypothesis is no longer needed. The tautology complained of arises from deriving ἐπιούσιος directly from ἡ ἐπιοῦσα. All other tautology is due to translation, the disabilities of which ought not to be charged to the original. "Day by day our daily" is tautological, in

a narrow sense, but "day by day our constant supply" is not, in any sense. Nor does the hypothesis seem to be securely based on liturgical need. If I should venture to mark out a liturgical development of the clause, I should by no means omit from the primary the idea of constant supply contained in *ἐπιούσιος*. To this might very naturally be added *σήμερον* for morning prayer, and the more general *τὸ καθ' ἡμέραν* for other occasions. If, however, *ἐπιούσιος* means "of the coming day," and that means "of the present day," why should *σήμερον* ever have been added? Dr. Chase's answer is, "There meets us a double rendering of the original word" (p. 47). But if we give to *ἐπιούσιος* the Old Syriac meaning, there is no room for the tautology of a "double rendering," and no need of reconstructing the clause as we now find it, further than to acknowledge the varying traditions of *σήμερον* and *τὸ καθ' ἡμέραν*. Further, the coining of a new word, which *ἐπιούσιος* is acknowledged to be, seems likely to arise from a more pressing need than liturgical convenience, as, for example, from the demand of a Semitic original. The absence of any word for *ἐπιούσιος* in a reference to the Prayer by Ephrem Syrus is urged by Dr. Chase (p. 50) in favor of a form of the petition earlier than that of the Gospels; but an incidental reference in a sermon, and the omission of a seemingly unessential word, is surely small evidence that he was quoting from an earlier and superior authority. Still more inconclusive is the evidence from Tatian. The rendering adopted by Chase, "Give us the bread of our day," is not sus-

tained by Hill's Diatessaron, which reads (p. 79), "Give us the sustenance [lit. power] of to-day." Dr. Charles Taylor in the Guardian (Jan. 6, 1897) renders, "Give us the necessity of the day;" which is practically the same as Murdock's Peshitto, "Our needful bread." Instead of omitting ἐπιούσιος, Tatian omits "bread," and emphasizes ἐπιούσιος, according to the meaning of the Peshitto.

In regard to the value of this testimony I would say:

1. The rendering is simple and clear, and betrays no wavering and no effort to solve an etymological difficulty. In this last respect it is in contrast with the Peshitto rendering, which means "bread of our necessity." This seems like an attempt to carry out a certain theory of the etymology of the Greek word, viz., that it is compounded of ἐπί and οὐσία, the latter meaning *essence*, that which is essential, then that which is necessary, or οὐσία meaning *existence*, as is advocated by Cremer in his Lexicon, and the compound adjective meaning "for, i. e., necessary for, existence." The Jerusalem Syriac rendering seems to have a similar origin—"bread of our abundance," οὐσία having the sense of *substance*, then wealth, abundance.* In contrast with all this, the Old Syriac gives a simple, intelligible word that has the appearance of be-

*I know nothing at first hand of this Jerusalem version, but am indebted for the rendering given above to the kindness of Dr. Isaac H. Hall. I cannot leave his name on this page without a few words of tribute to his worth, and of sorrow at his too early death. Our acquaintance began over the pages of Xenophon's Anabasis, when he was a boy in Norwalk, Conn. He needed little instruction in his text-book, for the spirit of the independent scholar was in him then. Of his achievements in Syriac scholarship I am not qualified to speak, but I can speak warmly of his generous heart and his willingness to place his learning at the service of others.

ing based on known usage, or on some ground other than philological reasoning.

2. The Old Syriac rendering connects, indirectly, ἐπιούσιος with the Hebrew תָּמִיד. If the Septuagint and later Greek versions had translated this Hebrew word by ἐπιούσιος, no one would ever have doubted the meaning of the latter, and a world of discussion would have been saved. No such translation is found, but we do find that this one Syriac version makes ἐπιούσιος the equivalent of a well known equivalent of תָּמִיד. So far as this goes, it serves to identify the rare Greek word with a very common Hebrew word.

3. The early date of the Old Syriac version ought to be taken into account. Bishop Westcott places it in the second century. The fact that we hear only of the Gospels in this version points to a very early origin. Is it, then, improbable that the version reaches back into the influence of tradition, and that the Syriac rendering gives us a traditional meaning?

4. We may, I think, go further, if we go carefully. I assume that the speech of the Jews in the time of Christ was bilingual—Aramaic, or early Jewish Syriac, and Greek. This matter is fully discussed by Professor Hadley in Smith's Dictionary of the Bible.* For our present purpose it is sufficient to take the case of Paul speaking to the Jews in Jerusalem, as described in Acts xxii. He at once gained the attention of his hearers by speaking in Aramaic ("Hebrew tongue"). They had evidently ex-

*Vol. ii., p. 1590, Am. Ed.

pected to hear him speak Greek. It seems that they would have understood him in either language, but the Aramaic pleased them. This may have been because the Aramaic was their national and domestic tongue, and they were more familiar with it. If this was true of the multitude in their chief city, it would be emphatically true of the dwellers in Galilee, and the country districts generally. It must be, therefore, that Jesus largely used the Aramaic in his teachings. The Lord's Prayer certainly was spoken by him in Aramaic, and may also have been spoken in Greek.

In regard to the bilingual character of this Prayer, two suppositions are possible. (1) Two forms of the Prayer may have existed side by side from the first. Then if ἐπιούσιος was in the Greek form, ܠܡܚܪ, or some modification of it, would very likely have been in the other; so that both words would come down together, and a very early Syriac translator of the Gospel would find his word supplied by tradition. (2) The other supposition is that the Prayer in Aramaic was strictly the original, but that the translation into Greek was made in Palestine, while both languages were familiar. Now a large part of the mystery of ἐπιούσιος, viz., its isolation in the language, will vanish, if we think of it as itself a translation. Translators are inclined to coin words, as the Septuagint abundantly testifies, many of the new words of which, but not all, lived to find place in the New Testament. But if the Greek word is a translation, what original is so probable as the one which afterwards, in

meaning if not in form, appeared in the Old Syriac?

It is pleasant to think that the rendering "daily bread" is not far from the meaning of the Greek original, as interpreted by the early Syriac. It came to us, no doubt, from the Old Latin *cotidianum*, but this might come easily from the notion of continual. The affinity of "continual" and "daily" is well illustrated in the parallelism of the Received Version of Psalm lxxii. 15:

> "Prayer also shall be made for him *continually*,
> And *daily* [Rev. all the day long] shall he be praised."

With this may be fitly joined, from a modern Jewish Prayer-Book, the closing words of The Grace after Meals—"Thanks for the food wherewith thou dost feed and sustain us *continually* (the original is תָּמִיד) every day and hour."

III

DOES THE LORD'S PRAYER MAKE MENTION OF THE DEVIL?

Ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Matt. vi. 13.

Is τοῦ πονηροῦ masculine or neuter; and does it mean the Evil One, or evil? The question is an exceedingly difficult one—more difficult than important—but the Revised Version has forced it upon us by its translation "Deliver us from the Evil One." The difficulty comes from the great mass of indecisive material that enters into the discussion. This may be seen from the debate that arose in England immediately after the publication of the Revised New Testament. The learned, and almost authoritative, defense of the Revision in the letters of Bishop Lightfoot are republished in Appendix II. of the third edition (1891) of his work "On a Fresh Revision of the New Testament." A more elaborate support of the same conclusion is found in "The Lord's Prayer in the Early Church" (Camb. Univ. Press, 1891), by Dr. Frederic H. Chase, who devotes more than half of his treatise to this word. The following points, among those ably argued in these treatises, must be classed, I think, as indecisive, though relevant.

1. The connection of thought. Probably few interpreters would go as far as Alford, on the one side, and

say, "The introduction of the mention of the evil one would here be quite incongruous and even absurd," and if an equally strong statement should be found on the other side we should have to ascribe both to personal bent rather than to definite exegetical principles. The idea of temptation goes well with the mention of the tempter, but equally well with the idea of that evil into which temptation may bring us. The word *ῥῦσαι* suggests rescue from a person, but is also used of deliverance from death (*ὃς ἐκ τηλικούτου θανάτου ἐρύσατο ἡμᾶς*, 2 Cor. i. 10), from the power of darkness (*ὃς ἐρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους*, Col. i. 13), and from every evil work (*ῥύσεταί με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ*, 2 Tim. iv. 18).

2. The distinction between *ἀπό* and *ἐκ*. While *ἐκ* might suggest *things* rather than *persons*, and *ἀπό* the reverse, we find this distinction not sanctioned by usage. See the full and candid discussion of these prepositions by Chase (pp. 70-84).

3. The New Testament use of the concrete instead of the abstract. We may acknowledge, with Meyer, its general tone in this respect, without finding such a preponderance of the concrete as will have decisive weight in interpreting any single word. There are no philosophical abstracts in the New Testament, but moral abstracts are abundant. The term morality (*ἠθική*) is wanting, but all the elements of morality, all the moral virtues, are present in their usual phraseology. What is more to the point, we find the abstract used in cases where the concrete would be expected. Twice in the twelfth chapter

of Romans we read of good and evil where, if it were not for the unmistakable neuter article, we might think that persons were meant: *Ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ* (ver. 9). Is it not the evil *person* whom we abhor, and the good person to whom we cleave? But the article silences our wise question. Again, after reading (ver. 20) of the personal enemy who hungers, and thirsts, and feels the coals of fire on his head, we find the thought broadening out into that grand generalization: *Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν* (ver. 21).

One may say, This is Paul, not Matthew. Let us come back, then, to Matthew, and to the words of our Lord as recorded by him, and to the Sermon on the Mount. Dr. Chase says (p. 95), "The use of abstract terms seems alien to the spirit of the Sermon on the Mount; all there is concrete." But here we read in the same chapter with the Lord's Prayer such unconcrete expressions as these: "If therefore the light that is in thee be darkness, how great is the darkness!" (ver. 23); "Ye cannot serve God and mammon" (24); "Seek ye first his kingdom and his righteousness" (33). Even the golden rule is a wonderfully broad generalization. Now it is the glory of the New Testament that it is practical, simple, direct, but surely there is no such slavery to the concrete as to give even a presumption, in any single passage, in favor of the rendering "evil one" over "evil."

4. The comparative frequency of the use in the New Testament of the masculine and neuter of *πονηρός*. Lightfoot says (p. 280) "*ὁ πονηρός* occurs three or four times

as often as *τὸ πονηρόν.*" Taking the author's own examples, we find that this generalization, converted into its particulars, is this: The masculine is used seven times, and the neuter twice, and possibly four times more, for there are four examples doubtful (pp. 274, 275). Add to this the fact that the neuter *κακόν* is used constantly without important difference from *πονηρόν*. E. g., Rom. xii. has *τὸ πονηρόν* in the ninth verse, and *τὸ κακόν* in the twenty-first, both in opposition to *τὸ ἀγαθόν*. For some reason the masculine *κακός* is seldom used in the New Testament.

5. The antithesis between *μὴ εἰσενέγκῃς εἰς πειρασμόν* and *ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*. Lightfoot says (p. 289): "If the tempter is mentioned in the second clause, then, and then only, has the connection *μή*—*ἀλλά*—its proper force. If, on the other hand, *τοῦ πονηροῦ* be taken neuter, the strong opposition implied by these particles is no longer natural, for 'temptation' is not co-extensive with 'evil.' We should rather expect in this case '*And* deliver us from evil.'" But is not this making too much of *μή*—*ἀλλά*—? It is safe to say that in Greek (though the like would not be quite true of Latin) *οὐκ* (*μή*)—*ἀλλά* is used properly whenever "not—but—" could be used in English. And has the English mind ever felt any infelicity of connection in the common rendering "Lead us *not* into temptation, *but* deliver us from evil"? "Bring us not into solicitations to evil, but deliver us from it." Certainly *οὐκ*—*ἀλλά*—does not require the clauses to be very exact counterparts. Examples of a looser antith-

esis could easily be produced, if it were necessary. Here are two from Matthew: *οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστιν* (xiii. 21); *οὐκ ἐπέγνωσαν αὐτόν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἐθέλησαν* (xvii. 12). In both these *καὶ διὰ τοῦτο* might have been used instead of *ἀλλά*, but surely both are right, as they are. The word "temptation" does at once suggest the tempter, but not necessarily the *mention* of the tempter. That might be dispensed with, as being fully implied, and the thought in the second clause advanced and broadened to deliverance from all the forms and power of sin which the tempter promotes.

6. The omission by Luke of the clause beginning with *ἀλλά*. Whether *τοῦ πονηροῦ* be masculine or neuter, he might omit this clause as practically involved in the preceding. The neuter does not make the second clause an independent petition. Luke's petition is virtually: "Deliver us from temptation to evil," and thus his record involves abridgment, but not serious curtailment. Luke gives us "Thy kingdom come," and omits "Thy will be done, as in heaven, so on earth." The petition omitted may be called merely an expansion of the preceding, but it is nearer being an independent petition than "Deliver us from evil."

7. A possible reference to the temptation of Christ in the wilderness. Dr. Chase says (p. 104): "Every clause of the Prayer, I believe, stands forth with greater sharpness and clearness of meaning when seen in the light of the Lord's Temptation." A general criticism of Dr.

Chase's most thorough and valuable discussion would be that he inclines to connect the phraseology of the Prayer with almost everything that is important in the New Testament. He is not alone, however, in associating τοῦ πονηροῦ with the temptation. Lightfoot says (p. 290): "Nor is it an insignificant fact that, only two chapters before, St. Matthew has recorded how the Author of this prayer found himself face to face with temptation (iv. 1, 3), and was delivered from the Evil One." But this same St. Matthew in recording, "only two chapters before," the temptation calls the tempter once ὁ πειράζων (verse 3), four times ὁ διάβολος (verses 1, 5, 8, 11), and not once ὁ πονηρός, "the evil one." For we must not forget that the question is not merely whether Jesus was thinking of the Tempter in the wilderness, a question too deep for us, but whether Matthew's verbal usage favors the meaning "Evil One." Why should he not use one of the two words employed "only two chapters before"?

8. The use of πονηροῦ instead of some other word for evil. It is claimed that if πονηροῦ means moral evil, a better word could have been chosen, as ἁμαρτία, πονηρία, ἀνομία. It is not always possible to show why a writer or speaker does not choose some different word. Nor is it necessary to prove that he chooses the best word. But in this case it is easy to see that ἁμαρτία would fail to carry the suggestion of harm and loss which τὸ πονηρόν does, and that ἀνομία is more restricted in meaning. In regard to πονηρία, which Matthew uses but once, or κακία, these also, as abstracts, are less suggestive of

the evil fruits of wickedness than τὸ πονηρόν. The latter would be more likely, I think, to be used by one who felt and feared the curse of sin. Nor should it be forgotten that τὸ πονηρόν is broad enough to embrace not only all evil conduct, but all evil influences, and all evil Ones.

9. The early versions, particularly the Latin and Syriac. In addition to the fact that no version, early or late, is authoritative, we find that the Latin, both Old Latin and Vulgate, simply adopts the ambiguity of the Greek—"Libera nos a malo." It is true that in the First Epistle of John whenever πονηρός refers to Satan it is translated "malignus," but this cannot be made the rule. Matt. xiii. 19 has "Venit malus et rapit quod seminatum est." At first glance, the Syriac, both Curetonian and Peshitto, seems to decide in favor of "Evil One," for the word is masculine; but when we remember that the Syriac, like the other Semitic languages, has no neuter gender, and sometimes uses the masculine for abstracts, this evidence is considerably weakened. The late Dr. Isaac H. Hall, a recognized authority in Syriac scholarship, wrote to me in 1891: "As to the Peshitto, perhaps different people would argue differently from the same data. I think, however, that it favors the rendering 'evil.' Adjectives used as abstract nouns prefer the feminine form, both where the Latin uses the neuter plural and neuter singular, but this is by no means the universal usage. It prevails rather in extra-biblical and later Syriac. The masculine is common enough for abstracts of every

sort. The Lord's Prayer has the masculine, which is used in very many places in the Peshitto for the neuter, even in rendering other words than πονηρόν. So far as I have read Syriac, the writers generally—I refer to allusions only—look upon the phrase as 'evil,' not 'the evil one.' "

10. The opinions and diction of the Greek Fathers. It cannot be disputed that these Fathers interpreted τοῦ πονηροῦ as the Evil One, Satan. Says Lightfoot (p. 307): "Among *Greek* writers there is, so far as I have observed, absolute unanimity on this point. They do not even betray the slightest suspicion that any other interpretation is possible." Again (p. 319): "To sum up; the earliest Latin Father [this is much more effective than to say, "The erratic Tertullian"], and the earliest Greek Father of whose opinions we have any knowledge, both take τοῦ πονηροῦ masculine.* The masculine rendering seems to have been adopted universally by the Greek Fathers. At least no authority, even of a late date, has been produced for the neuter. In the Latin Church the earliest distinct testimony for the neuter is St. Augustine, at the end of the fourth and the beginning of the fifth century. From that time forward the neuter gained ground in the Western Church till it altogether supplanted the masculine." Again (p. 314): "With Augustine, however, a new era begins. The voice of the original Greek has ceased to be heard, or at least to be heard by an ear familiar with its idiom;

*Yet Clemens Romanus prays (Corinthians, 60) ῥυσθῆναι ἀπὸ πάσης ἁμαρτίας, in language that seems to echo the Lord's Prayer. So Dr. Charles Taylor in the Guardian, Jan. 6, 1897.

and, notwithstanding his spiritual insight, the loss here, as elsewhere, is very perceptible." It is further claimed, though not, I think, by Lightfoot, that the usage and diction of the Greek Fathers are evidence, independent of their interpretation, in favor of the masculine. In other words, they constantly refer to Satan as "the evil one" in other connections than in the Lord's Prayer,and are therefore independent witnesses to the linguistic usage.

In regard to the exegesis of the early Fathers it is needless to bring proof that in judgment and acumen they are inferior to modern interpreters and to some of the later Fathers. The only points worth considering are whether their nearness to apostolic times, or their intimate knowledge of Greek and "an ear familiar with its idiom," makes them reliable guides. On this last point it is enough to say that the gender of τοῦ πονηροῦ is not a question of Greek idiom. Masculine and neuter are both equally good Greek. Also, the logical connection cannot be determined by linguistic evidence. To say that St. Augustine had lost the delicate sense of Greek idiom—but he was familiar with Greek—I cannot think to be important. Indeed, an imperfect acquaintance with Greek would have inclined him to the masculine because of the un-Latin-like idiom of the article with the neuter. The Vulgate has the ambiguous rendering "a malo." A poor Greek scholar would have put it—as Beza, who was not a poor Greek scholar, did, following the Greek Fathers,—"ab illo malo." It simply cannot be that the Fathers favored the masculine on account of Greek idiom.

As to the independent value of the diction of the Fathers, it might be said that their usage simply grew out of their exegesis, but I will not insist on this. Let it stand that both in exegesis and in general usage the Greek Fathers unequivocally favor the masculine. Let us refrain too from thinking that their unanimity was owing to the overwhelming influence of Origen. Admitting all that is claimed in regard to their interpretation, their usage, and their opportunities of traditional light from the primitive Christian years, we have yet to set down two important facts.

First, the diction of the Fathers in the use of πονηρός is different from that of the New Testament. A striking illustration of this is found in the passage quoted by Bishop Lightfoot (p. 307) from the Clementine Homilies. In the dialogue between Simon the Samaritan and St. Peter (Hom. xix. 2) the question is sharply raised whether Satan really exists. I translate, restoring the lines omitted by the Bishop. Peter says: "I acknowledge that the Evil One exists, because the Master, who spoke the truth in everything, often said that he existed. At the outset he acknowledges that for forty days he by word of mouth tempted him. And elsewhere I know that he said: 'If Satan cast out Satan he is divided against himself; how, then, can his kingdom stand?' Also he declared that he saw the Evil One as lightning fall from heaven. And in another place he said: 'He that sowed the bad seed is the devil.' And again: 'Give no occasion to the Evil One.' Further, by way of counsel he

said: 'Let your language be Yea, Yea, and Nay, Nay, but what is more than these is from the Evil One.' Further, in the Prayer which he handed down we have it said, 'Deliver us from the Evil One.' And in another place he pledged himself to say to the ungodly: 'Depart into the outer darkness, which the Father prepared for the devil and his angels.' And, not to prolong what I have to say, I know that my Master often said that the Evil One exists."* These few lines contain six instances of the masculine *πονηρός* applied to Satan. What is more, there are two quotations from the New Testament in which *ὁ πονηρός is substituted* for the New Testament words. The passage in Luke (x. 18), "I beheld Satan fall as lightning from heaven," appears thus: *Ἑώρακεν τὸν πονηρὸν ὡς ἀστραπὴν πεσόντα.* A passage from Paul (Eph. iv. 27)—we need not blame this Father, whoever he was, for forgetting that Paul said it instead of Jesus—"Neither give place to the devil," is given, almost unrecognizable, it is true, *Μὴ δότε πρόφασιν τῷ πονηρῷ.*† In two other quotations *Σατανᾶς* and *διάβολος* remain unchanged. We can imagine what a transformation would have been wrought in Matthew's record of the Temptation and elsewhere, if this writer had taken the place of the first evangelist. It should be added that the neuter *τὸ πονηρόν* is found at least twice in the same Homily (chap. 20).

The second important fact is one of theological opinion, viz., that the Fathers, in their thinking, gave more promi-

*Ed. Dressel, p. 372.

†Dressel in his note says: "Testimonium forsan Ebionitici evangelii, affine dicto apostolico."

nence to Satan than the New Testament does. This is shown first by the theory of the atonement held by even so early a Father as Irenæus. Imagine Peter and Paul preaching and writing that the sufferings and death of Christ were a ransom paid to the devil for our release. Says Shedd, speaking of the writings of the first three centuries, "It is very plain that in seizing so rankly, as the theological mind of this age did, upon those few texts in which the connection and relations of Satan with the work of Christ are spoken of, and allowing them to eclipse those far more numerous passages in which the Redeemer's work is exhibited in its reference to the being and attributes of God, it was liable to a one-sided construction of the doctrine." Again, "The claims of God and of the attribute of justice were thrown too much into the background by those of Satan."*

The patristic theory of the atonement is sufficient to prove the deviation of the Fathers from the sobriety and truth of our Lord and his apostles. But we may put beside this the great importance attached to exorcism. Evil spirits, subjects of "the evil one," must be cast out by rites and ceremonies. Early in the third century exorcism began to be connected with baptism, and thus virtually became a sacrament of the church.

Now all this subserviency to Satan seemed to the early Fathers genuine Christianity; but we see it to be exaggeration and perversion. And is it not plain that minds breathing such a theological atmosphere as they did would

*"History of Christian Doctrine," Vol. ii., pp. 215, 266.

inevitably interpret ambiguous passages of the New Testament so as to magnify the agency of Satan? Why then should we follow their guidance under the notion that somehow "the voice of the original Greek" taught them the true meaning?

Enough of indecisive considerations. Some will perhaps see in them a cumulative result of slight probabilities in favor of one or the other of the disputed renderings, but I am sure that most students of the subject will say that it is hopeless to look for a decision on these indeterminate grounds. It seems to me, however, that there is some hope of a decision, in the answer to this simple question, too much neglected in this discussion, viz., Was *ὁ πονηρός* the usual term to designate the devil? If not, then we should not expect to find it in such a formula of devotion as the Lord's Prayer. Now the moment this question is raised, it answers itself in the mind of one who is familiar with the New Testament. Such a one will feel, without resorting to exegetical statistics—often a poor resort—how changed the gospel narrative would be if certain well-remembered passages should read thus: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the *evil one*;" "And when the *evil one* came to him, he said, If thou be the Son of God," etc.; "Then the *evil one* leaveth him, and behold angels came;" "The enemy that sowed them [the tares] is the *evil one*;" "Depart from me, ye cursed, into everlasting fire, prepared for the *evil one* and his angels;" "How can the *evil one* cast out the *evil one*?"

"Then entered the *evil one* into Judas;" "Ye are of your father, the *evil one;*" "The *evil one* cometh and hath nothing in me"! In these and in more than a score of other passages in the Gospels, which strike one as containing the principal references to the Devil, the original words are *διάβολος*, *Σατανᾶς*, *ὁ πειράζων*, *ἄρχων τοῦ κόσμου*. Outside of the Gospels the usual words are *διάβολος* and *Σατανᾶς*.

It is not denied that sometimes *ὁ πονηρός* means the Devil. No one supposes that it always does. An example both of the masculine, denoting a man, and of the neuter abstract is in Luke vi. 45: *ὁ πονηρὸς ἐκ τοῦ πονηροῦ* [*θησαυροῦ*] *προφέρει τὸ πονηρόν*. So in 1 Cor. v. 13, *Ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν*, rendered in the Revision, "Put away the wicked man from among yourselves." Also in Matt. v. 39, the Revision reads, "Resist not him that is evil" (*τῷ πονηρῷ*). It would hardly do to translate "Resist not the evil one," with the *ἀντίστητε δὲ τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν* of James iv. 7 before us.

How many are the clear and certain cases of *ὁ πονηρός* meaning Satan? If we set aside those passages in which "evil" finds a place in the margin of the Revision (Matt. v. 37; vi. 13; John xvii. 15; 2 Thess. iii. 3), we have, as claimed, the following: Matt. xiii. 19, 38; Eph. vi. 16; 1 John ii. 13, 14; iii. 12; v. 18, 19. Of these, Matt. xiii. 38 is, *Ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ*. Probably the reason why "evil" was not put in the margin was that the common version had "children of the

wicked one," there being, therefore, no occasion for marginal concession or conciliation; but is it not true, as Cremer suggests, that the parallel phrase, *υἱοὶ τῆς βασιλείας*, requires the rendering "sons of evil"? It should be noted that in the words immediately following, the Devil is mentioned by his usual name, and is said to be the sower of the tares and the enemy of him who sowed the good seed. Thus we have two antitheses—the Lord and Satan, good men and evil men; and the antithesis is sharper and much more natural with a single mention of Satan as the antagonist of Jesus. The Hebraism "sons of evil" would be as natural as "son of hell" (Matt. xxiii. 15); "sons of disobedience" (Eph. v. 6); and the "son of worthlessness [Belial]" of the Old Testament.

Another passage in the above list is 1 John v. 19, *Ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται*, rendered in the Revision "the whole world lieth in the evil one," with no "evil" in the alternative margin. But does it not require a strong effort to suppress the sense of incongruity in the rendering "lieth in the evil one," when "in evil" is not only grammatical, but harmonizes fully with "evil one" mentioned in the previous verse? Compare the *τοῦ πονηροῦ* and *πονηρά* of iii. 12. Such expressions as "Abide *in* me;" "them which are *in* Christ Jesus;" "one body *in* Christ;" "fallen asleep *in* Christ;" "life hid with Christ *in* God;" "We are *in* him that is true" (ver. 20)—expressions so numerous in the New Testament, especially in John, as in the allegory of the vine, imply an all-pervading presence which the Scriptures nowhere ascribe

to the Devil, leader of all evil agents and agencies though he be. The "in" of such profound phraseology is very different from the ἐν instrumental of Matt. xii. 24, "This man doth not cast out devils, but in Beelzebub the prince of the devils."

I will venture, then, to subtract two from the list given above, leaving six in the whole New Testament, and *one only* in the four Gospels (Matt. xiii. 19). That one is indisputable, because assured by the parallel passages in Mark and Luke. In the parable of the sower, where Matthew says: Ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον;" Mark says: Ἔρχεται ὁ Σατανᾶς (iv. 15); Luke says: Ἔρχεται ὁ διάβολος (viii. 12). If we had a similar parallelism in the Lord's Prayer, there would be no need of discussion. The most that we can say, in comparing the evangelists, is that Mark never uses ὁ πονηρός at all, and Luke never uses ὁ πονηρός for Satan, but always διάβολος or Σατανᾶς, and that he once uses the neuter τὸ πονηρόν, and that too in his Sermon on the Mount. Compare Luke vi. 45 with Matt. vii. 18. But while spending our time in debating whether Satan is called "the evil one" just seven times, or six, or five, we are apt to forget that more than seventy times he is called by other names, almost always Satan or Devil. All the undoubted examples of the term "evil one" except two are in the First Epistle of John. In the Gospels there is but one, viz., Matt. xiii. 19, this being given by only one of the three reporting evangelists. If we were not in a serious discussion, I should be tempted to call it one-third of an example,

because probably, either by varying tradition or by deliberate choice of the writers, the three words came from the same Aramaic source. Now while it is *possible* that this rare usage should be incorporated into such a formula as the Lord's Prayer, it seems to me extremely improbable. The presumption is strongly against it.

This strong presumption is confirmed, and made almost a certainty, by Old Testament usage. The Septuagint has frequent use of *πονηρόν* and *κακόν*, with, and sometimes without, the article, to denote evil in general. The first reference to evil is in Gen. ii. 9—*τὸ ξύλον τοῦ εἰδέναι γνωστὸν καλοῦ καὶ πονηροῦ*. In Deut. iv. 25, we read: *ἐὰν ποιήσητε τὸ πονηρὸν ἐνώπιον κυρίου*, and this language is so reiterated in the books that follow, that doing "evil in the sight of the Lord" rings like a sad refrain all through the history. The Psalms and prophets continue the same usage. David's lament in the penitential Psalm—*σοὶ μόνῳ ἥμαρτον, καὶ τὸ πονηρὸν ἐνώπιόν σου ἐποίησα* (li. 4. (l.6))—and Isaiah's *οὐαὶ οἱ λέγοντες τὸ πονηρὸν καλόν* (v. 20) are examples. We base no argument on the fact that Satan is never called "the evil one" in the Old Testament. We do not place Old Testament usage on a level with that of the New Testament on this point. Whatever may be the reason, the doctrine of Satan is mostly a New Testament doctrine, but the notion of evil in general is common and impressive in the Old Testament, and is very often expressed in the Septuagint by *τὸ πονηρόν*. The Old Testament all bears one way on the question before us. We would not limit all the words of our Lord to Old Testa-

ment meanings, but his hearers were familiar with the idea of evil itself as a dreadful reality. It was a part of their biblical training, and we may well believe that divine wisdom did not overlook this in giving form to that comprehensive guide to prayer. Indeed, if we do not greatly overestimate the influence of the Old Testament on the minds of serious Jews, we may say that, unless the language employed by our Lord was decisively limited to an evil *person*, his hearers would inevitably understand it of evil itself. In all this we do not forget that the Septuagint is a translation, and that a large part of the Gospels is virtually the same. The argument from the Old Testament is from the idea of evil, and not from any particular word to express it. It may be added, however, that in the Hebrew Old Testament the article is almost always used with רַע (הָרַע) to express "evil" substantively—that which is evil. Still further, of all the Evangelists, Matthew—Luke's genuine text does not contain the petition—is most under the influence of Old Testament ideas, as is shown by the great number of his citations.

The force of all this is not much weakened by the fact that Satan is not often spoken of by any name in the Old Testament, nor by the greater prominence given to the agency of Satan in later times. Lightfoot says (p. 282): "The Septuagint version of the Old Testament was made two or three centuries before the Gospels were written. This interval was a period of constant and rapid development. Theological nomenclature moved forward with the movement of the ages. Terms wholly unknown at

the beginning of this period were in everybody's mouth at the end." But the influence of the Old Testament on the minds of Christ's hearers in regard to "evil" did not depend on the frequency or infrequency of the mention of Satan, or on the diction of the Septuagint, but on the positive and ever-present power of those writings which were "read in the synagogues every Sabbath," and taught in every devout family. No doubt, new terms arose, but they must have arisen slowly, and have supplanted others still more slowly, and if any term ever clearly had the field to express wicked conduct, it was in our Savior's time, "evil," in whatever language it may have been clothed; while "evil one" was, it is true, beginning to be used occasionally as a name of the Devil.

In this connection I ought, perhaps, to refer to the Talmud, the knowledge of which, it has been said, is mostly disseminated by quoting from quotations. The Talmud might have been put with emphasis in the list of our indecisive sources of evidence; for it contains the petitions "Deliver us from evil" and "Deliver us from Satan," and a special search was rewarded by the discovery of three passages in which Satan was called the Wicked One. These may be found on pages 285, 286, in Lightfoot's Appendix II. I will make short work of the immense and almost inaccessible Talmud, because I know so little about it, but I have read carefully a little volume, the orthodox Jewish Prayer-book, and perhaps its ancient prayers represent the devotions of the time of Christ as correctly as the Talmud, which in its earliest

written portions is two centuries after Christ. Among these ancient prayers, none of which make mention of the evil one, we find in the Morning Service the following: "O Lord, have pity on thy people Israel, and deliver us from all evil."* "Lead us not into the power of sin, transgressions, iniquity, temptation, or contempt. Suffer not the evil imagination to have dominion over us; and remove far from us evil men and wicked associates and works." But the Talmud, it seems, adds to such prayers as these the petition: "Deliver us from Satan." Now, if the question were, Did the ancient Jews pray to be delivered from Satan *or* from evil? then the Talmud would answer, They prayed for deliverance from *both*. After all, I do not believe that the Talmud has very much to do with the question what the Lord's Prayer means. If it gave us the exact petition "Deliver us from the evil one," how much would its evidence be worth against that derived from the Old Testament?

Our conclusion, then, is that in the Lord's Prayer we are taught to say, "Deliver us from evil"—a petition that reaches to the lowest depths of weak, sinful human nature. If it could be shown that "evil one" was a common designation of the Devil, even then there would be no preponderance in favor of the rendering, "Deliver us from the evil one." The case would be simply evenly balanced so far as the language itself is concerned; and the weight of

* הַצִּילֵנוּ מִכָּל רָע, which may be rendered in Greek, *ῥῦσαι ἡμᾶς ἀπὸ παντὸς πονηροῦ*. Compare Ps. cxxi. (cxx.) 7, *Κύριος φυλάξαι σε ἀπὸ παντὸς κακοῦ*.

evidence from the Old Testament would be decisive. But when we think how seldom the name "evil one" was applied to Satan, and that this ought to have considerable weight in every instance of ambiguity, and especial weight in interpreting a prayer remarkable for its simplicity and directness, then our conclusion seems well-nigh certain.

IV

DOES ἡλικία, IN MATTHEW AND LUKE, MEAN STATURE OR AGE?

Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; Matt. vi. 27. Compare Luke xii. 25.

In classical usage the meaning "stature" is rare. The best lexicons refer us to only five examples, and two of these are erroneous. In Plutarch, a contemporary of John, there seems to be not a single example, though he uses *ἡλικία* many times. There is one clear case in Herodotus (iii., 16). After describing the indignities inflicted on the dead body of Amasis by Cambyses, he says that the Egyptians asserted that it was not Amasis but a certain Egyptian of the same stature—*ἔχων τὴν αὐτὴν ἡλικίην Ἀμάσι*. Demosthenes furnishes another example in one of the "testimonies" appended to his oration "Adversus Bœotum" (1024). In speaking of his daughter the witness says that if you look at her stature—*τὴν δ' ἡλικίαν αὐτῆς ἄν ἴδητε*—you would suppose her to be his sister. Again, Lucian in his True History—the ancient Gulliver's Travels—speaks of men, though he admits it to be *παραδοξότατον*, of about half-furlong statures—*ἡμισταδιαίους τὰς ἡλικίας*.

The Septuagint, Canon and Apocrypha, has but one example of "stature" (Ezek. xiii. 18), and that one we

could not be sure of, if we did not know the original Hebrew.

Coming to the New Testament, where ἡλικία is used eight times, one of these a mere repetition (John ix. 23), we find but one case that is not disputed—the ἡλικία of Zacchæus—although Eph. iv. 13 seems to me almost as clear. Paul had just been speaking of "the *building up of the body of Christ*," and he adds, "till we all attain . . . unto a full-grown man, of the stature (ἡλικίας) of the fullness of Christ." Luke ii. 52 may fairly be considered doubtful, especially on account of the verb προέκοπτεν, which would not go so well with "stature" as with "maturity of age." This leaves two cases of the undisputed meaning "age," that of the blind man healed, who was "of age" (John ix. 21, 23), and Sarah, who was "past age" (Heb. xi. 11).

Usage, then, by a majority vote favors the meaning "age," but there are examples enough of the meaning "stature" to allow the passages before us to be settled purely by connection of thought. Which best suits the immediate and surrounding context? There is no doubt that the first impression is in favor of applying "cubit" to stature. The older commentators seem to have followed this, and I think it is a case where first impressions should rule. Bengel makes short work of the other view—"Hanc [aetatem] nemo cubitis metitur" (note on Luke xii. 25). It must be admitted that the most eminent modern commentators have abandoned this first impression. Tholuck in his "Sermon on the Mount" refers to

Ps. xxxix. 5, Job ix. 25, Acts xiii. 25, 2 Tim. iv. 7, in favor of "age," and, in extra-Biblical Greek, to Diogenianus, Alcæus and Mimnermus. Meyer gives the first and last of these, but Alford gives all except Acts xiii. 25, including the misprint in Tholuck for Diogenianus. With all respect for these distinguished names, it must be said that such parallel references are utterly misleading, and tend to throw discredit on all usage-study; for (1) the "hand-breadth" of the Psalm, the "finger-breadth" of Alcæus, and the "cubit-time" (πήχυιον χρόνον) of Mimnermus are obvious poetic diction, and one of the elementary principles of usage-study is not to mix and confound poetry and prose. (2) Still more unfit is the comparison with Job's saying, "My days are swifter than a post," and the reference to δρόμος in the Acts and 2 Tim. ("John was fulfilling his *course*," "I have finished my *course*"). What is the use of studying usage at all, if we must put together such incongruous notions on the general ground, of course indisputable, that words of space are often applied to time?

If, then, the joining of cubit to age is unsupported by usage, how is it about the context? Meyer and Alford insist that the connection demands "age"; "for," says the latter, "the object of food and clothing is not to *enlarge the body*, but to prolong life." Let us look at verses 25-28. "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven

. . . your heavenly Father feedeth them. . . . Which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment? Consider the lilies of the field," etc. Here are mentioned two objects of anxiety, food and clothing—food for the life, and clothing for the body. Life is more than food, and the body than raiment. The Father who gives life will give its needful food, and he who gives the body will give its needed clothing. There are two pairs, life and food, body and raiment. Now the discussion of the first pair closes, I think, with the 26th verse, "Are not ye of much more value than they?" Next begins (and the δέ after τίς favors this) the second pair, body and raiment. The 27th verse is a fit opening for this, but is it a fitting close for the preceding? The body is God's gift, and he will provide clothing for it. He gives it as it is, and we cannot change its stature by our anxiety. No more need is there of our being anxious about its clothing.

In Luke (xii. 22-29) we find the same two pairs, and the verse about the cubit serves equally well for an introduction to the second. Instead of Matthew's καὶ περὶ ἐνδύματος τί μεριμνᾶτε; where καί, according to its New Testament inclusiveness, nearly equals οὖν, Luke has εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; Omitting the word for clothing, he implies it in "the rest," and goes on, like Matthew, with the beautiful parable-argument from the lilies. His εἰ οὖν fastens the connection of the "cubit" verse to the following instead of the preceding. Meyer and Alford find an objection to the

meaning "stature" in the word ἐλάχιστον, the latter saying that a cubit would be "a very large increase." But why emphasize πῆχυν after this mechanical fashion? Our Savior's argument would have been the same if he had said "inch" or "hair-breadth." Plainly, "cubit" was used as a common unit of measure. The substance of the thought was that man cannot change the stature that God has given him. Also difference in height of body is a very small matter (ἐλάχιστον) compared with the care of the body, whether short or tall. Further, it may be that οὐδὲ ἐλάχιστον is to be taken adverbially—"you are able not even in the least" to increase the stature.

Another objection is drawn from the grotesqueness of even suggesting a cubit's increase in stature. Bengel is not disturbed by this; he says, "ut fiat giganti similis." Meyer considers the notion "sehr unpassend." So it might be, if the language implied the possible desirableness of adding a cubit to *all* men's stature. But the absurdity vanishes when we think of the *differences* in men's height, and that while some would not care to be taller, others might. The very form of the question suggests individuals: "Which of you?" Our Savior may have had among his hearers a Saul, of whom it is said, "From his shoulders and upward he was taller than any of the people" (1 Sam. ix. 2.), and a Zacchæus, whom all the world knows to have been "little of stature" (τῇ ἡλικίᾳ μικρός—Luke xix. 3). We do not know the exact height of either, but there must have been a difference of more than a cubit. One naturally thinks of the pet regi-

ment of Frederick William I. of Prussia, in which some of the men were seven feet tall, while the statement is made that the requirement for the Japanese army is only 4 feet 11. If something more accurate is wanted, it can be found in gymnasium records; but almost any one, without going to formal records, can find among his acquaintances men who are 6 feet 4, and others under 5 feet. All this would not be worth the while except to answer an objection, for, as has been said already, the cubit was mentioned as a common unit of measure,—as we use foot and inch—and not for mathematical exactness.

Let it be added here that the objections are not all on one side. Besides the objection to "age" from the incongruity of the connection with "cubit," it may be said that one can by care prolong his life. The suggestion that he cannot, so fixed are the limits of life by God's purpose, gives a prominence to Divine foreordination that is out of harmony with the occasion, with the Sermon on the Mount, and with the general teaching of Jesus.

We may come back, then, with confidence to our first impression in favor of the rendering "stature." A careful examination of the passage confirms the verdict of plain common sense, the judgment of the older commentators, and the rendering of the oldest versions, viz., the Old Latin, the Old Syriac, and, if we may trust a translation of a translation, the Gospel-harmony of Tatian.

V

TO THE SLEEPING DISCIPLES

Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε. Mark xiv. 41.
Compare Matt. xxvi. 45, 46; Luke xxii. 45, 46.

It has been much discussed whether Jesus used this language in earnest, or in irony, as if saying, "Sleep on, if you can in such an hour as this." If used in earnest, how could he say immediately, "Arise, let us be going"? Perhaps all that is needed is to read the whole narrative of the Agony in the garden, with the eyes of the imagination wide open. Three times Jesus went a short distance from the three disciples, that he might endure the agony alone, yet not far from sympathy. Twice he returned and awoke them from a sleep which he kindly excused. He returns the third time. Does he awake them again? Not at once. Looking with eyes of pity on the forlorn "o'erwatched" friends, he speaks a few tender words to ears that do not hear. It is more a soliloquy. "Sleep henceforth and take rest: it is enough: the hour is come; behold, the Son of man is betrayed into the hands of sinners." The loving Heart anticipates their relief from the dreadful strain. He speaks, but they do not hear, until with sharp tones of urgent necessity he cries

out, "Arise, let us be going," and, as they rouse themselves to obey, he repeats in substance what he had already said unheard, "Behold, he that betrayeth me is at hand."

VI

DEMONS

Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.

—Luke x. 17.

WHAT were demons, or devils, as our versions call them? Were they real or imaginary? These questions annoy exegesis without being properly in its sphere. Exegesis says: "They were, in the opinion of the times, malignant spirits controlling and perverting men's minds, and making them what we now call crazy." Present opinion considers their victims to be simply mentally diseased. But this change of opinion need not trouble any reader of the New Testament when he comes to the accounts of demoniacal possession. The people of that day had their theory and we have ours, and how much will the men of the coming centuries care for either? For how much do we know absolutely of mental disease, or affections of the brain? Suppose some one should extend the germ-theory of disease so as to cover all brain-ailments, and people the head with a legion of living pests, could the nineteenth, or twentieth, century in the West say much in scorn of the first century in the East? Nor in fact have we altogether given up its way of speaking, for we sometimes say a man is "possessed." At any rate the notion of devils in a human being is respectable enough to be

read of without distress or disgust, as an ancient theory of frenzy or madness. Exegesis calmly acknowledges that there was no other way to speak of the matter at that time and in that place. Jesus himself not only assumed human nature, but entered into the mind of the times. There is no need of explaining his words by an "accommodation theory" of adapting his language to the ignorance of his hearers. Is it not utterly idle to set up a duplex analysis of the intellectual experience of the God-man? The incarnation, of itself, was an all-inclusive "accommodation" to our earthly life.

VII

THE NEW TESTAMENT USE OF *ἀγαπάω* AND *φιλέω*

Ἀγαπᾷς με; . . . φιλῶ σε. . . . ἀγαπᾷς με; . . . φιλῶ σε. . . . φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον· φιλεῖς με; καὶ λέγει αὐτῷ· κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. John xxi. 15-17.

It is to be expected that in discussing these two words one will begin by quoting from Trench's "Synonyms of the New Testament." He says (I. 67, Am. Ed.) that *φιλέω* (amo) "is more instinctive, is more of the feelings, implies more passion," while *ἀγαπάω* (diligo) indicates esteem, choice, a sense of what is fit and due its object. He dwells on John xxi. 15-17 as illustrating the difference. *Ἀγαπᾷς* on the Lord's lips "sounds too cold" to satisfy Peter, and at last Jesus gratifies him by adopting his own word, *φιλεῖς*.

President Woolsey, in an article of the greatest value in the Andover Review (Aug., 1885), dissents from this interpretation of the dialogue, while acknowledging the correctness of Trench's view in general. He considers it "more probable that Peter felt his love to Christ to be too human, too much like a friend's love to a friend," to deserve the word *ἀγαπάω*.

In the Bibliotheca Sacra for July, 1889, President Ballantine gives a searching criticism to the views of Trench,

Woolsey and others, and comes to the conclusion that in Biblical Greek there is no difference in meaning between ἀγαπάω and φιλέω. I will not undertake to give a summary of this article, but will merely say that future investigators will have to reckon with President Ballantine.

Possibly the following remarks may throw a little additional light on this obscure matter.

1. There is a presumption against absolute identity of meaning in the case of almost any two words. This presumption is increased if the words express decided or strong feeling. It is still further increased if, in any particular passage, the words have an antithetical position, or seem to have special attention called to them in any way.

2. The difference in meaning may be very slight and yet real; for meaning covers not merely the intellectual analysis of a word, but its association, and various shades of impression.

3. Many a writer fails to observe those distinctions in words which are sanctioned by the best usage. This may arise from a lack of literary cultivation, from negligence, from excited feeling, or purposely for some temporary reason. So also a writer may observe the nicest distinctions in some parts of his work and neglect them in others. There is a personal usage, as well as general.

4. The fact that a word was being superseded by another would not prove that both were used without discrimination. Sometimes it might be the antique air itself that recommended it, as in the English "quoth" for "said," and "token" for "sign."

5. When a word after long fluctuation settles down in a narrow corner of its former usage, it is natural to see in its earlier uses a tendency towards the final use. According to that, φιλέω, meaning at last only "to kiss," might during its later previous history express distinctively fondness, tenderness, or devotion.

6. The classical usage of ἀγαπάω and φιλέω is not much disputed. The former is more like the Latin "diligo," the latter "amo," but the line is not sharply drawn except that φιλέω only means to kiss, this use being as early as Herodotus. Aristotle, after saying (Rhet. I., 11,17) that to be loved is pleasant (τὸ φιλεῖσθαι ἡδύ), adds that "to be loved is to be held dear for one's own sake," τὸ δὲ φιλεῖσθαι ἀγαπᾶσθαί ἐστιν αὐτὸν δι' αὑτόν. The standard quotation from Dion Cassius (about A. D. 180) has peculiar interest because it is from the speech of Antony, and must, therefore, be virtually a translation from the Latin. He says of Cæsar (44, 48, 1): Ἐφιλήσατε αὐτὸν ὡς πατέρα, καὶ ἠγαπήσατε ὡς εὐεργέτην—"Ye loved him as a father, and held him dear as a benefactor"—where one can plainly see the Latin amabatis, diligebatis.

7. Much more important is the usage of the Septuagint. Here the prevailing word is ἀγαπάω, being found, including the Apocrypha, about 270 times. It has a wide range. Says Ballantine, speaking of the canonical books, "It is the word in constant use to express (1) God's love to man, (2) God's love for truth and other virtuous and worthy objects, (3) man's love for God, (4) man's love for salvation and worthy objects, (5) man's conscientious

love for man, (6) ordinary human friendship, (7) parental and filial affection, (8) the love of husband and wife, (9) impure sexual love, (10) man's love for cursing and other vices and sinful objects." (P. 527). Very different is it with φιλέω. Of the twenty-five times of its occurrence, fourteen times it means to kiss, translating the Hebrew נָשַׁק. Nine times it represents אָהַב, like ἀγαπάω, and expresses once Jacob's love for Joseph, twice the love of wisdom, four times—three times applied to Isaac—love for a certain food. Twice it is joined with ἀγαπάω (ἐγὼ τοὺς ἐμὲ φιλοῦντας ἀγαπῶ, Prov. viii. 17, and Hos. iii. 1). In no case does it exhibit any remarkable difference from ἀγαπάω. But this is very remarkable, that it is so nearly a discarded word, except in the sense of "kiss." In the Psalms, which echo throughout with love, it never appears; in the Proverbs rarely, and in Isaiah but once. Why this blight on φιλέω in the Septuagint? I can think of no reason but this, that the usage of the time had emphasized its meaning of "kiss," and the Seventy having chosen it to represent the Hebrew נָשַׁק, its unfitness for general use for love was increased. There being back of this a pressure from the fact that the original Hebrew mostly used but one word for love, it was inevitable that the one Greek word should be ἀγαπάω and not φιλέω; and if we make the distinction of higher and lower, the former is the higher word.

8. In passing to New Testament usage we might expect a still further repression of φιλέω from the influence of the Septuagint, but this is not true of the New

Testament as a whole. As its usage is composite, it is best to consider the writers separately.

Matthew uses ἀγαπάω eight times, always with a personal object, God, our neighbor, enemies, etc. He uses φιλέω five times, twice in one passage of loving father, mother, son or daughter more than Christ, twice of things, praying standing, and uppermost rooms, and once concerning the kiss of Judas. His usage is like that of the Septuagint.

Mark uses a verb for love only six times, four times in one passage (xii. 30-33) in regard to the commands to love God and our neighbor. Here ἀγαπάω is found, and the language of the commands follows (as in Matthew and Luke), with some variations, the Septuagint. This leaves the account of the man whom Jesus loved, as he looked upon him (ἀγαπάω), and the language of Judas, "Whomsoever I shall kiss" (φιλέω).

Luke uses the same word for kiss (xxii. 47) and only once besides (xx. 46), of those who "love greetings in the markets." He uses ἀγαπάω 13 times mostly parallel with Matthew, but also once (xi. 43), very noticeably, of loving chief seats and salutations. In the Acts Luke has no word for love, neither verb nor noun. The synoptic writers, then, follow in the main the usage of the Septuagint in discriminating against φιλέω; its use being sufficient to show that it was a part of their vocabulary, but on a lower plane of meaning than ἀγαπάω.

Before taking up the writings of John let us glance at other writers of the New Testament. Peter uses ἀγαπάω

only; in the first epistle four times (i. 8, 22; ii. 17; iii. 10), and in the second once (ii. 15). "Whom not having seen ye love," "Love one another," "Love the brotherhood," "Would love life"—this a quotation from the Septuagint—"Loved the wages of unrighteousness." James has ἀγαπάω only, and three times, twice in repeating the thought "promised to them that love him" (i. 12, ii. 5) and once in the command to love our neighbor (ii. 8). The writer to the Hebrews uses ἀγαπάω only, both times in quotations from the Septuagint (i. 9; xii. 6).

Paul goes even beyond the Septuagint in his preference—spontaneous, of course—for ἀγαπάω. It is found in all his epistles except Philippians, 1 Timothy, Titus and Philemon, and is most used in Ephesians—ten times. Φιλέω is found but twice, as against thirty-four, in all, of ἀγαπάω. In these two passages—"If any man love not the Lord Jesus Christ" (1 Cor. xvi. 22) and "Greet them that love us in the faith" (Tit. iii. 15)—I cannot see a shade of difference from ἀγαπάω, and I imagine that in both cases he was led to depart from his almost universal usage by the word φίλημα, which was associated in his mind with Christian greeting, and at the close of 1 Corinthians was used but a line before φιλεῖ.

Coming now to the "Apostle of love," we find that in his epistles ἀγαπάω only is used, and that thirty-one times uniformly and with enthusiastic iteration it carries its deep, serious meaning. In Revelation φιλέω is found twice; once of loving a lie (xxii. 15), also in the message to the Laodiceans—"As many as I love I rebuke

and chasten" (iii. 19). Ἀγαπάω is used four times (i. 5, iii. 9, xii. 11, xx. 9).

Next, let us examine the Gospel, omitting the 21st chapter. Here, although φιλέω is used much less than ἀγαπάω—eight to thirty-three—we seem to see a complete breaking away from the Septuagint as to the comparative elevation and dignity of the two words. Not only is there the closest resemblance in meaning, but there are several remarkable parallel uses. Thus, "The Father loveth (ἀγαπᾷ) the Son" (iii. 35), and "The Father loveth (φιλεῖ) the Son" (v. 20). "He that loveth (ἀγαπᾷ) me shall be loved (ἀγαπηθήσεται) of my Father" (xiv. 21), and in the same discourse, further on, "The Father himself loveth (φιλεῖ) you, because ye have loved (πεφιλήκατε) me" (xvi. 27). "The disciple standing by whom he loved" (ἠγάπα) (xix. 26), and in the next chapter, "The other disciple whom Jesus loved" (ἐφίλει) (xx. 2). With these examples before us, can we hesitate to add another as a true parallel, though in the face of Trench's ingenious distinction, "He whom thou lovest (φιλεῖς) is sick" (xi. 3), with "How he loved (ἐφίλει) him" (xi. 36) and "Jesus loved (ἠγάπα) Martha and her sister and Lazarus." This leaves but two examples of φιλέω—"He that loveth his life" (xii. 25), and "The world would love its own" (xv. 19). We are not yet through with John's use of these words, but so far, the impression is made on my own mind that he is uncritical in verbal distinctions, and willing to duplicate words in order to avail himself of all the resources of the language in expressing his thought.

9. We ought now to be prepared to take up the last chapter of the Gospel and the dialogue between our Lord and Peter. A discussion of the style of this chapter, as evincing its substantial genuineness, may be found in the article of President Woolsey already referred to.

An important question arises at once, viz., whether this dialogue was spoken in Greek or in Aramaic. It is probable that the latter, the Palestinian Syriac, was the language employed; for, (1) being the true vernacular of the country, we should expect it generally in private conversation. Paul used it even in a public speech at Jerusalem (Acts xxi. 40). (2) The mode of addressing Peter indicates this. While the evangelist, writing in Greek, calls him Simon Peter, Jesus in all three questions calls him Simon (son) of John, i. e., Simon Bar-Jonah, as in Matt. xvi. 17, which is Aramaic. Now if the conversation was in Aramaic, then the word for love, which John varies so strikingly, was probably one and the same in every case. Some evidence of this comes from the Old Syriac version, reinforced by the Peshitto version. The former is assigned to about A. D. 150 and is therefore a good witness to the Aramaic of our Savior's time. The Curetonian fragments do not contain the last seven chapters of John, but the recently discovered Sinai Codex, fortunately, has the larger part of them, including the twenty-first chapter, with the loss of only a word or two in the 19th verse. In the interview with Peter only one word is used for love (in Hebrew characters רחם), and that in the face of the almost obtrusive use of two

words in the original Greek. The rendering of the whole, however, is so inexact that it may be well to give it. Mrs. Lewis' translation is: "And when they had eaten, Jesus saith to Simon, Thou [art] Simon, son of Jonah, lovest thou me? He saith unto him, Yea, Lord. He saith unto him, Feed my lambs. Again Jesus saith to him, Thou [art] Simon, son of Jonah, lovest thou me much? He saith unto him, Yea, Lord. He saith unto him, Feed my sheep. Again Jesus saith unto him, Simon, son of Jonah, lovest thou me? Simon was grieved because three times Jesus spoke thus unto him. Simon saith unto him, Thou knowest all things; thou knowest that I love thee. And he said, Feed my flock." Here the word for love is found only four times, instead of the seven of the original, but the fourth time it is the rendering of φιλεῖς. Looking through the rest of John's Gospel, we find only four times in which another verb is used for love, אהב, just enough to show that the translator used רחם, not because there was absolutely no other, but because it was the regular, accepted word to denote love. Not only does he use it always to render φιλέω, except with the meaning to kiss, in all the Gospels, but thirty-six times for ἀγαπάω, as against eight times of אהב. In eighteen passages containing ἀγαπάω, and one containing φιλέω, the word is missing.

The Peshitto (perhaps A. D. 300) translates the dialogue much more literally than the Sinai MS., but gives seven times over the same רחם for love. Throughout the rest of the Gospel it follows the Old Syriac, in

the main, for ἀγαπάω and φιλέω; two or three times deviating in favor of אהב for ἀγαπάω. In other parts of the New Testament, outside of Old Syriac influence, אהב is much more used, and exclusively in the epistles of John. Thus it seems that distinguishing between the two Greek originals was gaining ground, and in the Harklensian Version (A. D. 600), an extremely literal one, אהב, according to Bernstein, was uniformly used for ἀγαπάω, and רחם for φιλέω. The later versions, then, show a change under the pressure of the Greek, but leave unimpaired the testimony of Old Syriac to the older Aramaic. This testimony is corroborated by the Peshitto Old Testament, which, receiving no bias from its original, uniformly translates the Hebrew אהב by רחם.

But does not the fact that John uses so markedly the two words prove, against all other evidence, that two different words were employed in the conversation? It might possibly, if he were translating from a book, but not as reporting an interview. This brings us back to a characteristic of John's style, already noticed, viz., his duplicating Greek words. John was no master of Greek—he could write even πρῶτός μου ἦν (John i. 15, 30)—but he was a master of earnestness, and was willing to seek an elementary, not artistic, emphasis by varying and accumulating words whose differences he was not disposed to magnify. How far he was from critical precision in the use of ἀγαπάω and φιλέω he himself suggests by saying that Peter was grieved because Jesus said to him the third time φιλεῖς με; whereas in strict literalness he

had said it but once. A good illustration of John's method is found in his use of two other words interwoven in this same passage with the words we are discussing—the threefold *βόσκε . . . ποίμαινε . . . βόσκε*. Here again the Old Syriac has but one word for "feed" —almost identical with the Hebrew רָעָה—and the Peshitto version the same. John, however, interprets, and skillfully, the one Aramaic by the two Greek. It cannot be that he did not know and feel the difference between *βόσκω* and *ποιμαίνω*. We should have looked for but one Greek verb, the higher one, *ποιμαίνω*, as we find it from the lips of Paul in Acts xx. 28, "Feed the church of God," and in 1 Peter v. 2, but John combines the two. So we may say that he combines *ἀγαπάω* and *φιλέω* to bring out the whole of love. If he had been writing in Latin he would, doubtless, have used both *diligo* and *amo*, not to report a sort of word-play between Peter and his Master, but to say all that the Latin could say in unfolding love. If, however, he had been writing in English he would probably have been satisfied with the one word which, as in Hebrew and Aramaic, covers the whole field, and would hardly have placed in his margin: "The poverty of English prevents me from using two words for love instead of one."

The outcome of all this discussion is, that the New Testament writers, except John, followed the usage of the Septuagint, but with some religious momentum added to *ἀγαπάω*, as the word of the Divine Law "Thou shalt love," and of the worship of the Psalms. They

recognized the lower plane of φιλέω, but John, in his Gospel, chose to put both words, for the time being, on a level, adding the warmth of one to the dignity of the other, that he might round out the expression of the enthusiasm of his life, the gospel of Divine Love.

VIII

THE HISTORICAL PRESENT IN THE FOUR GOSPELS

PROFESSOR BURTON in his "New Testament Moods and Tenses" gives the following definition of the historical present: "The Present Indicative is used to describe vividly a past event in the presence of which the speaker conceives himself to be." (§ 14.) But as the vividness admits of degrees, and sometimes lowers itself to a mere habit of style, we may say that every present that is used in narration where a past tense would be more exact, is a historical present. The Gospel of Mark, it is well known, contains many examples of this present. A class in New Testament Greek was once asked to compare the usage, in this respect, of the four Gospels by counting the examples in each. The result was as follows: Matthew 93, Mark 143, Luke 16, John 160. This should be modified, of course, by the fact that Mark is the shortest Gospel. If Mark be called 1, then John would be about 1¼, Matthew 1½, and Luke 1¾. Using this proportion, we correct the figures thus: Matthew 62, Mark 143, Luke 9, John 128. This represents the relative usage, and proves that, while there is a great difference between Mark and Matthew, and while Luke is almost out of consideration, there is practically no difference, in mere numbers, between Mark

and John. In regard to the verbs that are used in the historical present, we should expect, in such narratives as the Gospels, a large use of "he says" and "he comes." Matthew uses *λέγω* 65 times, *ἔρχομαι* 5 times, and 15 other verbs together 23 times. Mark uses *λέγω* 68 times, *ἔρχομαι* 25 times, and 22 other verbs 50 times. Luke uses *λέγω* 9 times. John uses *λέγω* 117 times —*λέγει* 19 times in one chapter, the 21st, which is assumed to be genuine—*ἔρχομαι* 15 times, and 17 other verbs 28 times. The large number of different verbs indicates a fixed habit on the part of three of the Evangelists.

This usage forms a very simple, but trustworthy test of style and authorship. The test of vocabulary is less certain, because the acquisition of new words is more a matter of conscious purpose, and self-training, and is more dependent on circumstances, reading, and associates. A grammatical habit, though less obtrusive, is more fundamental, and a better sign of identity, because it is almost beneath consciousness. To affirm or deny authorship from vocabulary merely, is like judging handwriting by carefully formed capitals, instead of by the slope and angles and unintentional, almost unavoidable, peculiarities of the common letters.

A fine illustration of the historical present as a feature of style is furnished by Xenophon's Anabasis. Not only the *ἐντεῦθεν ἐξελαύνει*, of pleasant recollections, instead of *ἦλασε* (I. 2. 23), reiterates this tense, but the very first verb in the book is an historical present—*Δαρείου*

καὶ Παρυσάτιδος γίγνονται παῖδες δύο—and that too with very little occasion for employing it. This lack of occasion indicates at the outset a *habit* of style. In the first three sections of Chapter I., containing only 16 Indicative tenses, and but little over 100 words (113), there are seven instances of the historical present, and 31 in the first two chapters. Thucydides has *one* (I. xxvi. 3) in the first 36 chapters of Book I.; but a fair comparison would make account of subject-matter.

The infrequency of this present in the Gospel of Luke raises the question whether it is found much in the Acts. If it were, one mark of Luke's authorship would be lacking. I have not been able to discover a single example, although many opportunities for its use occur, not only in general, but in the various riots described, and in the famous voyage and shipwreck. In regard to the differences between the first three Evangelists, they suggest that neither copied from the other; but each employed his own style on much common material, derived largely from Aramaic sources, either oral or written.

IX

DOES THE PREFACE TO LUKE'S GOSPEL BELONG ALSO TO THE ACTS?

Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, ἔδοξε κἀμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

—Luke i. 1-4.

Τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο ἀνελήμφθη.

—Acts i. 1, 2.

I ASSUME that Luke wrote both the Gospel that bears his name and the Acts. This, the traditional view, carrying with it the integrity, unity and trustworthiness of the Acts, is vigorously defended in Salmon's Introduction to the New Testament (1891), Lecture XVIII. Later, the same is maintained, from the standpoint of history and geography, by Professor Ramsay, against Spitta* and others, throughout his "St. Paul, the Traveller and the Roman Citizen" (1896). A new phase of the discussion was opened by Professor Fr. Blass,

*Die Apostelgeschichte, ihre Quellen und deren geschichtlicher Wert, von Friederich Spitta, 1891.

whose theory, briefly stated in the Prolegomena of his "Acta Apostolorum, sive Lucae ad Theophilum Liber Alter" (1895), pp. 30-32, is that Luke issued two editions of the Acts, the first of which, afterwards revised by him to our present text, is represented by the Codex Bezae. This is supported by Otto Zöckler in Greifswalder Studien (1895), pp. 109-145 (Die Apostelgeschichte als Gegenstand höherer und niederer Kritik), and seems to be endorsed by not a few scholars.

With these references to recent discussion, I take up the question, "Does the Preface to Luke's Gospel belong also to the Acts?" and remark—

1. That there is no express limitation confining the coming narrative to the life of Christ. Such a limitation would be very natural, if it were intended to write the Gospel only. The very language required may be found in the first verse of the Acts; and we might expect Luke to write, "It seemed good to me also to relate all that Jesus began both to do and teach, until the day in which he was taken up." Such is not his statement. Even the name of Jesus is not found. This cannot be due to brevity, for the preface, though but a single sentence, is not concise, but somewhat ample in style. It is true that if we take it for granted that it belongs to the Gospel only, it is appropriate enough, but it is much more appropriate if not confined to that. It is hardly necessary to add that on this point no account should be made of the order of the books in the Canon. The matter should be viewed precisely as if the book of the Acts

followed immediately after the Gospel of Luke, with the intervention of no more than a few blank lines and a title. Doubtless Luke himself issued the two together after both had been written.

2. Some of the expressions in the preface foreshadow a longer period than is covered by the Gospel. The connected narrative (*διήγησις*) is to be (like that of "many"), "concerning those matters which have been fulfilled (Vulgate, completae sunt) among us." *Πεπληροφορημένων* may mean "fully established" as an institution, or "fully proved." In either case Theophilus is to know the certainty of the instructions he has received; and Luke is to write "in order," because he has made careful investigation of "all things from the beginning (*ἄνωθεν*)." The promise, then, is to go over all the facts embraced in the Christian faith, and to confirm all the usual instructions given to converts. Could this promise be fulfilled without saying even a word about the outpouring of the Spirit at Pentecost? Would one writing more than twenty years after that Pentecost promise an account of all essential Christian facts, and yet not mean to say anything of those glorious years which were the crown and fulfillment of Christ's earthly life? Further, his promise is based on knowing "all things from the beginning." Does not this suggest that he will bring the history down from the beginning to about the time of writing? The moment we cease to take it for granted that this preface applies to the Gospel only, its expressions look towards a larger purpose. If there were no

subsequent book by the same writer, we could, indeed, interpret these expressions in a narrower sense, or, with Meyer, in a philosophical sense, as indicating that the gospel-history is the sure foundation of Christianity. But is it not better to say that the writer of these large promises, after fulfilling a part, laid down his pen for a short time, and then took it up again and fulfilled the rest?

One thing seems, at first view, to oppose what I have now urged. Luke appears to disclaim the character of eye-witness, and to depend for his authority on those who were "eye-witnesses and ministers of the word"; and yet in the latter part of the Acts he writes as an eye-witness of the life of Paul. In regard to this, these points should be noted: (1) The largest part of the Acts is as dependent on the testimony of others as the Gospel. (2) Even the original portions—the nine chapters at the close, and a part of the sixteenth—are largely made up of the testimony of Paul, a "minister of the word." (3) It would seem to be pressing the language unduly to insist that nothing whatever should be added from personal observation. (4) If the preface were written beforehand—and it may well have been—the author may not have known precisely at what point his narrative would stop.

3. The introduction to the Acts harmonizes with the idea that the book is a continuation originally intended, and not an afterthought. There is no proper preface, like that which is prefixed to the Gospel. There is

simply a statement of the ground already gone over in the Gospel, followed by a re-statement (verses 3-12), with additions, of the account of the parting words and the ascension, found in the closing verses of the Gospel. This is what we should expect if the Acts were Part II. of a continuous history. This impression is confirmed by the opening words, which refer to the Gospel as *τὸν πρῶτον λόγον*. The word *λόγος* itself favors this view somewhat, but is not decisive. Those who have not wholly forgotten their "Anabasis" will recall that in the opening sentence of each book after Book I., with a single exception, Xenophon gives a summary of the events gone over *ἐν τῷ πρόσθεν λόγῳ*. The *λόγος* referred to in the opening of the second book is Book I. In the other cases it means the narrative contained in all the preceding books; but in no case does it designate a work other than the Anabasis. So Herodotus in his second book (38)says of matters afterwards mentioned in Book III., *τὰ ἐγὼ ἐν ἄλλῳ λόγῳ ἐρέω*; and in referring (V. 36) to certain offerings of Crœsus mentioned in Book I. 92, he says, *ὡς δεδήλωταί μοι ἐν τῷ πρώτῳ τῶν λόγων*. Here the usage is just like that of the Latin *liber*. There seems to be no such usage in the New Testament, unless this in the Acts be a case of it. In Greek of the times, outside of the New Testament, the usage is not unknown, as is shown by Birt in "Das antike Buchwesen" (p. 28). In titles, which, though not to be depended on as of the same age as their books, may yet have some value for traditional usage, we find that Josephus has *λόγος*

in the Jewish War, though *βίβλος* in the Antiquities; Dionysius Hal. has *λόγος*, also Philo in the Life of Moses, and Lucian.

But without making too much of *λόγος*, we may say that the phrase *τὸν πρῶτον λόγον* seems like the numbering of distinct portions of a work. Professor Ramsay argues (St. Paul, etc., p. 28) that the phrase "is more reconcilable with the plan of three books than of two." In Lucian's True History, however, (perhaps A. D. 150) we find, as title, *Ἀληθοῦς Ἱστορίας λόγος πρῶτος*, although there are but two books. The entire impression seems to me to be that this second *λόγος* is not an independent *διήγησις*, but Part II. of the *διήγησις* promised in the preface.

4. It is generally agreed that Luke did actually write the Acts shortly after the Gospel. It is therefore very improbable that he did not have in mind doing so when he began the Gospel. Is it not, indeed, likely that his familiarity with the later events led him to follow back to its sources (*παρακολουθεῖν*) the whole history? Thus the Acts, while yet unwritten, would give rise to the Gospel. Alford thinks (Proleg. Luke, sec. iv.) that at least five years intervened between the publication of the Gospel and the Acts; and his principal reason is that the account of the ascension is much fuller in the latter, indicating access to additional information. But how long can we assume that it would take a historian to get new information? It might be five years or five days. A very diligent and careful investigator, like Luke,

would be quite as likely to find it soon as late. We can see no good ground for questioning the common opinion that the Gospel was written but a short time before the Acts; say, during the two years of Paul's first imprisonment. If this is so, the preface can hardly be divorced from the Acts.

The evidence, then, seems to show that while the preface to the Gospel is not such a one as would be written after both works were completed, yet it was written with both in mind. Whatever may have been the interval of publication, the whole work might be entitled, The history of the establishment of the Christian faith. —Part I. The life of Jesus; Part II. The manifestation of the Holy Spirit, and the founding of the church.

X

CHRIST'S DESCENT INTO HADES

Οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην. Acts ii. 27 (Ps. xvi. 10).

Ἀναβὰς εἰς ὕψος ᾐχμαλώτευσεν αἰχμαλωσίαν. Eph. iv. 8.

"He descended into hell"—so runs the venerable and majestic Creed. But the American Episcopal Prayer-book prefixes its timid rubric as follows: "Any churches may omit the words 'He descended into hell,' or may, instead of them, use the words 'He went into the place of departed spirits,' which are considered as words of the same meaning in the Creed." The words which are here made optional have come down to us in an unbroken line of doctrinal succession from the fourth century. They have, indeed, been stigmatized as an interpolation, but so early an interpolation might perhaps be called a mature addition. Their omission in English was favored by the change of meaning in the word "hell," but there was also the feeling that Christ's visit to Hades was of little importance, and is to us not a doctrine, but a matter of mere curiosity.

Now, whatever may be true of the "Apostles' Creed," the Descent into Hades has a sufficient New Testament authority. The first recorded address of Peter contains twofold evidence that the Descent was be-

lieved by both speaker and hearers. In the first place, he quotes from a Psalm (xvi.) that had a shaping influence on the belief of the people respecting Hades. Further, he bases an argument and appeal for the resurrection of Christ on the certainty that he would not stay in Hades. "Thou wilt not leave my soul in Hades."

But what was Hades, and what the significance and importance of Christ's going thither? In a somewhat recent discussion I find these words: "The Savior was in the same state between death and resurrection as we now are after death." This is, it seems to me, precisely what ought *not* to be said. For this ignores the whole work of Christ in Hades, and leaves them that sleep in Jesus no better off than if he had not risen. Let us put ourselves in the place of the apostles and their fellow disciples, and after we have learned the truth about Hades as it appeared in their thought and forms of statement, then we may, if we can, translate it into our own thoughts and forms of statement. Hades was the region where dwelt the souls that were under the power of death. The souls of the righteous as well as of the wicked were under this awful power. Into this region came the soul of the Crucified, but it did not remain there. Going thither was the lowest point in his humiliation, and leaving was the beginning of his triumph. What, then, was the effect *in Hades* of this visit and this departure? But this is the same as to ask, What was the effect, in the spirit-world, of the resurrection? According to the apocryphal Gospel of Nicodemus, or Acts of

Pilate,—of perhaps the fourth century,—two of the saints that arose at the resurrection of Christ, Charinus and Lenthius, sons of Simeon, wrote out all that they were allowed to reveal of the coming of Jesus into Hades. This Gospel was the basis of the mediæval miracle play "The Harrowing of Hell." The work in Hades, here somewhat grotesquely described, was the deliverance from hell of the ancient saints, and may be summed up in a single one of its own sentences—"And taking hold of Adam by his right hand, he ascended from hell, and all the saints of God followed him."*

I do not say that the Gospel of Nicodemus is to be trusted, but it may be as near the truth as the statement that "the Savior was in the same state between death and the resurrection as we now are after death"—a statement that would be accepted, probably, by a majority of Christians. A dear friend writes me, "I have no prejudice against Hades, and when I die, I expect to go there"; but surely he is not thinking of the Hades in the minds of the apostles and primitive disciples. After they had come to understand the resurrection of Christ and feel its power, they were filled with what may be called the resurrection-enthusiasm. In their view the resurrection-era was already begun. Death and hell [Hades] were vanquished. Wesley's hymn has the true apostolic spirit:—

"Our Lord is risen from the dead,
Our Jesus is gone up on high;
The powers of hell are captive led,
Dragged to the portals of the sky."

*Gospel of Nicodemus, xix. 12.

Just when the resurrection was to take visible effect in themselves, the disciples could not say, and it did not matter. To die was to go and be with him who had risen. And such a dying did not deserve the name of death. It was a sleep; it was the putting off of this tabernacle; it was a departure; it was not the death that all past ages had known, for Jesus had said: "He that liveth and believeth in me shall never die."

To the question why the *Descensus* is not oftener spoken of in the New Testament, the answer is, that going to Hades is taken for granted as a part of death. It was not necessary to speak of both whenever either was mentioned. In the Revelation, indeed, the two are linked together: "I have the keys of death and of Hades" (i. 18); "His name was death, and Hades followed with him" (vi. 8); "And death and Hades gave up the dead which were in them. . . . And death and Hades were cast into the lake of fire" (xx. 13, 14). The mention of either was logically sufficient. Ἅιδης, both in heathen and Biblical usage, represents death in its relation to the soul. But the Hades of the Bible is not a home for believers, even temporarily. It is Hades triumphed over by him who "brought life and incorruption [exemption from death] to light." "When he ascended on high he led captivity captive" (Eph. iv. 8). Death was "swallowed up in victory" (1 Cor. xv. 54). The resurrection-enthusiasm of the New Testament is the response of faith to those glorious words, "I go to prepare a place for you," which place was not in Hades. The

same divine enthusiasm refused to recognize any "intermediate state," the old abolished Hades under a new name. Stephen did not say, "Behold, I see the Son of man in Hades." Can we wonder that the early disciples looked for a speedy return of the Lord? Does one say, It was an error? It was not; for it was necessary to the highest truth. The resurrection-spirit refused to see the long interval of waiting. As has been said of the prophets that they looked from one mountain-top of history to another, and could not see the low-lying valleys between, so we may say of the apostles, that they saw the triumph over death and hell as a complete victory, and they would have been false to the *power* of the truth, if they had not looked upon it as gloriously near. "The reign of Death is over; Hades is abolished; Life and Immortality have come"—this is the key-note of the resurrection-spirit. Christ's resurrection might as well be called a resurrection from Hades as from the grave.

I will not dwell on the preaching to "the spirits in prison" (1 Pet. iii. 18-20). It cannot be needful that there should be a thousand and one expositions of that passage, instead of simply a thousand; but the point of view we are taking has to do with it in at least two particulars:—

1. The Descent was necessary without any regard to the preaching. The Descent itself, however, was a proclamation of unspeakable meaning. The inhabitants of the spirit-world were not in solitary confinement or unconscious sleep. They saw the Redeemer at the lowest

point in his work of redemption, and at the beginning of his triumph.

2. This preaching looks backward to the past. This is in harmony with the idea that Hades was now abolished, and the spirit-world revolutionized. We might *imagine* that the object of the Descent was to plant the Christian church in Hades and ordain for it a succession of Hades-apostles, and so forth, but the view of Peter was that Hades came to an end. The preaching was once for all. Why the antediluvians are referred to may perhaps be explained by the fact that so vast a number, going to their death in an awful catastrophe, made them the representatives and types of the Hades-world. It might have given the name of Antediluvian under-world. If one asks, Why should not those who have since died hear the preaching also? the Scripture gives no answer. A perpetual Hades with perpetual preaching in it is nowhere revealed.

In regard to the whole question of the relation of the wicked to the resurrection, we need not wonder at the infrequent allusions to the risen wicked. The epistles of the New Testament are addressed to Christians. Paul's great argument in 1 Cor. xv. runs into a grand anthem of Christian triumph. We cannot suppose that the enthusiasm of the apostles would rise over the fate of the wicked as over the redemption of the saints. But the resurrection-influence certainly reaches the wicked. One saying of the Master settles that: "They that have done good unto the resurrection of life; and they that have

done ill unto the resurrection of judgment" (John v. 29). This did not need for its certainty the echo of Paul: "There shall be a resurrection both of the just and unjust" (Acts xxiv. 15). The judgment scene in Matt. xxv. implies the resurrection of the wicked. The resurrection period ends with the judgment. The divine foreshortening places the coming in glory close by the resurrection. But we have the right to follow apostolic example, and avert our eyes from the fate of the wicked, and rejoice in the glory of the redeemed.

Christ's Descent, or rather Ascent, opened the resurrection-era in the spirit-world as well as on earth, and began the fulfillment of the promise, "I go to prepare a place for you." Shall we translate the apostolic thoughts and visions into modern thoughts and views? We cannot expect to comprehend fully the results of Christ's death and resurrection in the unseen world. That it was a revolution is the unspoken testimony of our hearts whenever we think of those dear to us who sleep in Jesus, and whenever we look forward to our own death, which Hope names a resurrection-sleep. We are still living in the resurrection-era. When we die we shall not pass beyond the resurrection-influence. How shall we express this hope and faith? Shall we say, in the words of the shorter Westminster, "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory"? But to show the very heart and substance of the doctrine of Christ's Descent into Hades—its depth of humiliation, its triumph, and its

glorious fruits—the Te Deum is better than the Catechism:—

> "When thou had'st overcome the sharpness of death,
> Thou did'st open the kingdom of heaven to all believers."

XI

APPOINTED TO ETERNAL LIFE

Ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. Acts xiii. 48.

Τάσσω is a word of order, arrangement. Soldiers in array are *τεταγμένοι*, each in his place. Those new Gentile converts were not acting at haphazard, when they were so ready to believe, but each in accordance with his history and character, and with the Divine arrangement of his life. This appointing to eternal life is called by our Savior "giving." In words of great tenderness he says, "All that which the Father giveth me shall come unto me, and him that cometh to me I will in no wise cast out" (John vi. 37). It also goes by the names "calling," "choice," "election," but perhaps no word comes so well into line with modern thought as *τεταγμένος*, which links the present and future to the past and to the throne of God. Such appointment, or election, is not restriction, but rather extension. The tone of the statement is comprehensive, not exclusive. We must not begin it "Only as many as," "The few that," but "All that." This the Greek *ὅσοι* requires. These Gentiles of Antioch were a notable accession to the infant Church. Divine election broadens, not narrows, the field of Christianity. It secures, not obstructs salvation.

The linking of eternal life to God's purpose and man's

faith has a very definite relation to the dogma, or hope, of probation beyond the grave. Those who are appointed to eternal life will not fail of it. This settles the question of future probation by destroying interest in it. Probation is not fundamental, but faith is. The smallest germ of faith secures salvation, with or without probation. Probation, or rather the gospel, develops that germ, fills the believing with a new life, and gives the world a present salvation, but is not needed in order to reveal any man's character to God. The number of the saved includes all in whom God's eye detects faith, whether developed or not.

XII

AGRIPPA TO PAUL: ACTS XXVI. 28, IN THE LIGHT OF LATIN IDIOM

THE influence of Latin on the Greek of New Testament times is unquestioned. Not only single Latin words, as κεντυρίων, are found in the New Testament, but translated phrases, as ἐργασίαν δοῦναι (*operam dare*). The influence of Latin idiom would naturally be looked for in a report of the language of one brought up at Rome and speaking Greek before a Roman tribunal. Such a report we have in these words (according to the best text), Ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι. This is translated in the Revised Version: "With but little persuasion thou wouldst fain make me a Christian." This is certainly ingenious, but is it not forced? Why cannot Χριστιανὸν ποιῆσαι mean "to act the part of a Christian"? The Latin *agere* furnishes numerous parallels in writers of the Silver Age. According to Tacitus, Piso says of Otho that his vices ruined the government, *etiam cum amicum imperatoris ageret*, "even when he was acting the part of a friend of the emperor." Hist. 1.30. Mucianus is said to be *socium magis imperii quam ministrum agens*, "acting as an ally rather than a servant of the government." Hist. 2.83. Thrasea is said *agere senatorem*, "to act the senator." Annals 16.28. Quintilian says of Socrates, *Agens imperitum et admiratorem aliorum tanquam*

sapientium, "acting the part of an ignoramus and an admirer of others as if they were wise." Inst. Or. 9. 2. 46. Also 11. 3. 91. and 12. 8. 10. The following examples are found in the Letters of Pliny: *Sunt qui defunctorum quoque amicos agant*, "act the part of friends." 1. 17. 1. *Amissoque filio matrem adhuc agere*, "though the son was lost still to play the mother." 111. 16. 6. *Patrem familiae hactenus ago*, "I play the householder." ix. 15. 3. Pliny's Panegyric has these two: *Tunc maxime imperator cum amicum ex imperatore agis.* 85. 6. *Cum agere tam bonum consulem posses.* 56. 3. A tragedy of Seneca, a contemporary of Paul, has the following line (Clytaemnestra to Electra): *Sed agere domita feminam disces malo*, "Tamed by misfortune, thou shalt learn to play the woman." Agam. v. 3. 7. Suetonius has several examples: *Non principem sed ministrum egit.* Claud. 29. Also Tiber. 12. 26. Valerius Maximus, writing in the reign of Tiberius, gives us at least twelve instances of this usage. Speaking of the first Brutus, and of the execution of his sons, he says, *Exuit patrem ut consulem ageret.* v. 8. 1. Of the famous Scaevola and his recreations he says, *Ut enim in rebus seriis Scaevolam, ita et in* [scenicis] *lusibus hominem agebat.* viii. 8. 2. In the same way *agere* is used with *amicum* iv. 2. 5., *consulem* ii. 2. 4., iii. 8. 3., 12. 2. 2., *feneratricem* viii. 2. 2., *virum*, *imperatorem* vii. 2. 5., *maritum*, *patrem* ix. 13. 4., *praetorem*, vii. 7. 7., *custodem* vi. 1. 4., *reum*, *accusatorem* iv. 2. 6., *civem* viii. 6. 2. Velleius Paterculus, also in the time of Tiberius,

has *agebat aemulum*, Maroboduus "was playing the rival," II. 109. 1. He says of Tiberius that he was striving *ut potius aequalem civem quam eminentem liceret agere principem.* II. 124. 2 .Also II. 92. 2. The fact that these examples are from the later Latin will not detract from their value. The distinction between *agere* and *facere* is not important in the idiom. We may add a single example of *facere* from Plautus, *Ferocem facis*, "you put on a bold face, *lit.* do the bold man." Most. iv. i. 32 (44).

If this idiom be disallowed, it is still possible to derive a similar meaning by taking *Χριστιανὸν* as neuter, though we should expect the plural, as in Herodotus v. 40, *ποιέων οὐδαμῶς Σπαρτιητικά.* In either case, the unusual meaning of *ποιῆσαι* may possibly explain the early change of the text to *γενέσθαι* (from Paul's answer), from which comes our received rendering, "thou persuadest me to *be* a Christian."

The meaning "act the part of" would receive support, independently of the Latin, from one passage in the Septuagint, if the text were undisputed. In 1 Kings (3 Reg.) xx. (xxi.) 7, Jezebel says to Ahab, *Σὺ νῦν οὕτω ποιεῖς βασιλέα ἐπὶ Ἰσραήλ*; "Art thou thus acting the king over Israel?" But a variant for *βασιλέα* is *βασιλείαν*, which indeed our Hebrew text would require.

Unless *Χριστιανὸν ποιῆσαι* be taken to mean "to act the Christian" we seem to be driven to a very awkward connection of *ποιῆσαι* with *πείθεις*. *Πείθω* needs a personal subject for a dependent infinitive. "You are persuading me

to do" something, is intelligible and natural, but how about "You are persuading to make me"? It can hardly mean "You are trying by persuasion to make me" or "You are prevailing to make me," i. e., succeeding in making; nor do I see how it can mean "You would fain make me." Besides, the position of *με* in the sentence is against its being the object of *ποιῆσαι*. Would it not in that case be nearer *ποιῆσαι*? The latest eminent commentator on Acts, Professor Blass, following Codex Alexandrinus, adopts into his text *πείθῃ*, saying in emphatic Latin, "*πείθεις . . . ποιῆσαι* ferri nequit." His rendering is: "Brevi tempore tibi persuades te Christianum me reddidisse."

Is there not also a Latin idiom in *ἐν ὀλίγῳ*? Readers of Livy find numerous examples of *in* with the ablative, forming phrases equivalent to adjectives and adverbs; as *in propinquo*, *in promiscuo*, *in facili*, *in difficili*, etc. There may be no literary examples of *in parvo*, or *in paulo*, but we have *in angusto* (=*angustus*, Celsus, De Med. 8. 4, twice), and Tacitus, speaking of the dreary monotony of cruelty in his history, says "Nobis *in arto* et inglorius labor." Ann. 4. 32. 3. So we have in our day the traditional phrases *in toto*, *in extenso*. It can hardly be claimed that *ἐν ὀλίγῳ* is a borrowed phrase, but it may possibly have an adverbial force, determined by Latin idiom. It would then be not the same as *ἐν ὀλίγῳ* in Eph. iii. 3, "in brief" ("as I wrote afore in few words"), but like *ὀλίγως* in 2 Peter ii. 18—*τοὺς ὀλίγως ἀποφεύγοντας*, "those that are escaping a *little*." Then the

whole passage would read, somewhat literally: "Agrippa said unto Paul, A little thou art persuading me to act the Christian. And Paul said, I would to God, that both a little and a great deal, not thou only, but also all that hear me this day, might become such as I am, except these bonds."

XIII

RECONCILIATION BY SELF-REVELATION

Δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ, ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ. Rom. iii. 24, 25.

THE Revised Version of verses 24-26 is as follows: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus." If there is any passage in the New Testament that contains the philosophy of the atonement in its relation to justice, it is this; but that philosophy is here only incidental, and is discovered not by hair-splitting discussions of *δικαιόω*, *ἀπολύτρωσις*, and *ἱλαστήριον*, but by observing the antithesis between justice and forgiveness as overcome by God's manifestation of himself; an antithesis not obtruded, but involved in the contrast between law and grace. Throughout the whole passage there is an undertone of unwillingness to forgive without doing something in the interest of righteousness,

something to prevent the lowering of its supremacy; but there is implied no unwillingness to do that something. Much has been said of the dishonor done to God by supposing him unwilling to forgive sin. All theology has echoed with the cry: "Down with the thought that God needs to be made willing to forgive!" But how about the thought that God makes himself willing, or rather is eternally willing to forgive in his own way of attendant self-manifestation? No doubt there has been in common theories a false antithesis between the Divine attributes of justice and love, as if they belonged to different beings. There is indeed a difference in the Divine attitude towards good and towards evil that needs strong emphasis—towards sin the Divine frown and wrath, and zeal for its overwhelming and everlasting overthrow, towards righteousness the Divine smile and joy and infinite zeal for its enthronement. But that zeal that burns with so hot a flame against sin, and glows so brightly for righteousness,—when it meets human life, is so interfused with yearning to save the lost that it seems but another name for love. There has been also a false antithesis between justice and love, as to their attracting and transforming power. Righteousness draws, and holiness draws, as well as love and mercy.

Now God's revelation of himself is a true and perfect satisfaction of justice, even, if you please, of *retributive* justice, because it accomplishes abundantly the ends of retribution by enthroning right and dethroning wrong more completely than could punishment, be it ever so

severe, be it universal and eternal. Is this a philosophy of the atonement? Not exactly, but a broad and deep foundation for it. "In respect to the propitiatory efficacy of the atonement, pardon is dependent not on penal satisfaction, nor on mere sustained authority, but on the satisfaction of self-revelation, or such a complete exhibition of God's righteous character as forever settles the question of his essential and eternal justice. The atonement embodies this justice in a living Example, and thus makes it a restoring power in humanity."*

*This quotation is from an article entitled "The Atonement as a Revelation," published in the New Englander for April, 1864. Compare also an article, "The Atonement in the Light of Conscience," in the Bibliotheca Sacra for January, 1867.

XIV

THE MEANING OF "FOREKNEW" IN ROMANS VIII. 29, AS ILLUSTRATED BY JOHN X. 27

IN English usage we do not speak of foreknowing a *person*. In fact we use the word seldom even with an impersonal object, preferring "foresee"; as, "He foresaw the result," "He foresaw the man in the child." But our usage is different from that of the New Testament. Not except in a translation should we write such a sentence as this: "God hath not cast away his people which he *foreknew*" (Rom. xi. 2). The Latin usage resembles the English. The Greek itself is without usage, so far as I can find, outside of the New Testament, in connecting the compound προγιγνώσκω with a personal object. In the Septuagint the word occurs but three times (in the Apocrypha, Sap. vi. 13; viii. 9; xviii. 6), and with an impersonal object.

This state of the case plainly directs us to consult the usage of the uncompounded verb. Even here classical Greek gives little help; but we get some light from the Old Testament and the Hebrew יָדַע (LXX. γινώσκω). This word, which, like all the other Hebrew verbs, admits no prepositions in composition, has a very wide meaning; and there are two or three examples that remind one of the passage in Romans. "The Lord . . . *knoweth*

them that put their trust in him" (Nah.i. 7); "You only have I *known* of all the families of the earth" (Amos iii. 2).

But the clearest light comes from the New Testament itself, and especially from the tenth chapter of John. For comparison let us take Rom. viii. 29, 30, 35, 38, 39: "For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren; and whom he foreordained, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. . . . Who shall separate us from the love of Christ? . . . For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Then John x. 27, 28, 16: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand." "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice."

The comparison between these passages should apply not to a single word merely, but to the course of thought. In Romans the order is (1) foreknowing, (2) foreordaining, (3) calling, (4) a sure and glorious salvation. In John it is (1) the call, (2) the hearing and coming, (3) the recognition and following, (4) a sure eternal life.

My voice they hear, I know them, they follow me, I give them eternal life. In John, also, we have the thought, without the word "*fore*know." The Shepherd's eye is on "other sheep which are not of this fold," *future* instead of *present* disciples. He foreknows them. He must bring them and they shall hear his voice; i. e., whom he foreknows he also calls. Our Lord says nothing here of foreordaining, but the thought is close by (verse 29): "My Father which *hath given them unto me* is greater than all, and no man is able to snatch them out of the Father's hand,"—quite parallel with those other words (vi. 37): "All that which the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out."

Such a comparison as I have only outlined, strengthens the first impression, that what "know" means in John, "foreknow" means in Romans, with the addition of "beforehand." And "I know them," in John means, obviously, "I recognize them as my own." Christ knows his own, as a shepherd knows every one of his sheep, as a mother knows her child, as brother knows brother, and friend friend.

Is this foreknowing the same as foreordination? The answer from John is in the negative; for, besides the knowing, there is the giving by the Father. And such is the natural impression of Paul's own words. "Foreknew" is the first link in the chain that ends with "glorified."

Is foreknowing the same as election? That depends on

what election is. It is not the same, if election is a part of foreordination. But if election means fixing the eye of recognition and love on each disciple, present or future, then this knowing, or foreknowing, is election.

I am not discussing the use of γινώσκω in general in the New Testament. I will cite only two other passages: those judgment-words, "I never *knew* you" (Matt. vii. 23), where the meaning seems precisely the same as in John x. 27, and "The Lord *knoweth* them that are his" (2 Tim. ii. 19),—from the Septuagint of Num. xvi. 5—where the meaning is substantially the same.

In Romans xi. 2—"God hath not cast away his people which he *foreknew*,"—the prefix "fore" seems to denote not "looking into the future," but simply "before now," the writer looking back into the past. "God hath not cast off his people which in time past, ever of old, he recognized as his own." He is unchangeable, and his past choice and purpose shall stand.

XV

PAUL'S ANATHEMA

Ηὐχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ. Rom. ix. 3.

THE right explanation of Rom. ix. 3 illustrates more than one important principle of exegesis. One is this: *Theological inferences are of no account against the simple, obvious meaning of a passage.* The theological pressure on this passage is well expressed in the Bibliotheca Sacra for July, 1894: "The usual exegesis makes Paul willing to be excluded from all hope of salvation, including not only endless suffering, but also positive enmity toward Christ forever" (p. 512). This consideration is made to support the rendering, "For I myself did wish to be separated from Christ," the reference being to Paul's life before conversion.

Now against this pressure from without is the fact that the passage itself, if translated "I wished," etc., is not a natural reference to Paul's past life. He refers to that life more than once with a definiteness and warmth that leave no doubt as to his meaning. He could say, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. . . . Being exceedingly mad against them, I persecuted them" (Acts xxvi.9,11). "Beyond measure I persecuted

the church of God, and made havoc of it" (Gal. i. 13). He could humble himself to say "that am not meet to be called an apostle, because I persecuted the church of God" (1 Cor. xv. 9). It is incredible that such a bare, uncircumstantial statement as is proposed, should be Paul's confession as a persecutor. The obvious impression is against it. No one would think of it except under outside doctrinal pressure. And for this obvious impression there are at least two distinct reasons: 1. The expression "anathema *from* Christ" is appropriate only in the mouth of a Christian, or one who considers himself a Christian. It implies renunciation of Christ and banishment from him. 2. The clause contains no adverb of past time which would make it read thus, "I myself *once* [ποτέ] wished." "But," one may say, "take heed to your grammar, and obey the imperfect tense, with or without ποτέ." Here appears a second rule of exegesis: *Avoid what may be called a mechanical use of grammar.* A sentence is not a piece of dead mechanism, grinding out its meaning by the levers and wheels of mood and tense; it participates in the life and flexibility and sensitiveness of the mind that produces it. Grammar is corrective, not creative; a good servant, but a bad master. Formal grammar is ultimately derived from the meaning, and not the meaning from grammar.

All that has now been said implies, or half implies, that the theological pressure on this passage is valid and weighty; but it is not. If it were, it would be one's duty to resist it, but there is really nothing to resist. By a

cool analysis some of us have found dreadful things in the passage, but cool analysis is here out of place. The words are a hot outburst of devotion and love. "Let Paul go down—down to everlasting destruction, if only Israel may be lifted up to salvation." The apostle did not stop to measure his words, and we shall get his meaning not by picking away at the syllables, but by catching the spirit and feeling. "Was Paul then a Hopkinsian, 'willing to be damned'? Was he willing to be an enemy of Christ? Willing to sin forever?" No; if you speak of deliberate choice. But he was not expressing deliberate choice, but the most undeliberate passion of love. The language of logic failed him, and the language of pain and agony took its place. "Did he, then, mean what he said?" Rather he meant what he *felt*. He did not mean all that we can possibly find in his words. He uncovered his throbbing heart; that was all, that was enough—too much for modern cool-headed analysis. We, then, see illustrated a third rule of exegesis, which may, perhaps, be expressed thus: *When a writer does not measure his words, the reader should not.*

XVI

WORDS BORROWED FROM THE LATIN

Ἦν γεγραμμένον Ἑβραιστί, Ῥωμαιστί, Ἑλληνιστί. John xix. 20.

THE following words are borrowed from the Latin:—

Ἀσσάριον. This was the only Greek word for the Latin *as;* the nearest coin-word in genuine Greek being *ὀβολός*. It is generally explained as a diminutive, with the suffix *-αριον*. If the *α* of its second syllable could be proved short, this origin would be indisputable. In Smith's Dictionary of Classical Antiquities the word is identified with an old doublet of *as*, viz., *assarius*. This seems the more probable origin, the neuter being used as in *δηνάριον*, because *νόμισμα* takes the place of *nummus*. Certainly the two sigmas seem borrowed from the Latin, in which the *s* was regularly doubled, as in the case-forms of *as*, the verb *esse*, etc., to prevent the lapse to *r*. I see no reason in Greek phonology why the word should not have been *ἀσάριον*, if it is a hybrid diminutive. But aside from this, the earliest appearance in literature of *ἀσσάριον* suggests the very opposite of *little as*. Dionysius Hal. (B. C. 30) says (Antiq. Rom. 9. 27) that Menenius Agrippa, the Younger, was fined 2,000 *ἀσσάρια*, and adds *ἦν δ' ἀσσάριον χάλκεον νόμισμα, βάρος λιτριαῖον*, i. e., the *as libralis*, the "pound as." the

earliest and heaviest. Plutarch says (Camillus 13) that Camillus was fined 15,000 *ἀσσάρια*, which he explains as equal to 1,500 drachmæ; and Livy in stating the same fact (v. 32), gives the same amount in *aes grave* (=*as libralis*). Plutarch also uses the word in describing the home life of the elder Cato. Since both these writers were narrating ancient history, the old name *assarius* might have been found in their Latin authorities. Indeed, though used but little in extant Latin, it occurs in one of the grammatical discussions of Varro (L. L. 8. 71), who was almost a contemporary of Dionysius. A century earlier Polybius speaks of the *ἡμιασσάριον* as a common price for entertainment at an inn, reminding one of the *δύο δηνάρια* of the Good Samaritan. It may be added that no reason is apparent for a diminutive meaning. If it had been of silver, like the Roman *libella*, which was an *as* in value, but only 1-16 of its size, we should have a reason, but it was undoubtedly a copper coin; and though it had received at different times great reductions, yet, as I have said, *ἀσσάριον* was the only word used for whatever period. I have been unable to find an example, outside of the New Testament, where it was connected with current events. The *as* in New Testament times was worth about 8 mills of our money. The English "happeny" would more nearly represent it than the "farthing" with which we now associate the sale of the sparrows. Matt. x. 29. Luke xii. 6.

Δηνάριον, Latin *denarius*, classical Greek *δραχμή*. This was equal to ten *asses* (*deni asses*), or sixteen cents

before the *as* was reduced to its lowest value. In New Testament times it was equal to sixteen *asses*, or about thirteen cents. Thus the translation "six-pence" would be more nearly correct than "penny." The denarius (from which comes the "d," for pence, of English sterling currency) was a silver coin, bearing on one side the image of the emperor. Hence the question of Jesus, "Whose image," etc. The pay of the common Roman soldier was ten *asses* a day after the *as* was reduced. At the accession of Tiberius (A. D. 14) the soldiers in Pannonia revolted, and, among other complaints, they said that "soul and body were estimated at ten asses a day," and that out of this clothes, arms, tents, etc., had to be purchased. Their demand was, that "their daily wages should be a *denarius*" (i. e., a sixteen-as denarius), although the prætorian cohorts, or imperial guards, received *two* denarii.* This will illustrate the wages in the parable of the vineyard. A penny, or six-pence, a day was enough for a full day's work, and a generous gratuity for the last hour's work. The word is found sixteen times in the New Testament. The unmerciful servant found one "which owed him an hundred *pence*," Matt. xviii. 28. The householder "agreed with the laborers for a *penny* a day," Matt. xx. 2, 9, 10, 13. The Hero-

*Enimvero militiam ipsam gravem, infructuosam: *denis* in diem *assibus* animam et corpus aestimari: hinc vestem, arma, tentoria, hinc saevitiam centurionum et vacationes munerum redimi. At hercule verbera et vulnera, duram hiemem, exercitas aestates, bellum atrox aut sterilem pacem sempiterna. Nec aliud levamentum quam si certis sub legibus militia iniretur, ut *singulos denarios* mererent, sextus decimus stipendii annus finem afferret, ne ultra sub vexillis tenerentur, sed iisdem in castris praemium pecunia solveretur. An praetorias cohortes, quae *binos denarios* acciperent, quae post sedecim annos penatibus suis reddantur, plus periculorum suscipere?—Tacitus, Annals, i. 17. Ut denarius diurnum stipendium foret. i. 26.

dians "brought unto him a *penny*," Matt. xxii. 19; Mark xii. 15; Luke xx. 24. The disciples in the desert-place asked, "Shall we go and buy two hundred *penny*worth of bread?" Mark vi. 37; John vi. 7. The ointment of spikenard "might have been sold for more than three hundred *pence*," Mark xiv. 5; John xii. 5. One of the two debtors "owed five hundred *pence*," Luke vii. 41. The good Samaritan "took out two *pence*," Luke x. 35. A voice in Revelation said, "A measure of wheat for a *penny*, and three measures of barley for a *penny*." Rev. vi. 6. Plutarch uses δηνάριον, δραχμή, and δεκάχαλκον.

Κεντυρίων—Latin *centurio*, from *centuria* (*centum-vir*), a commander of a hundred men, a captain. The regular Greek word is ἑκατοντάρχης or ἑκατόνταρχος, which latter word is generally used in the New Testament. Mark uses κεντυρίων. At the crucifixion we read of "the *centurion*, which stood over against him," Mark xv. 39; also verses 44, 45. The word is found in Polybius.

Κῆνσος—Latin *census*, originally the property-list of the Roman people, from *censere*, to rate; φόρος would be the regular Greek word. The examples of its use are, "What thinkest thou, Simon? of whom do the kings of the earth take custom or *tribute?*" Matt. xvii. 25. "Is it lawful to give *tribute* unto Cæsar, or not?" Matt. xxii. 17. So when Jesus said (verse 19), "Shew me the *tribute*-money," they brought him a denarius; also Mark xii. 14.

Κοδράντης—Latin *quadrans*, from *quatuor*, four, i. e.,

the fourth part of an *as;* analogous to the English word with which it is translated, farthing, i. e., *fourthing*. "Thou shalt by no means come out thence till thou hast paid the uttermost *farthing*," Matt. v. 26. "And she threw in two mites (λεπτά), which make a *farthing*." Mark xii. 42.

Κολωνία—Latin *colonia*, from *colere*, to cultivate, settle, occupy. The governments of the *coloniae* were modeled after that of the parent city Rome. Hence, in a *colonia*, Paul, as a Roman citizen, had a right to expect fair treatment. Regular Greek word κληρουχία. "Philippi, which is the chief city of that part of Macedonia, and a *colony*." Acts xvi. 12.

Κουστωδία—Latin *custodia*, originally a watching, then a guard, from *custos*, a guard. Regular Greek word φυλακή. "Ye have a *watch* . . . sealing the stone and setting a *watch*." Matt. xxvii. 65, 66. "Some of the *watch* came into the city." Matt. xxviii. 11.

Λεγεών—Latin *legio*, varying in number from three thousand three hundred to six thousand two hundred. Regular Greek word στρατόπεδον. "Shall presently give me more than twelve *legions* of angels?" Matt. xxvi. 53. "My name is Legion, for we are many." Mark v. 9, 15. Luke viii. 30. The word is used by Plutarch.

Λέντιον—Latin *linteum*, a linen cloth, from *linum*, linen, parallel with, or borrowed from, the Greek λίνον. Regular Greek word χειρόμακτρον. "He riseth from supper and laid aside his garments, and took a *towel* and girded himself." John xiii. 4, also verse 5.

Λίτρα—Evidence is given in Liddell and Scott's Lexicon that this is borrowed from the Latin *libra*. The substitution of τ for *b* seems strange, but we may compare the formative endings, Greek and Latin, *-τρον*, *-trum*, *-brum*, *-bra*. The regular Greek is *μνᾶ*. "Mary therefore took a *pound* of ointment," John xii. 3; "about a hundred *pound* weight," xix. 39.

Μάκελλον—Latin *macellum*, a meat-market,* plainly distinguished from *forum*, the Greek *ἀγορά*. The word supplied a real need in Greek. "Whatsoever is sold in the *shambles* eat." 1 Cor. x. 25.

Μεμβράνα—Latin *membrana*, a membrane, then parchment. Regular Greek *διφθέρα*, dressed hide. *Περγαμηνή* was also used, whence Latin *pergamena* and our *parchment*, the skin-paper originally from Pergamum. "And the books, but especially the *parchments*." 2 Tim. iv. 13.

Μίλιον—Latin *mille*, for *mille passuum*, a thousand paces. Polybius, Strabo and Plutarch use the word, and there seems to have been no equivalent native Greek word. "Whosoever shall compel thee to go one *mile*, go with him twain." Matt. v. 41.

Μόδιος—Latin *modius*, a peck-measure; unrepresented in pure Greek, except so far as *ἕκτος*, sixth, i. e., sixth part of a *medimmus*, represents it. "Neither do men light a lamp and put it under the *bushel*." Matt. v. 15. Parallel, Mark iv. 21; Luke xi. 33. The *modius*

*"Venio ad *macellum*, rogito pisces; indicant
Caros, agninam caram, caram bubulam,
Vitulinam, cetum, porcinam, cara omnia;
Atque eo fuerunt cariora; aes non erat."
Plautus, Aulularia, Act ii., Scene 8, lines 3-6.

was like our bushel in being the unit of measure, but with only one-fourth of its capacity. The translation "bushel" was perhaps more needed with "candle" than with "lamp," when we consider the ancient form of the latter. Wyclif (Purvey) speaks of putting a "lanterne under a buschel."

Ξέστης, a corruption of the Latin *sextarius*, the *s* and *x* being interchanged, possibly under the influence of *ξεστός*, though *ξ* could represent *ς*, as in *ξύν*. "Washings of cups and *pots* and brazen vessels." Mark vii. 4. These pots were pint-measures. The Vulgate and Old Latin translated by *urceus*. Hill's Tatian has "measures."

Πραιτώριον—Latin *praetorium*, originally a general's tent, later, the prætorian guard, and a ruler's palace. From *praetor*. Nearest Greek word, *αὐλή*. "Then the soldiers of the governor took Jesus into the *palace*." Matt. xxvii. 27. "Within the court which is the Prætorium." Mark xv. 16. "Into the *palace*." John xviii. 28, 33; xix. 9. "Herod's *palace*." Acts xxiii. 35. "Throughout the whole *Prætorian guard*." Phil. i. 13.

Ῥέδη—Latin *rheda*, of Gallic origin, a four-wheeled carriage. The enumeration of the merchandise of Babylon includes "horses and *chariots*." Rev. xviii. 13. The *rheda* was not what we understand by the ancient chariot—*currus*, and *ἅρμα*—which was small, two-wheeled, and without seats, and used mostly in war. It was a roomy, comfortable carryall.

Σικάριος—Latin *sicarius*, from *sica*, a curved dagger. The

Romans considered the weapon unbecoming a gentleman. It was the badge of an assassin. Perhaps the nearest Greek word was *σφαγεύς*, butcher, cut-throat, but without the exact associations of *sicarius*. It was a Roman officer that said to Paul, "Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the *Assassius?*" Acts xxi. 38.

Σιμικίνθιον—Latin *semicinctinm*. The etymology would seem to indicate a narrow skirt reaching half-way round, and thus properly rendered "apron," but there seems to be no other evidence that such a garment was worn. Martial has an epigram entitled "Semicinctium," in which the word is defined by *praecingere*,* where again etymology implies a fore-cloth, but the usage of the verb does not support the meaning. At Ephesus "unto the sick were carried away from [Paul's] body handkerchiefs or *aprons*." Acts xix. 12.

Σουδάριον—Latin *sudarium*, sweat-cloth, from *sudor*, sweat. Regular Greek word *καψιδρώτιον*. The sudarium had as various use as our handkerchief, which means, literally, a head-cover carried in the hand. Napkin is early English for handkerchief. The Emperor Nero used to appear in public with a *sudarium* about his neck (Suetonius 51). "Lord, behold, here is thy pound, which I kept laid up in a *napkin*." Luke xix. 20. "He that was dead [Lazarus] came forth, bound hand and foot with grave-clothes, and

* "Det tunicam dives; ego te praecingere possum.
Essem si locuples, munus utrumque darem."—xiv. 153.

his face was bound about with a *napkin*." John xi. 44. "Beholdeth the linen cloths lying, and the *napkin* that was upon his head." John xx. 6, 7. "*Handkerchiefs* and aprons." Acts xix. 12.

Σπεκουλάτωρ—Latin *speculator*, from *specular*i, originally a scout; under the emperors, a member of the body-guard, or adjutant. Regular Greek word *σωματοφύλαξ*. Herod, "the king, sent forth a *soldier of his guard*, and commanded to bring his head." Mark vi. 27.

Τίτλος—Latin *titulus*, an inscription. Regular Greek *ἐπιγραφή*, which is used both by Mark (xv.26), and Luke (xxiii. 38). John gives a precise and graphic account of the inscription, mentioning its three languages, Pilate's authorship of it, and his curt refusal to change it. The evangelist may have caught his Latin word from the lips of the Roman governor himself. "Pilate wrote a *title* also, and put it on the cross. . . . This *title* therefore read many of the Jews." John xix. 19, 20. Suetonius—perhaps no earlier Latin author—uses *titulus* to denote the charge against a criminal. See two citations (Caligula 32, Domitian 10) in Thayer's Lexicon.

Φαινόλης (*φαιλόνης*, *φελόνης*)—Latin *paenula*, a woolen traveling cloak. The fashion of the garment was also borrowed, there being no exact Greek correspondence to word or thing. *Χλαμύς* is used by Matthew (xxvii. 28, 31) of the "scarlet *robe*" put in mockery on Jesus, while John (xix. 2) calls it *ἱμάτιον*, a word found much in the Gospels, and used in Plutarch for the Roman *toga*. Paul in his last epistle writes, "The *cloak*

that I left at Troas with Carpus bring when thou comest." 2 Tim. iv. 13. It was quite consistent with his need of this warm over-garment that he should say (verse 21), "Do thy diligence to come before winter."

Φραγέλλιον—Latin *flagellum*, diminutive from *flagrum*, a whip. Regular Greek, *μάστιξ*, which is used Acts xxii. 24 and Heb. xi. 36. "And he made a *scourge* of cords." John ii. 15.

Φραγελλόω—Latin *flagello*. Regular Greek *μαστιγόω*, which is generally used in the New Testament. "But Jesus he *scourged* and delivered to be crucified." Matt. xxvii. 26; parallel, Mark xv. 15.

Χῶρος—Latin *corus*, *caurus*, the northwest wind. Regular Greek *ἀργέστης*. The only occurrence of the word is in the account of the harbor Phœnix, Acts xxvii. 12—*λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον*. The common version translates "and lieth toward the south-west and *north-west*." The revised version has "a haven of Crete looking north-east and *south-east*." This seems too much like trying to make the text mean what it *ought* to, according to the topography of the place; for the modern harbor opens towards the east. The rendering is warmly advocated in Alford's commentary. The Revised margin has "Gr. down the south-west wind, and down the north-west wind." Yet how can we believe that looking *κατὰ χῶρον* means looking with the *back to the wind?* See examples from the Septuagint in Thayer's Lexicon at the end of *βλέπω*. Ramsay says: "It must be observed that Luke never saw the

harbor, and merely speaks on Paul's report of the professional opinion. It is possible that the sailors described the entrance as one in which the inward-bound ships looked towards N. W. and S.W., and that in transmission from mouth to mouth, the wrong impression was given that the harbor looked N. W. and S. W."* Coneybeare and Howson say: "The difficulty is to be explained simply by remembering that sailors speak of everything from their own point of view, and that such a harbor does 'look'—from the water towards the land which incloses it—in the direction of south-west and north-west."† Alford replies: "I cannot believe that even sailors could speak of a harbor as 'looking' in the direction in which *they* would look when entering it." But suppose we let the sailors go, and think only of what Luke, a landsman, might mean by his language. A small harbor is like a fort. A fort faces not its entrance, but in the direction in which its protecting guns point. So a harbor might be said to front the waves and winds which it keeps off. Its entrance might be in the rear or at one side, anywhere except at the front. It is true that a town, or a single house, on the inner shore of a harbor might face the entrance, and the open sea, but whether this is true of the harbor itself would depend on its shape; and in the absence of any settled usage, Luke might naturally refer to its sheltering power, with no thought of its entrance. He would then mean "sheltering from the S. W. and N. W. winds."

*"St. Paul the Traveler and the Roman Citizen," p. 326.
†"Life and Epistles of St. Paul," People's Ed., p. 741.

To the foregoing Latin words should be added a half-Latin, εὐρακύλων (Acts xxvii. 14), from εὖρος and *Aquilo*, if that is the true reading instead of εὐροκλύδων; also λιβερτῖνος (Acts vi. 9), unless both are to be taken as proper names. Some examples of Latin influence in meaning and phraseology may be found in Thayer's Lexicon, Appendix, p. 693.

REMARKS.

1. The Latin words are twenty-six in number. The total number of words, exclusive of proper names, is about five thousand. When we think of the length of time during which the Greek-speaking world had been under the sway of Rome—from about a century and a half before Christ—we cannot but admire the power of literary resistance in the wonderfully self-sufficient Greek tongue, that Roman influence should force but one word in two hundred into this vocabulary. This impression is deepened by the small number of times each word is used. The following thirteen—κολωνία, μάκελλον, μεμβράνα, μίλιον, ξέστης, ῥέδη, σικάριος, σιμικίνθιον, σπεκουλάτωρ, τίτλος, φαινόλης, φραγέλλιον, χῶρος—are found but once. Of the rest, all but δηνάριον and πραιτώριον, are used from two to four times; but some of these are in parallel passages.

2. Classified grammatically, these words are all *nouns*, except one, φραγελλόω, which, indeed, is next door to a noun, being a denominative verb. This fact indicates that the reception of foreign words into the vocabulary

was in an early stage. Nouns come in first. The purity of even Xenophon's diction was not sullied by the free admission of such foreign substantives as παρασάγγης, δαρεικός, παράδεισος, and κάμηλος. A new thing from abroad requires a new name, and none can be better than its own. The history of our own language is to the point. Back in the Anglo-Saxon we find nouns (but few verbs) from Latin and Greek, as, *sacerde*, *pund* (pound), *mynster*, *mynet* (mint); by and by comes in the flood of verbs, adjectives, adverbs, as well as nouns, and now and then a preposition and conjunction, until the only grammatical territory we have left without invasion is the narrow one of pronouns. One can appreciate the condition of our New Testament vocabulary in this respect by looking on into later Greek, and finding such words as these—πραίσεντος (*praesens*), ἐκουῖνος (*equinus*), πραιπόσιτος (*praepositus*).

3. As to the meanings of these words, only one has reference to personal character, σικάριος; one to a vehicle, ῥέδη; one to a place of trade, μάκελλον; one to the wind, χῶρος; two to writing, μεμβράνα, τίτλος; four to measures, λίτρα, μίλιον, μόδιος, ξέστης; two to punishment, φραγέλλιον, φραγελλόω; three to coins, ἀσσάριον, δηνάριον, κοδράντης; three to civil life, κῆνσος, κολωνία, πραιτώριον; four to military life, κεντυρίων, κουστωδία, λεγεών, σπεκουλάτωρ; four to articles of clothing and personal use, λέντιον, σιμικίνθιον, σουδάριον, φαινόλης. It will be seen from this that the remark of Winer, in his Grammar, that the Latin words in the New Testament are "mostly substantives

denoting Roman judicial institutions, coins, or articles of dress,"* needs considerable modification; not one of these words denotes a judicial institution, and those denoting coins and articles of dress are about a quarter of the whole number. Indeed, the absence of several Roman governmental terms is quite noticeable. Pontius Pilate, the procurator of Judæa, is *ἡγεμών*, not *πρωτοκουράτωρ* (Matt. xxvii. 2); the judgment-seat is *βῆμα*, not *τριβουνάλιον* (John xix. 13; Acts xxv. 6; Rom. xiv. 10, et al.); the colonial consul is *στρατηγός*, not *κῶνσουλ* (Acts xvi. 20); and his attendant lictor *ῥαβδοῦχος*—rod-holder—not *λίκτωρ*; Claudius Lysias, the military tribune—modern colonel—is *χιλίαρχος*, not *τριβοῦνος*. All of these Grecized Latin names are found in later Greek, and three of them in Plutarch, who lived but a half-century after the apostle John.

4. It may be well to distinguish the different *writers* of the New Testament in respect to the use of Latin words. *Κουστωδία* and *μίλιον* are used by Matthew only. *Κεντυρίων*, *ξέστης*, and *σπεκουλάτωρ* are used by Mark only. Instead of *κεντυρίων*, Matthew and Luke always use *ἑκατοντάρχης*, or *ἑκατόνταρχος*. *Κολωνία*, *σικάριος*, *σιμικίνθιον*, and *χῶρος* are used by Luke only. *Λέντιον*, *λίτρα*, *ῥέδα*, *τίτλος*, and *φραγέλλιον* are used by John only. *Μάκελλον*, *μεμβράνα*, and *φαινόλης* are used by Paul only. *Κῆνσος*, *κοδράντης*, and *φραγελλόω* are used by Matthew and Mark. *Ἀσσάριον* is used by Matthew and Luke. *Σουδάριον* is used by Luke and John. *Λεγεών* and *μόδιος* are used by

*P. 103 (Thayer's edition).

Matthew, Mark, and Luke. *Δηνάριον* is used by Matthew, Mark, Luke, and John. *Πραιτώριον* is used by Matthew, Mark, Luke, John, and Paul. No Latin words are found in Hebrews, Peter, James, and Jude. The words are so evenly distributed, if we except Paul, that our most important inference is that there is nothing to infer. As to number, Matthew uses ten, Mark ten, Luke ten, John eight, and Paul four. The most marked case of difference between the evangelists is in the word *κεντυρίων*, which is avoided by Matthew and Luke; by the latter both in his Gospel and the Acts. The subject-matter of Paul's Epistles would naturally make the use of Latin words less frequent.

5. Let us now, for the sake of a little comparison, take just a glance into the pages of a secular writer of the Roman period. Polybius, born about 200. B. C., was both the first and foremost Greek writer of this period. Notwithstanding his experience of the iron hand of Rome, he became, under the fostering friendship of the younger Scipio, an ardent admirer of Roman institutions, and made it the great task of his life to compose the history of Rome. His subject would be likely to bring in all the Latin words which a legitimate vocabulary would allow; yet the consul is called *ὕπατος* (or *στρατηγός*, as in the New Testament; in which, also, we find *ἀνθύπατος*, for proconsul (Acts xiii. 7, et al.)); the lictor, *ῥαβδοῦχος*; the military tribune, *χιλίαρχος*; the tribune of the plebs, *δήμαρχος*; the censor, *τιμητής*; the quæstor, *ταμίας*; the legion, *στρατόπεδον*; the senate, *σύγκλητος* or *συνέδριον*,

not σενᾶτος, as in Plutarch. Two of the New Testament Latin words,—μίλιον and κεντυρίων,—and perhaps others of them, are in Polybius; but with κεντυρίων is found also ταξίαρχος; and other designations of officers are duplicated, as δεκάδαρχος and δεκουρίων, ὕπαρχος and πραίφεκτος. Indeed, in the case of one word, which must have been very suggestive to Polybius and his Greek compatriots, —Δικτάτωρ,—we can almost trace its progress into the vocabulary. In the narrative of the Second Punic War, the author states that the Romans had come to need a general with unlimited powers—αὐτοκράτωρ στρατηγός. In the next chapter he states that they appointed Quintus Fabius Δικτάτωρ, and goes on to explain the powers of this extraordinary officer. The Greek of Polybius, like that of the New Testament, was slow to admit the vocabulary of the Romans.

6. This discussion points to the *genuineness* of the Greek of the New Testament. Latin words so few, so unimportant, and so seldom used—and that too in circumstances where they would be likely to be used—indicate that the writers of the New Testament could "speak Greek." But there is another conclusion, of a more special character. The Latin element of the New Testament vocabulary indicates the *early composition* of the books of the New Testament. The Roman period of Greek literature extends from 146 B. C. to 330 A. D.; but for the New Testament it would be more fair to substitute 60 B. C. for the former date. Our Latin test, then, would place these books early in the period thus

limited. Their Latin is more like that of Polybius than it is like that of Plutarch even. Plutarch uses *κώνσουλ*, *λίκτωρ*, *τριβοῦνος*, *σενᾶτος*, *ἤδικτον*, *πατρίκιος*, *λίτυον*; besides six of the New Testament words—*ἀσσάριον*, *δηνάριον*, *λεγεών*, *λίτρα*, *μάκελλον*, *μίλιον*.

PROPER NAMES.

The following is a list of proper names, with single references. A few, as *Ῥώμη*, first appear in literature in a Greek dress, but must have come from Roman lips.

Ἀγρίππας, *Agrippa*, Acts xxv. 13; *Ἀμπλίας*, *Ampliatus*, enlarged, Rom. xvi. 8; *Ἀκύλας*, *Aquila*, eagle, Acts xviii. 2; *Ἀππίου Φόρον*, *Appii Forum*, Forum of Appius, Acts xxviii. 15; *Ἀπφία*, *Appia*, Phil. 2; *Αὔγουστος*, *Augustus*, reverend, Luke ii. 1; *Γαλλίων*, *Gallio*, Gallic, Acts xviii. 12; *Δρούσιλλα*, *Drusilla*, diminutive of Drusus, Acts xxiv. 24; *Εὐρακύλων*, *Euro-aquilo*, northeast wind, Acts xxvii. 14; *Ἰουλία*, *Julia*, feminine of Julius, Rom. xvi. 15; *Ἰούλιος*, *Julius*, Acts xxvii. 1; *Ἰουνίας*, *Junia*, youthful, Rom. xvi. 7; *Ἰοῦστος*, *Justus*, just, Acts i. 23; *Ἰταλία*, *Italia*, Acts xviii. 2; *Καῖσαρ*, *Cæsar*, long-haired, Matt. xxii. 17; *Καισάρεια*, *Cæsarea*, Cæsar's city, Matt. xvi. 13; *Κλαυδία*, *Claudia*, limping, 2 Tim. iv. 21; *Κλαύδιος*, *Claudius*, limping, Acts xi. 28; *Κλήμης*, *Clemens*, kind, Phil. iv. 3; *Κορνήλιος*, *Cornelius*, Acts x. 1; *Κούαρτος*, *Quartus*, fourth, Rom. xvi. 23; *Κρήσκης*, *Crescens*, growing, 2 Tim. iv. 10; *Κρίσπος*, *Crispus*, curly-haired, Acts xviii. 8; *Λιβερτῖνοι*, *Libertini*, freedmen, Acts vi. 9; *Λούκιος*, *Lucius*, day-light man

(*lux*), Acts xiii. 1; *Μάρκος*, *Marcus*, hammer, Acts xii. 12; *Νίγερ*, *Niger*, black, Acts xiii. 1; *Οὐρβανός*, *Urbanus*, city-man, Rom. xvi. 9; *Παῦλος*, *Paulus*, little, Acts xiii. 7, 9; *Πίλατος*, *Pilatus*, javelin-man (*pilum*), Matt. xxvii. 2; *Πόντιος*, *Pontius*, bridge-man, Matt. xxvii. 2; *Πόπλιος*, *Publius*, the people's, Acts xxviii. 7; *Πόρκιος*, *Porcius*, swine-man? Acts xxiv. 27; *Ποτίολοι*, *Puteoli*, little wells, Acts xxviii. 13; *Πούδης*, *Pudens*, modest, 2 Tim. iv. 21; *Πρίσκα*, *Prisca*, old, 2 Tim. iv. 19; *Πρίσκιλλα*, *Priscilla*, diminutive of Prisca, Acts xviii. 2; *Ῥοῦφος*, *Rufus*, red-haired, Mark xv. 21; *Ῥώμη*, *Roma*, Acts xviii. 2; *Σεκοῦνδος*, *Secundus*, second, Acts xx. 4; *Σέργιος*, *Sergius*, Acts xiii. 7; *Σίλας*, *Silas*, shortened from the following, Acts xv. 22; *Σιλουανός*, *Silvanus*, woodsman, 2 Cor. i. 19; *Σπανία*, *Hispania*, Rom. xv. 24; *Τέρτιος*, *Tertius*, third, Rom. xvi. 23; *Τέρτυλλος*, *Tertullus*, Acts xxiv. 1; *Τιβεριάς*, *Tiberias*, city of Tiberias, John vi. 1; *Τιβέριος*, *Tiberius*, Tiber-man, Luke iii. 1; *Τίτος*, *Titus*, 2 Cor. ii. 13; *Τρεῖς Ταβέρναι*, *Tres Tabernae*, three shops, Acts xxviii. 15; *Φῆλιξ*, *Felix*, happy, Acts xxiii. 24; *Φῆστος*, *Festus*, feast-day, Acts xxiv. 27; *Φορτουνάτος*, *Fortunatus*, fortunate, 1 Cor. xvi. 17.

Of this array of names the Christian mind dwells longest on one which, as we have it in English, hardly suggests a Roman origin, but is really a famous name in Roman history—*Παῦλος*. From the time of the Christian Fathers to the present, conjecture has done its best to answer the question, Why did Saul assume the name Paulus? and this in spite of the fact that it is no-

where affirmed that he *did* assume it, instead of receiving it from his father when he was "free-born." The Greek text gives us the least possible information on this point. *Σαῦλος δέ, ὁ καὶ Παῦλος* (Acts xiii. 9) is all. If he did not get the name from his father, some have thought that he did from the proconsul of Cyprus, Sergius Paulus; others from his being *little* of stature; others from his humility, he being, in his own estimation, "the *least* of all saints." If his father named him *Παῦλος*, we can imagine two or three good reasons. 1. It was an honored name. L. Æmilius Paulus honored it at Cannæ, to whom Horace applies the phrase *animae magnae prodigus*; and the conqueror of Macedonia, the father of the younger Scipio, sustained well the honor of his ancestor. 2. It was a name well known in the East. The Paulus last mentioned bore as his agnomen "Macedonicus," and did more than any other one to make Greece a part of the Roman world. 3. It resembled Saul more than any other Roman surname; and yet we cannot tell which name of the two was first decided upon. But whether any of these reasons are valid or not, the appearance of this name at the beginning of Paul's apostolic life justifies us in regarding it as his distinctively Christian and missionary name. Ramsay, under the heading "Saul, otherwise Paul," while courteously deriding Weizsäcker for regarding the two names as a sign of double authorship of the Acts, remarks, "Amid the conflict of the two religions before the Roman governor, Paul stepped forward in his character of citizen of the Empire." (St. Paul, etc., p.

85.) He illustrates Paul's names by the custom among certain non-Greek races of having two names, one native and the other Greek. "The *role* he was playing for the time being determined which name he was called by."

One might expect many Latin names in the greetings of an epistle to the church at Rome; but of the twenty-six who are greeted in the last chapter of Romans, only seven—Prisca, Aquila, Junias, Amplias (-atus), Urbane (Urbanus), Rufus, and Julia—bear Roman names; while four such join in the greeting—Lucius, Tertius, Caius (Gaius), and Quartus.

XVII

WORDS BORROWED FROM THE HEBREW AND ARAMAIC

Τὸ λεγόμενον Ἑβραϊστί. John v. 2.

THE great number of Old Testament proper names thrust upon New Testament Greek—a large proportion without inflection—give a Hebrew coloring to the text far beyond what comes from the legitimate vocabulary. The first chapter of Matthew, and the third of Luke, and, elsewhere, such unconformable words as *Ἀβραάμ, Ἰσαάκ, Ἰακώβ* make one feel that grammatically the Old Testament is going rough-shod over the New. But these names do not correctly represent the case. In studying the borrowed vocabulary we may set aside proper names, and two other classes; (1) those words which are quoted as from a foreign language, and translated, (2) those Semitic words which are found also in the classical period. It may be well, however, to mention the words of these two classes, though they are ruled out.

Those of the first class are the following:

Ἐλωί—Aramaic אֱלָהִי, for the Hebrew אֵלִי, from אֵל, *God*, with the suffix ִי—, *my*, "My God." Mark xv. 34.

Ἐφφαθά—Aram. אִתְפַּתַּח, imperative middle from פְּתַח, *to open;* "Be opened." Mark vii. 34.

Ἠλί—See *Ἐλωί* above. "My God." Matt. xxvii. 46.

Κοῦμι—Hebrew, קוּמִי, imperative feminine, from קוּם, to *rise*. "Arise." Mark v. 41.

Λεμά, Λαμᾶ—Heb. לָמָה, from the preposition לְ, *for*, and מָה, *what*. "Why?"

Σαβαχθανί—Chaldee, שְׁבַקְתַּנִי, second person singular from שְׁבַק, *to leave*, with the verbal personal suffix נִי—, *me*. With *Λαμᾶ*, above, "Why hast thou forsaken me?" Matt. xxvii. 46; Mark xv. 34.

Ταλιθά—Aram. טְלִיתָא, "damsel." Mark v. 41.

The words of Semitic origin which are found also in the classics are the following (the Hebrew word being annexed as the best accessible representative of the Semitic original):

Ἀρραβών—עֵרָבוֹן, *earnest-money*, from עָרַב, *to pledge*. Hence the Latin *arhabo*, *arrha*, and *rhabo*, found as early as Plautus. This word is found three times in the New Testament, used by Paul; "*Earnest* of the Spirit." 2 Cor. i. 22; v. 5. "*Earnest* of our inheritance." Eph. i. 14.

Βύσσος—בּוּץ, from a root meaning *white*. "Was clothed in purple and *fine linen*." Luke xvi. 19. "Merchandise.....of pearls and *fine linen*." Rev. xviii. 12.

Κάμηλος—גָּמָל, *a camel*. Used of the raiment of John the Baptist (Matt. iii. 4; Mark i. 6), and in the sayings about going through the eye of a needle (Matt. xix. 24; Mark x. 25; Luke xviii. 25), and swallowing a camel. Matt. xxiii. 24.

Κιννάμωμον—קִנָּמוֹן, *cinnamon*. "No man buyeth.... *cinnamon* and odors." Rev. xviii. 13.

Κύμινον—כַּמּוֹן, *cummin*. "Tithe of mint, anise, and *cummin*." Matt. xxiii. 23.

Λίβανος—לְבוֹנָה *frankincense*, from לָבַן, *to be white*.

"*Frankincense* and myrrh." Matt. ii. 11. "No man buyeth.... *frankincense* and wine." Rev. xviii. 13.

Λιβανωτός—derived from the preceding, is found in Herodotus in the same sense, but is used in the New Testament in a different sense. "Holding a golden *censer*." Rev. viii. 3, 5.

Σάπφειρος—סַפִּיר, *sapphire*, from סָפַר, *to scrape*. "The second [foundation was] *sapphire*." Rev. xxi. 19.

Συκάμινος—שִׁקְמָה, *a sycamore tree*. "Ye might say unto this *sycamine tree*." Luke xvii. 6.

Ὕσσωπος—אֵזוֹב, *hyssop*. "Put it upon *hyssop*." John xix. 29. "Scarlet wool and *hyssop*." Heb. ix. 19.

To these ten should perhaps be added *ἄλφα*, אָלֶף (Rev. i. 8, 11; xxi. 6; xxii. 13), and *ἰῶτα*, יוֹד, "jot" (Matt. v. 18).

Dismissing now the words thus enumerated, we come to those which are introduced by the writers without an avowed translation, and which are not found in classical Greek. The translations are from the common version.

Ἀββᾶ—Aramaic אַבָּא, corresponding to the Hebrew אָב, *father*. "And he said, *Abba*, Father, all things are possible unto thee; take away this cup from me." Mark xiv. 36. "Ye have received the spirit of adoption, whereby we cry, *Abba*, Father." Rom. viii. 15. "God hath sent forth the spirit of his son into your hearts, crying, *Abba*, Father." Gal. iv. 6. It will be seen that "*ἀββᾶ, πατήρ*" are always joined together, and one might say at first glance that the latter is simply a translation; but this is quite inconsistent with

the spirit of the second and third passages. Paul would hardly recommend a lesson in translation as a cry of filial love. "Abba, Father" means more than "Father," and why, if not from association with those words in Gethsemane, some of whose very syllables passed from heart to heart, and were preserved for us by the faithful and exact Mark? A Greek-speaking Jew, if he chose to retain *ἀββᾶ*, would naturally add *πατήρ*, especially if in the anguish of the hour the *ἀββᾶ* were twice repeated. It would appear, then, that in the account of Mark *πατήρ* is virtually a translation, but that the two words, once joined, represented ever after the tenderest and deepest filial spirit. Luther's "Lieber Vater" was not far from right.

Ἀλληλούϊα—Hebrew הַלְלוּ־יָהּ, from הַלְלוּ, *praise ye*, and יָהּ, a shortened form of Jehovah or Yahveh—*Praise ye Jehovah.* This word occurs four times, and in the book where we look for the fervor of ancient prophecy and psalm. "I heard a great voice of much people in heaven, saying, *Alleluia.*" Rev. xix. 1; also in verses 3, 4 and 6.

Ἀμήν—Hebrew אָמֵן, *firm*, from אָמַן, *to support.* Used often by our Savior, as reported by all the evangelists, as an adverb of affirmation, "verily," duplicated by John only, "Verily, verily,"—once by Paul in a similar sense, "For all the promises of God in him are yea, and in him *Amen.*" 2 Cor. i. 20. Used, according to the textus receptus, many times as an exclamatory prayer, "Amen"; but in a majority of cases the reading is disputed.

Βάτος—(masculine), Heb. בַּת, *a bath*, a liquid meas-

ure of about eight and one-half gallons. Used only once. "How much owest thou unto my lord? And he said, A hundred *measures* of oil." Luke xvi. 5, 6.

Γέεννα—Heb. גֵּי־הִנֹּם, *valley of Hinnom*, from גַּיְא, *valley*, and הִנֹּם, *Hinnom*, a valley on the south and west of Jerusalem in which was Topheth (2 Kings xxiii. 10). This word is found in Matthew, Mark, Luke and James, as follows: "In danger of *hell*-fire." Matt. v. 22. "Whole body should be cast into *hell*." v. 29, also verse 30. "Destroy both soul and body in *hell*." x. 28. "Having two eyes to be cast into *hell-fire*." xviii. 9; also Mark ix. 47. "Two-fold more the child of *hell* than yourselves." xxiii. 15. "How can ye escape the damnation of *hell?*" xxiii. 33. "Than having two hands to go into *hell*." Mark ix. 43. "Than having two feet to be cast into *hell*." ix. 45. "Fear him which after he hath killed hath power to cast into *hell*." Luke xii. 5. "It is set on fire of *hell*." James iii. 6.

Ἑβραϊστί—from *ἑβραΐζω*, *to speak Hebrew*, from עֵבֶר, *Eber*, *Heber;* a word used by John only. "*Called in the Hebrew tongue*, Bethesda." John v. 2; also xix. 13, 17, 20; Rev. ix. 11; xvi. 16. The words *Ἑβραϊκός*, *Ἑβραῖος*, and *Ἑβραΐς* may be classed as proper names.

Ἰουδαΐζω—from יְהוּדָה, Judah. Used only once. "Why compellest thou the Gentiles *to live as do the Jews?*" Gal. ii. 14.

Ἰουδαϊκῶς—from the same through *Ἰουδαϊκός*. Used only once. "Livest after the manner of the Gentiles and not *as do the Jews*." Gal. ii. 14.

Ἰουδαϊσμός—from *Ἰουδαΐζω*. Used twice. "My conversation in time past in the *Jews' religion*." Gal. i. 13. "And profited in the *Jews' religion*." i. 14. *Ἰουδαϊκός* and *Ἰουδαῖος* may be classed as proper names.

Κορβᾶν, κορβανᾶς—Heb. קָרְבָּן, *an offering;* used over seventy times in Leviticus and Numbers, in our version "offering" or "oblation," Septuagint, *δῶρον*. The indeclinable form *κορβᾶν* is translated by Mark, but Matthew uses *κορβανᾶς* without explanation. Each is used only once. "It is not lawful for to put them into the *treasury*." Matt. xxvii. 6. "But ye say, If a man shall say to his father or mother, It is *Corban*, that is to say, a gift." Mark vii. 11.

Κόρος—Heb. כֹּר, *a cor* (translated "measure" in our version, 1 Kings v. 11), a measure equal to ten baths. See *βάτος*, above. Used only once. "And how much owest thou? And he said, A hundred measures of wheat." Luke xvi. 7.

Μαμωνᾶς—Chaldee, מָמוֹנָא. Alford quotes from Augustine, "Lucrum Punice mammon dicitur." Used four times. "Ye cannot serve God and *mammon*." Matt. vi. 24. "Make to yourselves friends of the *mammon* of unrighteousness." "If, therefore, ye have not been faithful in the unrighteous *mammon*." "Ye cannot serve God and *mammon*." Luke xvi. 9, 11, 13.

Μάννα—Heb. מָן, a resinous manna, to which the miraculous manna undoubtedly bore some resemblance (Ex. xvi. 15). Used four times. "Our fathers did eat *manna* in the desert." John vi. 31; also 49. "Wherein

was the golden pot that had *manna.*" Heb. ix. 4. "To him that overcometh will I give to eat of the hidden *manna.*" Rev. ii. 17.

Μαρὰν ἀθά—Aram. אֲתָא, *to come*, and מָרָן, or מָרָנָא, *Lord.* The Lord comes. Used only once. "If any man love not the Lord Jesus Christ, let him be Anathema *Maran-atha.*" 1 Cor. xvi. 22.

Πάσχα, Heb. פֶּסַח, *the passover*, from פָּסַח, *to pass over.* This word is used in each of the four Gospels, referring to the literal festival, it being always translated in our version "Passover"; also once in Acts xii. 4, where it is mistranslated (to modern ears) "Easter." It is found also in the two following: "For even Christ our *Passover* is sacrificed for us." 1 Cor. v. 7. "Through faith he kept the *Passover.*" Heb. xi. 28.

Προσάββατον, from *σάββατον.* See below. Used once only. "Because it was the preparation, that is, the *day before the Sabbath.*" Mark xv. 42.

Ῥαββί, Heb. רַבִּי, from רַב, *great man, master*, and suffix יִ—, *my.* Used frequently in the Gospels, not in Luke. "And to be called of men *Rabbi, Rabbi.*" Matt. xxiii. 7. "Then Judas which betrayed him answered and said, *Master*, is it I?" Matt. xxvi. 25. Nine times it is in our version "Master"; at other times "Rabbi." It is translated "*Διδάσκαλε*" once by John (i. 39).

Ῥαββουνί—perhaps not differing in meaning from Rabbi. Used twice, being translated by John, but used by Mark without explanation. "The blind man said unto him, *Lord*, that I might receive my sight." Mark

x. 51. "She turned herself and saith unto him, Rabboni, which is to say, *Master*." John xx. 16.

Ῥακά—Aram. רֵיקָא, corresponding to the Heb. רֵיק, *empty*. Used only once. "Whosoever shall say to his brother, *Raca*, shall be in danger of the council." Matt. v. 22.

Σαβαώθ—Heb. צְבָאוֹת, *of hosts*, the genitive plural being transferred to the Greek. Used twice, the first being a translation from the Septuagint of Isa. i. 9. "Except the Lord of *Sabaoth* had left us a seed." Rom. ix. 29. "The cries of them which have reaped have entered into the ears of the Lord of *Sabaoth*." James v. 4.

Σαββατισμός, from *σαββατίζω*, from *σάββατον*. See the following. Used only once. "There remaineth therefore a *rest* to the people of God." Heb. iv. 9.

Σάββατον—Heb. שַׁבָּת, *a Sabbath*, from שָׁבַת, *to rest*. Used often in the Gospels and Acts, and in the following: "Upon the first day of the *week* let every one of you lay by him in store." 1 Cor. xvi. 2. "Of the new moon or of the *Sabbath*." Col. ii. 16.

Σάτον—Aram. סְאָתָא, Heb. סְאָה, *a seah*, a dry measure of about a peck and a half; in our version simply "measure." Gen. xviii. 6. Used twice. "Leaven which a woman took and hid in three *measures* of meal." Matt. xiii. 33. See Luke xiii. 21.

Σίκερα—Heb. שֵׁכָר, *intoxicating drink*, from שָׁכַר, *to be drunken*. ("Do not drink wine nor *strong drink*." Lev. x. 9.) Used only once. "Shall drink neither wine nor *strong drink*." Luke i. 15.

Χερουβίμ, *Χερουβείν*—Heb. כְּרוּב, *cherub*, plural כְּרוּבִים, *cherubim*. Used only once. "And over it the *cherubim* of glory." Heb. ix. 5.

Ὡσαννά—from Heb. הוֹשִׁיעָה נָּא, *save now*, from יָשַׁע, *to be safe*, and נָא, *now*, a particle of exhortation. ("*Save now*, I beseech thee, O Lord." Ps. cxviii. 25.) Used three times by Matthew, twice by Mark, and once by John, all concerning one occasion. "The multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David." Matt. xxi. 9. Not used by Luke or other New Testament writers.

To these should perhaps be added *ζιζάνιον* (Matt. xiii., seven times in the parable of the tares).

REMARKS.

1. The Hebraistic character of New Testament Greek does not come largely from its Hebrew *words*. The word which makes the strongest impression upon the cursory reader is *Ἀμήν*, especially as solemnly reiterated in John's Gospel. But this in the Gospels is given as the utterance of one who spoke in a language foreign to Greek. It is also exclamatory, and on its face bears evidence of being but imperfectly incorporated into the vocabulary. The same may be said of *ἀββᾶ*, *Ἀλληλούϊα*, *κορβᾶν*, *μαρὰν ἀθά*, *ῥαββί*, *ῥαββουνί*, *ῥακά*, *σαβαώθ*, *χερουβίμ*, and *Ὡσαννά*. Several are found only once, *βάτος*, *Ἰουδαΐζω*, *Ἰουδαϊκῶς*, *κόρος*, *μαρὰν ἀθά*, *προσάββατον*, *ῥακά*, *σαββατισμός*, *σίκερα*, and *χερουβίμ*.

The only words which occur with any frequency, and

which have in all respects the treatment of native words, are *γέεννα*, and *σάββατον*; but the former is used but once out of the first three Gospels. These borrowed words, then, go but a little way in revealing the presence of Hebrew influence. Yet they are a convenient starting-point for investigation, and their existence makes certain a multitude of Hebraisms, of a less obtrusive character, consisting of changes of meaning in single words, and the adoption of Hebrew constructions and phraseology.

2. How many of these words are found in the Septuagint, including the Apocrypha? There are sixteen, viz., *Ἀλληλούϊα*, *ἀμήν*, *βάτος*, *Ἰουδαΐζω*, *Ἰουδαϊκῶς*, *Ἰουδαϊσμός*, *κόρος*, *μάννα*, *πάσχα*, *προσάββατον*, *σαβαώθ*, *σάββατον*, *σάτον*, *σίκερα*, *χερουβίμ*, and the proper name *Γαιέννα*, used in Josh. xviii. 16, as a strictly geographical designation, for which elsewhere is found *φάραγξ Ἐννόμ* (Josh. xv. 8) and *γὲ Βενεννόμ* (2 Chron. xxviii. 3). The originals of these are pure Hebrew. Of the remainder the following are from the Aramaic: *ἀββᾶ*, *μαρὰν ἀθά*, *ῥακά*, *σάτον*, and probably *Ὡσαννά*, for the Jewish multitude in employing this word seem not so much to be quoting from the Psalms as using a familiar interjection.

That no more of these words are found in the Septuagint is what we ought to expect; for the language of the New Testament is not a book-dialect made up by students of the Septuagint, but the genuine speech of the people, growing by adopting new forms, as *ἀββᾶ*, or taking a word of narrow meaning and expanding it to reach beyond this world, like *γέεννα*.

3. It should be noticed that but few of these words touch important doctrine. Six are titles of respect or expressions of emotion, *ἀββᾶ*, *Ἀλληλούϊα*, *ἀμήν*, *ῥαββί*, *ῥαββουνί*, *ῥακά*, and *Ὡσαννά*. Three are measures, *Βάτος*, *κόρος*, and *σάτον*. Seven are purely historical, *Ἑβραϊστί*, *Ἰουδαΐζω*, *Ἰουδαϊκῶς*, *Ἰουδαϊσμός*, *προσάββατον*, *σίκερα* and *χερουβίμ*. Five are used in the enforcement of duty, *κορβάν*, *μαμωνᾶς*, *μάννα*, *μαρὰν ἀθά*, *σαβαώθ*. *Ἄββᾶ*, *πάσχα*, *σαββατισμός*, and *σάββατον* have doctrinal reference, but not prominently; thus leaving *γέεννα* as the one doctrinal word, standing out in awful distinctness as the word of doom.

4. A word in regard to the presence of Hebrew and Aramaic words in other late Greek writers. Josephus uses *βάτος*, *Ἰουδαΐζω*, *Ἰουδαϊκῶς*, *κορβᾶν*, *κόρος*, *μάννα*, *πάσχα*, *σάββατον*, *σάτον*, and *χερουβίμ*, besides others not found in the New Testament. The words which have gained currency by association with the life of Jesus we should not expect to find in Josephus. The Greek Christian Fathers took up and bore on most of them in a course that has reached our day, *ἀββᾶ*, *Ἀλληλούϊα*, *ἀμήν*, *γέεννα*, *κορβᾶν*, *μαμωνᾶς*, *μάννα*, *πάσχα*, *σάββατον*, *χερουβίμ* and *Ὡσαννά*.

5. Almost all of the personal names are, of course, found in the Old Testament, the most notable exception being *Ἐλισάβετ* (Elizabeth). Two precious names, *Ἰησοῦς*, *Μαρία*, do not at first glance show their Hebrew origin. Joshua, or Jehoshua, in its later form is Jeshua, or Yeshua. Remembering that *sh* must be represented in Greek by *σ*, and long u by *ου*, we have *Ἰησουα*, which by partial inflection becomes *Ἰησοῦς*. The name *Μαρία*,

Maria, is curiously set off by an unphilological imagination in the Latin Hymns as derived from *mare*, the sea, — "Ave maris stella." But we must rather identify it, as its other form *Μαρίαμ* shows, with the Miriam of the Red Sea song, even if her name does mean "rebellion." The Miriam is lost in the Mary.

XVIII

WORDS NOT FOUND IN CLASSICAL WRITERS

THAT the New Testament, as late Greek, should contain many unborrowed words not used in the classics is a matter of course. A valuable discussion of many of them and of the period is found in Kennedy's "Sources of New Testament Greek." There is a complete list in the Appendix to Thayer's Lexicon, Sections I. and II., Aristotle being included among classical writers. A nearly complete list is in the Bibliotheca Sacra for July and October, 1880, containing also the number of times used, and the words in the common version to translate each.

The following are some points of interest:

1. The number of these words is large, about nine hundred in all, exclusive of proper names—amounting to one-sixth of the whole vocabulary. The interval of time between the classics and the New Testament is not much greater than between the Elizabethan literature and our own. What would a literary critic say of a book, or a series of connected booklets, of to-day, every sixth word of which—repetitions not being counted—could not be found in Bacon or Hooker, or Spenser, or Shakespeare, or the contemporary English Bible, or in any earlier writing?—this book not to be special or technical, but designed for general popular use, and the new words to

be not borrowed from any foreign tongue during the last three hundred years. Our literary condition in this respect we account for by the printing-press, by the permanent interest of subject-matter, by creative genius, by the unity of our history, and by the reading-habit and linguistic study of modern civilization. Aside from the absence of modern conditions, both the newness and the nativeness of New Testament Greek can be explained by (1) the genius of the Greek language, growing by self-multiplication, (2) the break of continuity in Greek life, (3) the wide extension of Greek thought under Roman rule, and (4) the influence of Jewish thought centering in the Septuagint version of the Old Testament.

2. In regard to the etymological character of these words, they are, with very few exceptions, derivatives or compounds, and from roots found in the Greek classics. Nor are many of them at all obscure in origin. The relation of the noun *ἀγάπη* to the verb *ἀγαπάω* may be thought doubtful, but the connection of the two is not. The verb is used from Homer down to New Testament times. The first appearance of the noun in literature is in the Septuagint. How came it there? Deissmann has shown* that the word was in some use in Egypt independently of the Septuagint. As a rule, verbs in *-άω* imply nouns in *-η* in actual use, but it is extremely improbable that *ἀγάπη* could have been in general use so long without once appearing in the remains of the classics. It seems to have been latent in the verb. In general, among nouns the

*Bibelstudien, p. 80, Marburg, 1895.

large proportion of the heavier suffixes, as -μος (29), -μα (44), -σις (51), will be noticed, just as in English *-ness* and *-ship* have now a vigorous life at the expense of the lighter abstract endings; for word-making is a more conscious and obtrusive process as language grows older. The verbs are largely denominatives, but more largely multiplied by composition with prepositions, all of which are represented, except ἀμφί and εἰς. The adjectives arise mostly from composition, the frequency of ἀν- *privative* being noticeable, just as the English compounds with *un-* are constantly increasing. Without discussing this subject, we may safely assert that etymologically these words, as a class, are above reproach. The zeal of a Phrynichus may pronounce some of them "shockingly un-Attic"—δεινῶς ἀνάττικον—(and is not the charge true of his own expression?) but we must remember that those ancient-modern grammarians decided according to usage, not science. Words which to their ears were as painful as our present vocabulary would have been to Chaucer, may yet be accepted by us as belonging to the regular development of the language. The adverb πάντοτε, for example, was an offense to them, but seems so suitable and regular that we can hardly believe that we never saw it in classic authors. The reforming grammarians were determined to have the language both alive and dead at the same time. It has been said by later authorities that many of the compound verbs in the New Testament are nowise different in meaning from the simple verbs. But we should be slow to make a charge

against New Testament Greek which could be perhaps equally well sustained against the Latin of such a master of style as Cicero. A mere increase of volume in a word may be made expressive. Then, too, the very nicest distinctions are next door to no distinction at all.

3. The rhetorical value of these words varies much. Some of the compound words have been thoroughly endorsed by modern usage, as *ὀφθαλμοδουλεία*, *δίψυχος*, and the compounds with *ἀγαθο-*, *ἀντι-*, *ἑτερο-*, and *ψευδο-*. *Καρδιογνώστης*, *λογομαχία*, *μακροθυμία*, and *θεοδίδακτος*, are certainly clear and full of meaning, and the list of like words could be greatly extended. What Greek word has rhetorically a better right to exist than *σύνψυχος*? Is it not finer than the corresponding Latin *con-cor-s*, which may possibly have given rise to it? (Did Paul coin the word? and did he learn Latin at Rome, where the epistle containing this word was written?) But few, we think, can be condemned, as perhaps *μοσχοποιέω*, and some other verbs in *-έω*, while of course a large majority are neither above nor below the ordinary level of expression.

4. How about the doctrinal and practical importance of the words? It is not to be expected that the founders of a new religion would endanger the communication of their truths by the needless employment of new words. The old words must first bear all the strain that they are capable of. The idea of God required no new word, and even the two words for Godhead, *θειότης* and *θεότης*, are each found but once. The word *θέλημα* for *βουλή*,

seems rather a matter of habit than necessity. Yet it is not without significance that we find such words as *ἀποκάλυψις*, *ἀπολύτρωσις*, *ἁμαρτωλός*, *ἱλασμός*, *ἱλαστήριος*, *παλινγενεσία*, *ἀφθαρσία*, and the five from *ἁγαθός*, as well as *βάπτισμα*, *βαπτισμός*, *βαπτιστής*, and other words of almost technical import. Perhaps the most remarkable of all are two which stand at the opposite poles of Christianity—the words for *love* and *conscience*. For love we find, never *ἔρως*, but always *ἀγάπη*; not *amor*, but *caritas*. That *συνείδησις* is not found in earlier Greek is not due to the absence of the idea of conscience, for that idea is expressed by verbal forms of *συνοῖδα*, but may possibly come from reluctance to form a verbal noun from an irregular preteritive verb, or, more probably, from less call for the use of such a word. One must be careful not to infer too much from the appearance of a new word. E. g. *δεισιδαιμονία* is late Greek, but its immediate parent *δεισιδαίμων* is in Xenophon's Cyropaedia; and *μαθητεύω* is late, but *μαθητής* is common in classical times. In many cases the most that can be inferred is that the word is the result of greater prominence of the idea, or more frequent use; but very often this would be saying too much, there being nothing to it but etymological convenience. Each case must be determined on its own merits.

5. The large number of these words found in the Septuagint is a matter of course—three hundred and sixty-three in all, of which, however, eight are used only in express citations, viz., *αἰχμαλωτεύω*, *ἀνάβλεψις*, *ἐλαττονέω*, *ἐνευλογέομαι*, *κατάνυξις*, *καταφρονητής*, *παραπικρασμός*, *φρυάσσω*.

The proportion, *two-fifths*, will not seem large when we consider the relation of Christianity to Judaism. The New Testament diction is not a servile copy of that of the Septuagint. Even such words as *εἰδωλολατρεία*, and *μαθητεύω*, are not found in the latter. A large proportion of the most striking compound words of the New Testament are also absent. *Συνείδησις* occurs but once in the Canonical Old Testament (Eccl. x. 20), and then with a different meaning ("Curse not the king, no, not in thy *thought* [מַדָּע]"). What the proportion might have been if the Septuagint had not been restricted by being a translation we cannot know. That this translation is of great value in interpreting the New Testament will not be denied by any one.

6. It would be interesting to compare the different authors and books of the New Testament, in respect to their use of late words. Let us glance at one book, the one that stands first in order among the Epistles in Tischendorf's edition, and which, according to some scholars, is the oldest of New Testament writings—the Epistle of James. As this is the only book that can with confidence be dated at Jerusalem, and as the author, whichever James he was, probably never went beyond the boundaries of Palestine, we should expect the widest divergence from classic Greek. Going through the Epistle in order, we meet with late words as follows: Chap. i. *διασπορά* (vs. 1), *πειρασμός* (2), *ἀνεμίζω* (6), *δίψυχος* (8), *καύσων* (11), *πειρασμός* (12), *ἀπείραστος* (13), *ἀποκυέω* (15), *ἀποσκίασμα* (17), *ἀποκυέω* (18), *κτίσμα* (18), *περισσεία*

(21), *πραΰτης* (21), *ἐπιλησμονή* (25), *θρῆσκος* (26), *χαλιναγωγέω* (26), *θλῖψις* (27), *ἄσπιλος* (27). Chap. ii. *προσωπολημψία* (1), *χρυσοδακτύλιος* (2), *ὑπυπόδιον* (3), *προσωπολημπτέω* (9), *ἀνέλεος* (13), *θυσιαστήριον* (21). Chap. iii. *χαλιναγωγέω* (2), *σπιλόω* (6), *πραΰτης* (13), *καταχαυχάομαι* (14), *ἀκαταστασία* (16), *ἀνυπόκριτος* (17). Chap. iv. *μοίχαλις* (4), *ὑποτάσσω* (7), *ἐγγίζω* (twice) (8), *καθαρίζω* (8), *ἁμαρτωλός* (8), *δίψυχος* (8), *ἐνώπιον* (10), *καύχησις* (16). Chap. v. *σητόβρωτος* (2), *κατιόω* (3), *ἀφυστερέω* (4), *σπαταλάω* (5), *μακροθυμέω* (twice) (7), also (8), *ἐγγίζω* (8), *μακροθυμία* (10), *πολύσπλαγχνος* (11), *οἰκτίρμων* (11), *ἐξομολογέω* (16), *ἁμαρτωλός* (20). Here are fifty-two instances and forty-two different words. This is much above the general average. Of these forty-two, twenty-nine are found in the Septuagint, very greatly above the average proportion. It is not difficult to see in this preponderance of the Septuagint vocabulary the position of the author as an untraveled Jew writing to Jews.

The number of late words grouped together in some passages of the New Testament is noticeable; perhaps in no case more so than in the Lord's Prayer. Both Matthew and Luke have *ἁγιάζω*, *ἐπιούσιος*, and *πειρασμός*; Matthew has also *θέλημα*.

7. A practical inference is derivable from the fact that the late words are formed from the words of the classical period. The one sure and solid preparation, then, that the student needs is a mastery of his Greek classics. It is possible for one who is looking forward to the ministry to flatter himself that he may neglect his college Greek

without much harm to his future course, because the New Testament Greek is peculiar. It will, indeed, seem peculiar to one who enters the theological seminary knowing little of any Greek, and his own performances in it still more peculiar; but one who can read at sight the pages of Xenophon's Memorabilia will find that none of his knowledge is wasted when he opens the Memorabilia of Matthew, Mark, Luke, and John.

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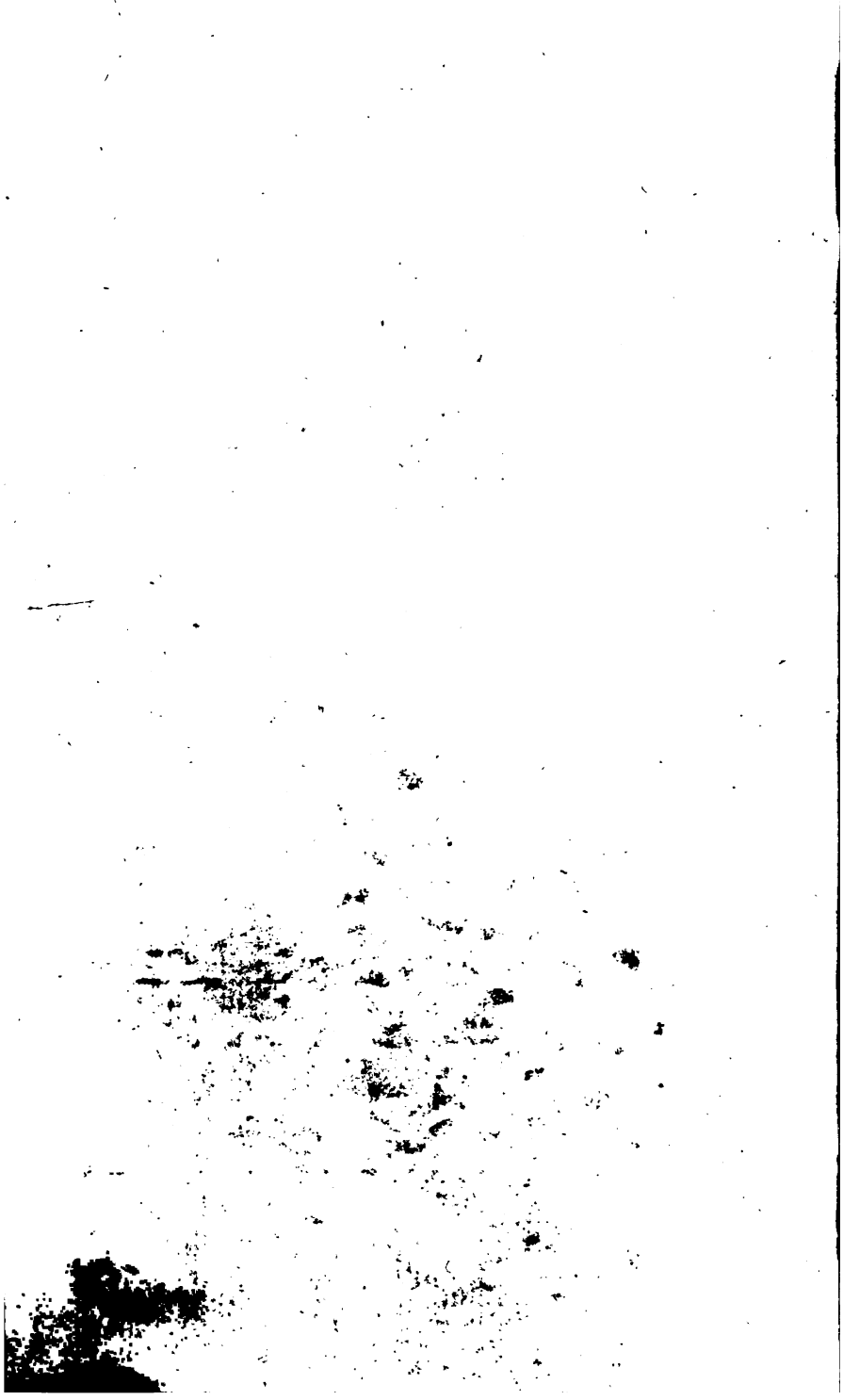

D. IO. GEORGII ROSENMÜLLERI

SCHOLIA

IN

NOVUM TESTAMENTUM.

TOMUS III.

CONTINENS

ACTA APOSTOLORUM ET EPISTOLAM PAULI AD ROMANOS

EDITIO QUINTA

AUCTIOR ET EMENDATIOR.

CUM PRIVILEGIS. ELECT. SAXON.

NORIMBERGAE,
IN OFFICINA FELSECKERIANA
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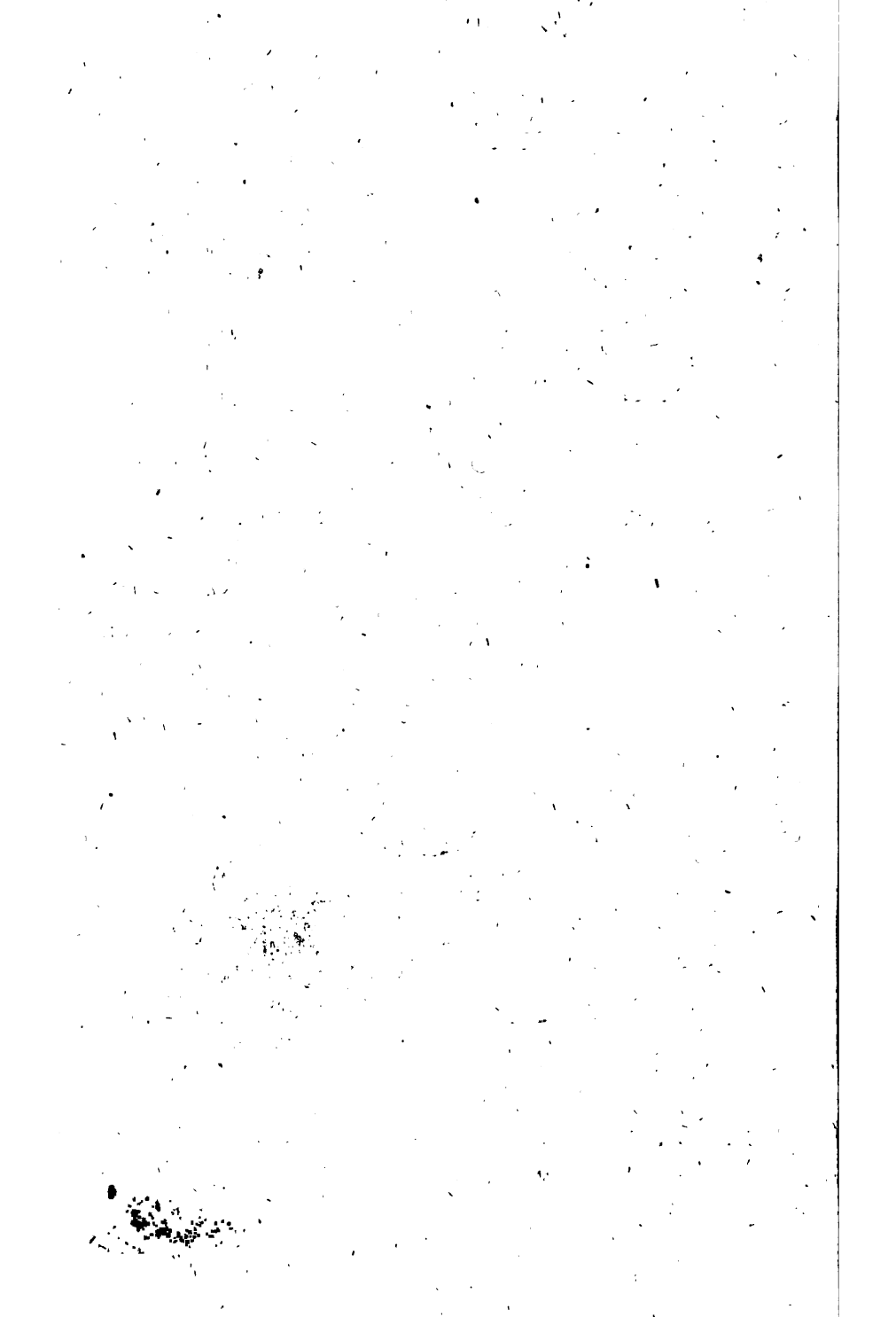

SCHOLIA
IN
ACTA APOSTOLORUM.

Πράξεις τῶν Ἀποστόλων; perinde est, sive *actiones*, sive *actus*, sive *acta*, sive *res gestas Apostolorum* vertas. Quamvis enim receptius sit, ut *acta* dicantur documenta, quae in publicas tabulas relata sunt, idem tamen saepe significant actus et acta, ut effectus et effecta, eventus et eventa; et *Cicero* etiam, quidquid quisquam egit, id modo acta, modo actus vocat. Narrantur autem hoc libro actiones, sive res gestae Apostolorum, sed ex multis admodum paucae, et prae ceteris memorabiles. Quum *Petri* et *Pauli* res gestae in hoc libro in primis tradantur, eos Apostolorum nomine hic tantum indicari censuit *Grotius*: imo *Gronovio* in Posthumis Francii inscriptio haec, in plurium numero formata, mira videtur. Sed, (ut recte monet *Wolfius* in curis,) non poterat aliter aut rectius formari titulus operis, quod in limine historiam ordinis et coetus Apostolici, eiusdemque per Matthiam, in locum Iudae suffectum, instaurationem edisserit, totiusque ecclesiae, universorum opera plantatae et coactae, rationem exponit, et subinde aliorum Apostolorum meminit, tanquam qui operam suam in promulgando Evangelio collocarint. Refert *Chrysostomus* Homil. I. in acta Apostolorum, multis sua aetate hunc librum adeo ignotum fuisse, ut non so-

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lum ambigerent de auctore, verum ne id quidem cognitum haberent, an omnino extet haec rerum ab Apoſtolis geſtarum hiſtoria. Sed hoc non ita intelligendum eſt, quaſi hic liber actorum tum temporis non extiterit. Vituperat potius *Chrysostomus* ſocordiam Chriſtianorum, quod non legerent hunc librum, nec curarent a quo is eſſet ſcriptus. Ipſe vero hunc librum ab utilitate gravitateque argumenti valde commendat. Τοιάυτης, inquit, ἐμπέπλησαι φιλοσοφίας καὶ δογμάτων ὀρθότητος, (καὶ θαυμάτων ἐπιδείξεως,) καὶ πάντα τῶν παρὰ τῦ πνεύματος εἰργασμένων — καὶ γὰρ τὰς παῤῥήσεις, ἃς ἐν τοῖς Εὐαγγελίοις ὁ Χριστὸς προαναφωνεῖ, ταύτας εἰς ἔργον ἐξελθῦσας ἐνταῦθά ἐσιν ἰδεῖν, καὶ ἀπ' αὐτῶν τῶν πραγμάτων διαλάμπουσαν τὴν ἀλήθειαν, καὶ πολλὴν τῶν μαθητῶν τὴν ἐπὶ τὸ βέλτιον μεταβολὴν τὴν ἀπὸ τῦ πνεύματος αὐτοῖς ἐγγενομένην. Eſt utique in ipſa hac hiſtoria demonſtratio ſimpliciſſima et firmiſſima veritatis religionis chriſtianae; nam ex ea diſcimus, hanc religionem non vi et armis, non dolo et piis fraudibus, ſed unice ope divina et ſalutarium veritatum, quas complectitur, praeſtantia et efficacia eſſe propagatam. Sed aliis etiam ex cauſſis hic liber eſt utiliſſimus. Continentur enim in eo varii ſermones Apoſtolorum, Petri potiſſimum et Pauli, unde diſcimus, quaenam partes religionis ab Apoſtolis pro maxime neceſſariis habitae ſint. Vix enim dubitari poteſt, Apoſtolos Iudaeis et Paganis, quos ad chriſtianam religionem adducere vellent, eas doctrinas ab initio tradidiſſe, quae maxime neceſſariae eſſe viderentur. Diſcimus etiam ex his Actis methodum, qua uſi ſunt Apoſtoli in tradenda religione, temporibus et locis et perſonis plane accommodatam. Sic e. c. Iudaeos ex libris veteris Teſtamenti edocebant, Ieſum Nazarenum eſſe

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verum Messiam; in instituendis autem Paganis omnem institutionem a naturali religione petebant, atque id agebant, ut eos primum ad agnitionem unius veri Dei, deinde etiam ad cognitionem Iesu Christi et aliarum doctrinarum perducerent. Discimus denique ex hoc libro disciplinam Apostolorum, ex qua magna elucet indulgentia et humanitas, dum Iudaeis multa indulgebant, adeoque observationem quorundam rituum Mosaicae legis permittebant, ne eos alienos redderent a religione christiana, erga Paganos autem ea utebantur moderatione, ut Mosaicae legis iugum eis non imponerent.

Auctorem huius libri esse *Lucam*, statim initium eius nos docet, quod etiam antiquissimi Scriptores rerum christianarum testantur. Iam enim Sec. II. TERTULLIANUS (adv. Marcionem V, 2.) et IRENAEUS (III, 12.) Acta haec tribuerunt Lucae. EUSEBIUS hist. eccles. Lib. III, c. 25. acta Apostolorum inter ὁμολογούμενα refert. Denique etiam hic liber quotannis a die Paschatis ad diem Pentecostes legebatur in Ecclesiis, ut nos docent *Chrysostomus*, *Augustinus*, *Ambrosius* et alii. Reiecerunt Acta Apostolorum *Valentiniani*, *Marcionitae*, *Severiani*, et *Manichaei* quidam, ut constat ex *Irenaeo* c. haeres. III, 2. et 12. *Theodoreto*, Hist. eccl. I, 21. *Augustino* Epist. 251. c. Faustum XIX, 31. Sed hi omnes reiecerunt acta non ex rationibus historicis, sed quia ipsorum placitis erant contraria. *Gnostici* enim, quales erant Valentiniani et Marcionitae, Deum V. Testamenti alium esse dicebant, ac N. Testamenti Deum, et alium, non nostrum Christum per Prophetas V. T. promissum esse dicebant. Cum hac autem sententia multa Actorum loca pugnant. Alii, ut *Severiani* et *Encratitae* vehementer urgebant abstinentiam a

cibis quibusdam; sed in actis traditur, ab Apostolis promiscuum ciborum usum permissum esse. *Manes* denique haberi voluit pro paracleto illo, quem Iesus promiserat Apostolis. In his actis autem narratur, paracletum a Christo promissum, Spiritum S. iam fuisse immissum. Caussae igitur, cur nonnulli hunc librum reiicerent, non fuerunt historicae, sed dogmaticae, quia nempe haec historia cum placitis eorum non congruebat. Ceterum maior pars eorum, quae hic narrantur, sunt acta Pauli; cuius rei caussa est, (ut recte *Chrysostomus* observat,) quod Lucas discipulus et cultor Pauli fuit, quem in multis itineribus comitatus est.

Quo anno hic liber sit scriptus, certo definiri non potest. Videtur tamen nec ante, nec post annum LXIII. scriptus esse, quia Lucas historiam usque ad hunc annum persequitur, non autem commemorat, quem exitum habuerit captivitas Pauli. Ad *locum* quod attinet, alii Romae, alii Alexandriae, alii Antiochiae, alii in Achaia hunc librum scriptum esse putant. Sed res est incerta.

CAP. I.

1. Τὸν μὲν πρῶτον λόγον ἐποιησάμην) *Primum librum scripsi*, vel *in priori libro enarravi*. Nam λόγος h. l. denotat *librum, enarrationem, historiam*, simili inflexione a λέγω dico, qua סֵפֶר a rad. סָפַר *narravit*, deducitur. Simili fere modo *Philo* librum, *quod omnis probus liber*, his inchoat verbis: ὁ μὲν πρότερος λόγος ἦν ἡμῖν, ὦ Θεόδοτε, περὶ τοῦ πάντα δοῦλον φαῦλον. *Prior noster liber egit, Theodote, de eo quod omnis peccator sit servus*

vus. Πρῶτον, pro πρότερον. Vocula μὲν eleganter a Scriptoribus Graecis ponitur, si in libris posterioribus ad libros priores a se scriptos provocant, eorumque summa capita breviter repetunt. Fit hoc ab Herodiano initio singulorum librorum excepto secundo, et a Philone de *vita Mosis* initio libri secundi et tertii. *Prior* Lucae liber fuit eius Evangelium. Actorum liber secunda pars totius operis est. De *Theophilo* vide dicta ad Evang. Luc. I, 4. Περὶ πάντων i. e. *de praecipuis*, ut Io. IV, 29. ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν) *quae Iesus fecit pariter ac docuit*. Ἤρξατο ex more Hebraeorum pleonastice positum esse videtur. Sic Gen. II, 3. ὧν ἤρξατο ὁ Θεὸς ποιῆσαι. Cf. etiam Matth. XII, 1. Verba περὶ πάντων non *possunt* ad vivum resecari. Est potius idiotismus, qualis Io. IV, 29.

2. Ἄχρι ἧς ἡμέρας — ἀνελήφθη) Quocunque modo haec verba explices, transpositio quaedam admittenda est. Facillima videtur constructio, si unicam voculam ἧς transpositam dicas, ut constructio ordinaria sit: ἀποστόλοις, ἧς διὰ πνεύματος ἁγίου ἐξελέξατο, ut sensus sit: *Quum mandata dedisset Apostolis, quos per Spiritum sanctum*, i. e. instinctu Spiritus S. *elegerat*. Similis constructio est infra c. III, 24. et Io. IX, 40. Sed commode etiam verba διὰ Πνεύματος ἁγίου construi possunt cum ἐντειλάμενος, *postquam Apostolis mandata per Spiritum sanctum dederat*. Mandata dedit Iesus Apostolis suis, post reditum in vitam, ut nempe Hierosolymis expectarent dona Spiritus sancti, ut postea irent per orbem terrarum docendi baptizandique causa etc. Quid sit *per Spiritum S. aliquid dicere aut facere*, docuimus ad Matth. III, 16. Generalis

notio est, facere aut dicere aliquid *volente, adiuvante et operante Deo*, ut si Iesus saepe dicitur miracula patrasse et daemonia eiecisse ἐν πνεύματι ἁγίῳ, i. e. *adiuvante et operante Deo*. Cf. infra X, 38, Sic etiam Prophetae per πνεῦμα ἅγιον, i. e. operante Deo locuti sunt. Hoc loco Iesus spectatur ut Propheta a Deo missus, et mandata dedisse Apostolis *per Spiritum sanctum* ideo dicitur, quia auctoritate divina et operante Deo praedixit, Apostolos accepturos esse dona Spiritus sancti, eademque auctoritate divina eos constituit ministros religionis suae. Eodem sensu Iesus saepissime in Evangelio Ioannis dicit, se auctoritate Patris docere et miracula patrare.

3. Ὅις καὶ — τεκμηρίοις) *Quibus etiam vivum se exhibuit, post mortem suam, per multa documenta.* Τεκμήριον est *omne certum et indubitatum signum, e quo aliquid iam certissime colligi et cognosci potest.* Vid. SCHLEUSNERI Lex. sub hac voce. Huiusmodi documenta vitae verae erant, quod cum iis edit et bibit, quod modo in Galilaea modo in Iudaea cum iis versatus est; quod se tangendum praebuit, eosque de multis rebus ad religionem pertinentibus edocuit. Cf. infra c. X. 41. τὰ περὶ τῆς βασιλείας τοῦ θεοῦ) sc. γνωσέα, quae de regno Dei, vel doctrina evangelica ipsis scitu necessaria essent, hactenus ipsis vel plane ignota, vel obscura Io. XVI, 12. seqq.

4. Καὶ συναλιζόμενος) sc. αὐτοὺς, *quum eos congregasset.* Haec lectio, quippe unice vera, omnino retinenda est, reiectis aliis, συναυλισκόμενος et συναυλιζόμενος, a librariorum aut incuria aut ignorantia profectis. Est autem ἁλίζειν et ἁλίζεσθαι voce med. *colligere.* Ioseph.

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Ant. VIII, 4. 1. τὰ δὲ λοιπὰ σύνοδον πᾶσαν συναλίσας, *quum ceteram supellectilem omnem collegisset:* inde pro *congregare*, XIX, 7. 4: πλῆθος εἰς ἐκκλησίαν συναλίσας, *quum populum in concionem convocasset.* Sensus igitur huius loci est: *Quum eos congregasset, praecepit* etc. subintellecto τοῖς ἀποστόλοις, ex αὐτοῖς repetendo. Vulgata latina cum aliis habet *convescens.* Sic Chrysostomus etiam intellexit verbum συναλιζόμενος. Hom. I. ἀλλὰ περιμένειν — ἣν ἠκούσατέ μου) Oratio obliqua mutata in rectam, more, optimo cuique Scriptori recepto, quod exemplis ex Iosepho (Ant. I, 19. 4. ut ea §. 16. 20.) ostendit *Krebsius.* Sensus est: *et expectarent promissum a Patre beneficium, de quo ipsis dixisset.* Quale hoc beneficium esset, statim v. 5. dicitur. Ἐπαγγελία, *ipsa res promissa*, ut saepe. Ἀκούειν τινός, *ex aliquo audire* apud optimos Scriptores occurrit, e. g. Theophrast. charact. eth. c. 9. ἃ ἔφησε ἀκηκοέναι, *e quo se audivisse dicit.* Demosthenes *Olynth.* I. ἤκουον δ' ἔγωγε τινων, *audivi vero ego a nonnullis.* Subaudire potes ἐκ sive ἀπὸ, ut infra Act. IX, 13. *Hierosolymis* autem haec tanta miracula fieri par erat ut iidem, qui ignominiosae mortis Iesu spectatores fuissent, nunc certissimis argumentis de eiusdem vita gloriosa et majestate convincerentur; ut taceamus multitudinem hominum, ex dissitis locis ad festum celebrandum advenientium.

5. Ὑμεῖς δὲ βαπτισθήσεσθε) Metaphorice. Theophylactus ita: τὴν ἐπίχυσιν καὶ τὸν πλοῦτον τῆς χορηγίας σημαίνει, affusam abundantiam et divitias liberalis muneris significat, ut intelligatur copia illa efficacitatis sancti Spiritus Apostolis tunc collata, quum antea quoque

afflatu Iesu participes facti essent Spiritus sancti. Quod Ioannes praedixerat, Matth. III, 11, id nunc, inquit Christus, per me vobis praestabitur. Vid. infra c. II, 1, seqq. ὐ μετὰ πολλὰς ταύτας ἡμέρας) *Haud multo post hoc die.* Singularis his verbis inest constructionis mutatio. Posita enim sunt, pro: ὐ πολὺ μετὰ ταύτας ἡμέρας, vel pro: ὐ πολλαῖς ἡμέραις μετὰ ταῦτα.

6. Ἐι ἐν τῷ χρόνῳ — τῷ Ἰσραήλ) *An hoc tempore Israëli regnum restituis?* Ἐι pro Hebr. ה־ saepe denotat *an.* Ἀποκαθιστάνειν h. l. non est *instaurare, rem in pristinum ac meliorem statum restituere*, quae notio locum haberet, si τὴν βασιλείαν τῷ Ἰσραήλ dictum esset. Iam vero cum Dativo constructum notat, *reddere, pristino Domino restituere.* Nondum intelligebant tum Apostoli, *quale* futurum esset regnum Messiae. Expectabant autem restitutionem regni Israelitici collapsi, et per Romanos paene erepti Iudaeis, αὐτονομίαν et imperium in alias gentes, quale Davidis et Salomonis fuerat temporibus. Putabant fortassis coniunctum iri regnum Christi spirituale cum singulari Iudaeorum praerogativa, ita ut republica eorum in statum pristinum restituta, et perdurante legis Leviticae observatione, gentiles, qui Christo regi nomen dare vellent, Iudaismum antea amplecti cogerentur.

7. Οὐχ ὑμῶν ἐξουσία) *Non est vestrum scire, quae tempora vel opportunitates Pater his rebus gerendis ex sua ipsiusmet potestate* (suo arbitrio) *destinaverit.* Καιρὸς *occasionem, opportunitatem* denotat, quae moram plerumque non patitur, quam adeoque ut *spatium bre-*

brevius ut *articulum temporis* Graeci conſiderant. Definit voces Hippocrates initio *praeceptionum* Sect. I. Τίθεσθαι h. l. eſt *constituere, determinare.* Demoſth. adv. *Phaenip.* *Quum saepe legibus trigesima dies praefinita sit,* ἑτέραν ἡμῖν αὐτοῖς συγχωρήσαντες ἐθέμεθα, *aliam inter nos ipsos paciscentes constituimus.* Ἐν τῇ ἰδίᾳ ἐξουσίᾳ, *ex propria potestate.* Sic Matth. XXI, 23. et ſaepe in locis parallelis. Senſus igitur eſt: *Deum ex propria potestate certa rerum omnium constituisse tempora, et in iis decernendis nemine adiutore et consiliario usum esse; non decere igitur, ut homines nimis sollicite et curiose illa rimentur, quae revelare illis divinae nondum placeret sapientiae.* Non reſpondet Chriſtus ad propoſitam quaeſtionem; nam, (inquit Chryſoſtomus,) διδασκάλου τοῦτό ἐστι μὴ ἃ βούλεται ὁ μαθητὴς, ἀλλ' ἃ συμφέρει μαθεῖν, διδάσκειν. Spiritum, inquit, accipietis. Tunc videbitis quid ſit eventurum; evaneſcet veſtra ſpes.

8. Ἀλλὰ — ἐφ' ὑμᾶς) *Sed accipietis dotes Spiritus sancti, in vos demissi.* Δύναμις h. l. ſignificat *dotes necessarias* ad negotium docendi, et gerendum munus Apoſtolicum. Ἐπέρχεσθαι ἐπί τινα metaphorice dicitur id, cuius vis et virtus ſe in aliquo exſerit et operatur, ſeu, quo aliquis imbuitur et inſtruitur. Ἔσεσθέ μοι μάρτυρες, *doctrinam, religionem meam propagabitis.* Nam μαρτυρεῖν ſaepe eſſe *docere*, notum eſt. ἕως ἐσχάτου (πέρατος) τῆς γῆς, *per totum orbem*, inter omnes gentes.

9. Καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν) Ὑπολαμβάνειν alias eſt *suscipere*; hoc loco vero notat *abripere, subducere*, ὑφαρπάζειν. Adhibetur haec vox de rebus, quae venti fluctusve abripiunt. Euſebius

sebius, scriptor Ionicus, apud Stobaeum Serm. 6. ὥσπερ νῆα ἄνεμοι ὑπολαβόντες, τῇ καὶ τῇ φορέοντες συγκλονέουσι, *quemadmodum venti navem abreptam huc illuc ferentes conquassant.* Vide annotata ad Marc. XVI, 19. et Luc. XXIV, 51. D. Christoph. Frid. Ammon (in novis opusc. theol. Goett. 1803. Commentatione 3. Adscensus J. Chr. in coelum historia bibl.) iam inde a iactis christianae religionis fundamentis duas in ecclesia de ascensione Iesu Christi in coelum obtinuisse sententias putat: *unam*, quae in fide simplici abitus Christi ad gloriam coelestem subsisteret; *alteram*, quae fidem istam ornaret coloribus, variisque traditionibus oculos et imaginationem in fidei illius societatem adsciscere; (p. 54.) Marcus et Lucas obtemperaverunt hac in re, (ut ipse putat p. 47.) Christianorum ex Iudaeis ingenio, Midraschici Messiae venturi receptionem coelestem prope Bethaniam in monte olearum eventuram esse, dudum vaticiniis V. T. portendi sibi persuasum habebant. Vid. loca ab eo citata.

10. Ἄνδρες δύο) Ignotos fuisse hos viros Apostolis, per se patet. Plerique igitur angelos fuisse censent. Si hoc est, metonymice dicuntur ἄνδρες δύο, duobus viris candidatis sive albatis similes. Sed nulla nos cogit necessitas, ut angelos fuisse statuamus; nam candidis vestibus uti solebant et Orientales et Iudaei, in primis Sacerdotes, et Romani, et verisimile est, etiam inter Sacerdotes fuisse, qui Iesum pro Messia haberent. Act. VI, 7. Vid. D. Gottlieb Schlegel *Pragmatische Betrachtung über die Rede zweyer Freunde Iesu in weissen Kleidern bey seiner Himmelfahrt*, in Henkii Neuem Magazin für Religionsphilosophie etc. Tom. IV. p. 277. sqq.

11.

11. Οὗτως ἐλέυσεται) *Sic*, ut oculis conſpici poſſit, *veniet*, ad iudicium univerſale. Ut hoc certum eſt, eum abiiſſe, ſic certum eſt, eum reverſurum eſſe, vel: tam glorioſe, tanta cum maieſtate, quanta cum maieſtate abiit.

12. Σαββάτου ἔχον ὁδὸν) ἔχον pro ἀπέχον, ut adeo olivetum, et in ſpecie locus, ubi Chriſtus in coelum ſublatus eſt, Sabbati itinere ab urbe remotum fuiſſe dicatur. *Iter Sabbati* plerique Iudaei definiunt bis mille ulnis, i. e. mille paſſibus: nam paſſus duplex ulna. Syr. *septem circiter stadiis.*

13. Εἰς τὸ ὑπερῷον) Ὑπερῶα, intellecto οἰκήματα, *superiores aedium* denotant *partes*, *superiora coenacula* cum Plauto diceres Amphitr. Act. III. Sc. I, v. 3. Opponuntur ἐπίπεδα. Attici, ut Auctor eſt Moeris, ὑπῆρες dicunt. B. *Krebsius*, quem *Mosche* aliique ſequuntur, per τὸ ὑπερῷον intelligit *cellam superiorem in templo Hierosolymitano*, quae κατ' ἐξοχὴν appellata ſit ὑπερῷον. Haec fuit etiam ſententia *Ludovici de Dieu*, a qua *Campeg. Vitringa* (de Synagoga vetere p. 152. ſ.) non alienus fuit. Hoc ὑπερῷον *Iosephus* Ant. XI. 5. 4. ita deſcribit, ut locum ſubdivalem fuiſſe, ibique homines congregari ſolitos, oſtendat. Cf. A. VIII, 3, 3. Hanc ſententiam confirmare videtur, quod infra dicitur, Apoſtolos una cum fidelibus ſemper fuiſſe in templo; et dilucide locus Luc. XXIV, 53. ubi Apoſtoli, Ieſu in coelum ſublato, Hieroſolymas reverſi, ſemper in templo fuiſſe dicuntur. Nihil tamen obſtat communi ſententiae, quae hoc ὑπερῷον in domo privata aliqua fuiſſe contendit; nec locus c. II, 41. repugnat, ut infra docebimus. Cf. *Michaelem* ad h. l. qui

ὑπε-

ὑπερῷον, de quo hic sermo, comparat cum Arabum *Alija*. Erat consuetudo Iudaeorum, ut, si vacare vellent religioni, precari, seriis meditationibus rerum divinarum incumbere, aut cum aliis de lege divina colloqui, et de eius sensibus disputare, in summum conclave se conferrent. De hoc Iudaeorum more vid. *Campeg. Vitringa* de Synag. vet. p. 145. sq. Igitur in summo illo conclavi Apostoli convenire solebant pietatis exercendae caussa. Ἰούδας Ἰακώβου sc. *frater*. Alioqui idem Thaddaeus et Lebbaeus dicitur. Matth. X, 3. Marc. III, 18.

14. Οὗτοι — προσευχῇ καὶ τῇ δεήσει) *Hi omnes assidue preces faciebant*. Προσευχὴ et δέησις sunt Synonyma, nec est discrimen quaerendum in his duobus verbis. Verba καὶ δεήσει desunt in codd. nonnullis, versionibus, et Patrum Scriptis. Προσκαρτερεῖν πράγματι τινὶ *est non fatigari, assidue versari in negotio aliquo*. Σὺν γυναιξί, *cum mulieribus*. Non intelligendae sunt *uxores* Apostolorum, alioqui addendum fuisset αὐτῶν, sed *mulieres*, quae etiam ad sepulcrum Christi fuerunt. Ἀδελφοὶ sunt in universum cognati.

15. Ἐν ταῖς ἡμέραις ταύταις) *Per eosdem hos dies*, nimirum interiectos inter diem, quo in coelum Christus ascenderat, et Pentecostes habentem nomen. Ἐν μέσῳ τῶν μαθητῶν) *Discipuli* Christi vocantur: 1) Duodecim Apostoli. 2) Qui Iesu adhaesérant eumque comitati erant. 3) Omnes cultores Iesu, posthac Christiani vocati. H. l. generalis significatus obtinet. ὄχλος ὀνομάτων) Nomina dicere pro *hominibus*, receptum fuisse inter Iudaeos loquendi genus, ex Apocal. III, 4. XI, 13. aliisque locis ap-

apparet. Sed et Latini ita loquuntur. OVIDIUS A. II. 1. 35. *Heroum clara valete nomina.* STATIUS Theb. VI. 373. *Quisnam iste duos, fidissima Phoebo nomina commisit Deus in discrimina reges?* ἐπὶ τὸ αὐτὸ) *in uno eodemque loco*, intellecta voce χωρίον, Vid. *Lamb. Bosius* in Ellipſ. Gr.

16. Ἄνδρες — τὸν Ἰησοῦν) *Carissimi, debebat eventu comprobari quod scriptum est, et quod praedixit Spiritus S. per Davidem de Iuda, qui fuit dux eorum, qui Iesum comprehenderunt.* Loca Pſalmorum, ad quae reſpicit Petrus, infra v. 20. afferuntur.

17. Ὅτι — διακονίας ταύτης;) *Scilicet annumeratus fuerat ille nobis, et acceperat ministerium hoc.* Incipit nunc Petrus uberius mentem explicare. *Sors ministerii*, i. e. *ministerium.* Κλῆρος, *sors*, transfertur quoque ad ea, quae cuique obtingunt, et in ſacris litteris divini muneris participationem indicat; ut hoc loco: Sortitum fuiſſe Iudam, Petrus ait, idem miniſterii munus, quum Apoſtoli electi fuerint a Ieſu. Vid. *Io. Ern. Imman. Walchii* diſſert. *de munere Apostolico*, κλήρῳ τῆς διακονίας, in diſſert. in Acta Apoſtolorum, quibus multa antiquitatis ſacrae et profanae capita explicantur atque illuſtrantur. Vol. I. diſſert. I.

18. Videntur comm. 18. et 19. continere in parentheſi non Petri, ſed Lucae verba, narrantis, quid tandem evaſerit Iudas. Non opus erat, ut Petrus ipſe haec enarraret; nam iis ad quos verba faciebat, haec omnia iam nota erant et perſpecta. Saltim verſio vocabuli ἀκελδαμὰ in ſermonem graecum eſt a Luca in gratiam lectorum

rum facta. ἕτος μὲν τοῦτος ἀδικίας) Sensus est: *Is mercede iniusta occasionem praebuit emendi agri.* Iudas enim sibi non emit agrum, abiecit potius pecuniam in templum. Iudaei autem pro illa pecunia emerunt agrum. Ergo non inhaerendum est verbis, sed ex ipsa historia explicandus est locus. Vid. Matth. XXVII, 6. 7. πρηνὴς γενόμενος) *Praeceps factus.* Sic Iosephus de B. l. L. VII. c. 5. de Sabino quodam milite Romano, qui culmen murorum Hierosolymae iam conscenderat, dicit, καὶ πταίσας πρός τινα πέτραν πρηνὴς ἐπ' αὐτῆς μετὰ μεγίστου ψόφου κατέπεσεν, *ad lapidem quendam allisus praeceps super illo cum maximo crepitu decidit,* Cf. *Sap.* IV, 19. 3. Maccab. VI, 23. ἐλάκησε μέσος) *Ruptus est medius,* disruptus est, cum crepitu quodam dissiliit. Glossarium: *dissiluit, ἐλάκησεν, ἐρράγη.* Cf. annotata ad Matth. XXVII, 5. Tota haec res sic cogitanda esse videtur: Finiit Iudas vitam suspendio. Postquam vero aliquamdiu pependerat, rupto laqueo, praecipitatus est humum, et ruptus venter sic ut intestina effunderentur. Alii, ut *Grotius,* et Iac. *Perizonius* existimabant, Iudam moerore et melancholia correptum ascendisse domum, aut alium locum editum et celsum, et inde se praecipitasse, et hoc esse illud: πρηνὴς γενόμενος.

19. Καὶ γνωστὸν ἐγένετο) Id, quod Iudae evenerat. ἀκελδαμὰ חֲקַל דְּמָא, quomodo hic scribit Syrus. Hierosolymitana eius temporis lingua prope ad Syriacam accedebat. *Ager sanguinis,* vel *ager caedis, Mordacker,* quia pecunia pro proditione Iesu soluta emtus erat.

20. Γέγραπται — λάβοι ἕτερος) Haec duo loca extant Ps. LXIX, 26. CIX, 8. Mala imprecatur Davides ini-

inimicis suis et regni Israelitici, atque adeo Messiae. Prioris loci sensus est: *Fiat illius palatium* (domicilium) *desertum, neque sit qui in eo habitet.* Ἡ ἔπαυλις, *villa, casa rustica.* Sed hebraicus textus habet חֲצֵרֵיהֶם, quod potius palatium vel quodvis domicilium significat. Alterius loci sensus est: *Munus eius accipiat alius.* Nam ἐπισκοπὴ, hebr. פְּקֻדָּה est *praefectura, munus.* Si haec de Davidis inimicis intelliguntur, omnia sumi possunt ad verbum. Multa nempe mala imprecatur Davides hostibus suis, et inter alia etiam haec, ut palatia vel domicilia eorum desolentur, et munera eorum alii accipiant. Utrumque locum Petrus a Davide et hostibus eius, ad *Messiam* et inimicos Messiae, nominatim ad Iudam transfert, propter manifestam similitudinem. Sed de Iuda hi loci ad verbum intelligi non possunt. Unde enim constat, domicilium Iudae mortui desertum et incultum fuisse? Est igitur deserta domus effigies interitus, aut si dialectice dicas, pars aut species interitus, et in his verbis ad Iudam relatis, in universum hoc inest: *Utinam intereat!* Petrus nempe ex longo carmine dirarum unam decerpit imprecationem, non quo haec una potissimum syllabatim spectanda sit, sed ut doceatur, ad quem illae omnes dirae referri possint aut debeant. Nec inest in verbis Psalmorum proprie vaticinium, quod ad Iudam solum pertineat; sed hoc tantum vult Petrus: *Quod in libro Psalmorum scriptum est, fore ut impii, inprimis inimici Messiae male pereant, id etiam evenit Iudae.* Hic sensus consilio Petrinae orationis congruit. Nam (id quod Petrus voluit docere) si Iudas interiit, opus est eius successore. Sed si locus ad verbum capiatur,

tur, non valet concluſio: Quia domus Iudae deſerta eſt, opus eſt eius ſucceſſore. Simili modo Paulus illud dictum carmen omnino ad Iudaeos pertinere dicit. Rom. XI, 9. Vid. D. SAM. FR. NATH. MORI diſſert. *de discrimine sensus et significationis*, p. 91. ſeqq. diſſertationum Theologicar. et Philologicarum.

21. 22. *Oportet igitur unum eorum, qui nobiscum versati sunt per omne illud tempus, quo Dominus apud nos fuit, initio facto inde a baptismate Ioannis, ad eum diem, quo sublatus est, testem fieri nobiscum resurrectionis eius.* Conſtrue: δεῖ οὖν ἕνα τῶν ἀνδρῶν — γενέσθαι σὺν ἡμῖν. Τῶν συνελθόντων ἡμῖν ἀνδρῶν Supple ἐκ. Ex iis, qui nobiscum verſati ſunt, ſive qui fuerunt in noſtro coetu, toto eo tempore, quo εἰσῆλθε ἐφ' ἡμᾶς καὶ ἐξῆλθεν ἐφ' ἡμων, *coram nobis vixit.* Eſt enim haec periphraſis, ſignificans uſum familiaris conſuetudinis. ἀρξάμενος — ἀνελήφθη ἀφ' ἡμῶν, i. e. *ab initio usque ad finem muneris eius.* ἀπὸ τοῦ βαπτισματος Ἰωάννου, ex quo ab Ioanne fuit baptizatus. Id enim initium ei fuit auſpicandi muneris. Verſati autem erant cum Ieſu non tantum duodecim Apoſtoli, ſed et 70. diſcipuli.

23. Καὶ ἔστησαν — Ματθίαν.) Ἵστημι h. l. metaphorice eſt *sisto, propono eligendos, ich bringe in Vorſchlag.* Veriſimile eſt hos duos, *Iosephum* et *Matthiam*, fuiſſe e numero LXX. diſcipulorum, quos Ieſus ſecum habuit, et quos interdum dimiſit per Palaeſtinam, docendi cauſſa, ut legimus Luc. X. *Barsabas* videtur familiae cognomen fuiſſe, *filius alicuius Sabae*; *Iusti* cognomen autem Ioſephus nactus eſſe videtur propter indolem et mores.

24.

24. Καρδιογνῶστα) Cui ſunt omnium hominum animi noti, qui omnium indolem, ſentiendi cogitandique rationem habet perſpectam, qui Deus eſt ſolus. Homines autem ſaepenumero externa ſpecie falluntur.

25. Λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς) *Ut accipiat munus hoc Apostolicum.* Κλῆρον τῆς διακονίας habuimus ſupra v. 17. hic additur ἀποστολῆς, nimirum ἓν διὰ δυοῖν, pro ἀποστολικῆς. ἐξ ἧς παρέβη Ἰούδας) *Unde decessit, vel excidit Iudas.* Cuius officii deſertor fuit Iudas. ℣℣. πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον) Variae ſunt interpretum ſententiae de loci huius ſenſu. *Petrus Keuchenius* explicat de abitu Iudae in domum ſuam ad mercaturam faciendam, vel ad alia negotia ſuſcipienda. Sic 1 Macc. XI, 38. *Demetrius* dicitur permiſiſſe militibus ſuis, ut quisque rediret εἰς τὸν ἴδιον τόπον. Huic affinis eſt *Krebsii* ſententia, qui putat haec verba explicanda eſſe ex notiſſima illa loquendi ratione, *quo homines ad suum quisque locum*, h. e. domum, *abiisse dicuntur*; adeo ut idem ſit, quod *ex loco aliquo recedere, s. ab hominibus, quibuscum fueris, secedere.* Senſus igitur eſſet: *Iudas secessit a nobis, munere Apostolatus relicto.* Communior interpretatio eſt, *Iudam ad inferos abiisse.* In locum *proprium* i. e. qui ipſi melius conveniebat, quam Apoſtolica functio. *Ignatius* ad Magnes. 5. ἐπεὶ οὖν τέλος τὰ πράγματα ἔχει, ἐπίκειται τὰ δύο, ὁμοῦ ὅ τε θάνατος, καὶ ἡ ζωὴ, καὶ ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν. *Baal turim* in Num. XX V, 23. Balaam ivit in locum ſuum, i. e. in gehennam. De mortuorum ſede ὁ τόπος uſurpatur Eccl. III, 20. c. VI, 6. Quicquid ſit, ſenſus omnino eſſe videtur: Iudas eo

venit, ubi iuſtam accipiet mercedem. Alii hanc phraſin de ſucceſſore Iudae explicant, ita ut infin. pendeat a verbo λαβεῖν, et vertendum ſit, *ut abeat ad locum suum ut locum suum occupet.*

26. Ἔδωκαν κλήρους αὐτῶν) *Iecerunt sortes*: Modus nobis ignotus eſt. Veteres ſolitos eſſe coniicere tabulas in urnam aliquam, in quibus tabulis nomina erant ſcripta, docet FABRICIUS in Bibl. Antiq. pag. 460. Tum verba ἔπεσεν ὁ κλῆρος vertenda ſunt: *exiit sors.* Moshemius per κλήρους intellexit *suffragia.* Cui ſententiae repugnat, quod ſtatim ſequitur ἔπεσεν ὁ κλῆρος, quod non poteſt verti: *suffragium cecidit.* συγκατεψηφίσθη μετὰ τῶν ἕνδεκα ἀποστόλων) *Communi sententia adiunctus est ad undecim Apostolos*, i. e. cooptatus. Verbum ductum eſt a nomine ψῆφος, ſeu ψῆφις, quo calculus ſeu lapillus ſignificatur. Nam calculis coniectis ſententiae olim ſive ſuffragia declarabantur.

CAP. II.

1. Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς) *Quum advenisset dies pentecostes.* Verba haec ita eſſe vertenda, res ipſa et loci paralleli Luc. I, 57. II, 21. cet. ſatis docent. Τῆς πεντηκοστῆς, ſc. ἡμέρας poſt feſtum Paſchatos. Quod apud Hebraeos dicebatur *festum hebdomadum*, id a Iudaeis inter Graecos verſantibus appellatum eſt Feſtum πεντηκοστῆς, diei quinquageſimi a Paſchate. Ioſephus Antiq. XIII, 16. Πεντηκοστὴ ἡμέρα μετὰ τὴν τῶ πάσχατος, ἑορτὴ ἦν μία τῶν πρώτων παρὰ τοῖς Ἰουδαίοις. Die pentecoſtis prime lex data fuit Iudaeis in deſerto; nunc vero doctrina Chriſti Hieroſolymis in maxima

xima omnium nationum frequentia ſolenniter promulgata fuit. Praeterea feſti tempore haec fieri oportebat ideo, ut, qui cruci Ieſu adfuerant, iidem haec quoque ſpectarent. Ἅπαντες, non tantum duodecim Apoſtoli, ſed etiam caeteri homines, numero centum ac viginti, c. I, 15. ὁμοθυμαδὸν) Significat animorum ſtudiorumque coniunctionem. Ἐπὶ τὸ αὐτὸ, ſc. οἴκημα. Heſychius explicat: ὁμοῦ, εἰς τὸν αὐτὸν τόπον.

2. Καὶ ἐγένετο — καθήμενοι) *Et repente ex aëre ortus est sonus veluti ruentis venti, qui* (sonus) *totam domum, ubi commorabantur, replevit.* Verbum φέρεσθαι ad violentum, quo venti moventur, impetum notandum adhiberi ſolet. *Aelian.* hiſt. anim. L. VII, c. 24. *In Bosphoro Thracio,* ἐπειδὰν τὸ πνεῦμα βίαιον ἐκφέρηται, *quum ventus ingruit violentus.* ἦχος, infra comm. 6. φωνὴ, qua voce LXX. ſaepe utuntur pro hebr. קוֹל, quum de tonitru ſermo eſt. Vid. Exod. IX, 25. 28. cap. XX, 18. Apoc. XI, 19. Sonitus ille, tonitrui ſimilis, ſignum fuit praeſentiae divinae, adventumque Spiritus S. in Apoſtolos illabentis portendit. Tale quid narratur Ioſepho Antiq. VIII, 4. 1. Καὶ ἐπλήρωσεν ὅλον τὸν οἶκον, ἔ ἦσαν καθήμενοι) *Krebsius* τὸν οἶκον h. l. non de *domo aliqua privata,* ſed de *oeco* ſ. *conclavi, quod in templo fuerit,* intelligendum eſſe exiſtimat. Nec ſine ratione. Conſtat enim, feſto Pentecoſtes, illa diei parte, hora nempe tertia (v 15.) ſolemniſſima nempe omnium hora precandi, unumquemque ſacris publicis intereſſe debuiſſe, nec ſine impietatis nota abeſſe potuiſſe, ut ex Thalmudiſtis docet *Capellus* in Spicil. obſervatt. ad h. l. ut alia taceam. Οἶκος autem, ſ. latine *oecus*, nihil aliud eſt, quam quod

nos dicimus *ein Saal*. Tales autem *oecos* in templo Hierosolymitano triginta fuisse, testis est Iosephus Ant. VIII, 3. 2. Huic sententiae obstare videtur hoc, quod Apostoli sine concessione peculiari magistratus Iudaici *oecum templi* vix occupare potuissent. Tale quid autem concessisse Iudaeos discipulis Christi, sibi exosis, non est credibile. Videtur igitur intelligi *domus*, ubi commorabantur tum Apostoli. Verbum καθῆσθαι h. l. *commorari* significat. Demosthenes de corona: *Boni isti legati*, καθῆντο ἐν Μακεδονίᾳ τρεῖς ὅλας μῆνας, *per tres integros menses in Macedonia commorati sunt.*

3. Καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς) *Et visae sunt illis divisae quasi flammulae ignis.* Nam γλῶσσαι haud dubie ex usu Hebraismi, ignis flammulae dicuntur, Iesaiae exemplo, qui c. V, 24. talem ignis particulam לְשׁוֹן אֵשׁ, γλῶσσαν πυρὸς dixit. *Linguae* igitur, sunt partes illis similes, ut occulte simul ad miraculum sic alludatur. Flammulae igneae quae illis apparuerunt, dicuntur διαμεριζόμεναι, (in Medio) discursitantes in illo conclavi modo huc, modo illuc. ἐκάθισέ τε ἐφ' ἕνα ἕκαστον αὐτῶν) Referendum est hoc ad τὸ πῦρ, ac si dicat: καὶ ὤφθησαν αὐτοῖς ὡσεὶ διαμεριζόμεναι γλῶσσαι πυρὸς, ἐφ' ἑκάστῳ αὐτῶν καθήμεναι. Res cogitari potest sic, ut dicamus, flammulas illas ab initio discursitasse in conclavi, postea vero super Apostolis tremulo motu haesisse, non discursitasse in domo. Describit Lucas v. 2. 3. phaenomenon adspectabile, sed non definit, an fuerit simpliciter procella cum tonitribus, an vero peculiaris Dei operatio s. miraculum? Hoc autem facile intelligitur, simile fuisse hoc phaenomenon procellae et fulminibus. Illustris EICHHORNIUS (in der Allgem.

Allgem. Biblioth. der bibl. Litteratur, Tom. III. pag. 232. ff.) non agnoſcit *phaenomenon* aliquod externum, ſed verbis noſtris *animi impetum*, et afflatum quendam, enthuſiasmum, more Rabbinico ſignificari cenſet. Illuſtrationis cauſſa affert ſimilia exempla ex Rabbinorum libris, e. c. *Schir Haschirim rabba* fol. 10. 2. et *Midrasch Ruth rabba*, fol. 42. 1. „Eo tempore, quo viri docti ſtudent in lege, et inde ad Prophetas et Hagiographos pergunt, *ignis circa ipsos flammavit*, et verba ipſos *exhilararunt*, eo modo, quo idem in promulgatione Sinaitica factum eſt, etc." Sed vide, quae contra monuit Ven. STORRIUS, in differt. exeg. in libror. N. T. hiſtoricor. aliquod loca, P. II. pag. 73. ſq. Veriſimilior nobis eſſe videtur *Michaelis* ſententia, qui electreas ſcintillas viſas eſſe exiſtimat, quae alias etiam conſpiciuntur, et hominibus inſidere, nec tamen urere ſolent. Conferre iubet *Virgil.* Aen. Lib. II, v. 680—691. IO. GOTTFR. LACKEMACHER in *Commentatione de linguis inter Apostolos distributis*, (in Obſervatt. eius Philologicis Helmſt. 1725.) cuius ſummam exhibuit GOTTL. IMMAN. DINDORF, (in Auctario ad C. MORI verſionem et explicationem Actuum Apoſt. P. II. p. V. ſq.) hoc etiam commate γλῶσσας manifeſte *dialectos* eſſe ſtatuit, ut v. 4. et 11. nec apparere, cur interpretes huius vocabuli ſignificationem, quae bis adhuc in ſequentibus occurrat, deſerendam putent. Intelligendas igitur eſſe *dialectos* in Apoſtolorum coetu diſtributas. Ex eius igitur ſententia pronomen αὐτοῖς referendum eſt ad participium διαμεριζόμεναι vertique poſſunt *inter eos*, ut haec eſſet conſtructio: ὤφθησαν γλῶσσαι διαμεριζόμεναι αὐτοῖς, *observatum fuit linguas inter eos distribui*, eodem modo Matth.

XXVII, 35. Luc. XXII, 7. aliisque locis. Vocabulis ὡσεὶ πυρὸς, ad quae proxime praecedens γλῶσσαι repetendum eſt, comparatio exprimitur, qua dialectorum, quibus Apoſtoli tunc uſi ſunt, vel ſermonum potius ab iis habitorum vehementia ingens cum igne confertur, quo ſenſu ὡσεὶ Matth. III, 16. uſurpatur. Igitur γλῶσσαι ὡσεὶ (γλῶσσαι) πυρὸς ſunt ſermones igni ſimiles, i. e. affectum ſpirantes animi vehementi gaudio pleniſſimi, et incredibili ſtudio immenſa Dei beneficia celebrandi flagrantes, v. 11. Credibile eſt, Lucam eo conſilio donum Spiritus S. igni aſſimilaſſe, ut tacite ſimul ſignificaret, nunc illud, quod Ioannes Matth. III, 11. praedixiſſet, eveniſſe. Poſtremo verba ἐκάθισέ τε ἐφ' ἕνα ἕκαστον αὐτῶν ſic vertit LACKEMACHER: *Siquidem conſedit ſuper unumquemvis eorum, Spiritus S.*, quod ſubiectum ex ſequentibus hic ſupplendum cenſet, uſum autem eſſe Lucam phraſi Iudaeis familiari, qui de homine Spiritus ſancti donis imbuto dicere ſolerent: *habitat ſuper eum Spiritus S.* Quare locum integrum ſic interpretatur: *Animadverſum fuit linguas inter eos diſtribui*, aut *obſervatum* in illis a ſpectatoribus, ab ipſis etiam Apoſtolis *fuit*, quod linguae ſ. dialecti peregrinae, quae in ore ipſorum *quaſi* quaedam *faces eſſent*, inter ipſos diſpertirentur.

4. Καὶ ἐπλήσθησαν — ἀποφθέγγεσθαι) *Et omnes impetu quodam divino acti coeperunt linguis exteris loqui, prouti facultas ipsis Deo operante concessa erat.* De varia ſignificatione vocis πνεύματος ἁγίου vide notata ad Matth. III, 16. IV, 1. Sed quaeritur: quo ſenſu hic accipienda ſit phraſis ἐπλήσθησαν πνεύματος ἁγίου; De perſona

ſona Spiritus ſancti nemo facile cogitaverit. Quomodo enim Spiritus ſanctus, omnipraeſens, modo locali animos hominum occupare dici poterit? Igitur *repleri ſpiritu ſancto* erit, operante et adiuvante Deo aliquid agere, animo magno et forti aggredi et facere, quod conſuetas hominum vires ſuperat. *Sie geriethen in Begeiſterung, fühlten ſich ausserordentlich gestärkt zu reden in fremden Sprachen.* Λαλεῖν ἑτέρᾳς γλώσσαις, *loqui perigrinis linguis. Alia lingua* eſt, quae mihi non eſt vernacula. Apoſtolorum igitur quisque locutus eſt lingua, quae ipſi non erat vernacula. Hoc per ſe clarum eſt. HERDERUS tamen (*Von der Gabe der Sprachen am ersten christlichen Pfingstfeste*, Rigae 1794.) ſtatuit: γλώσσῃ λαλεῖν eſſe animo commoto loqui (begeiſtert ſprechen,) γλώσσαις λαλειν, ἀποφθέγγεσθαι, magno enthuſiasmo repletum loqui (viel begeiſtert ſprechen;) ἐταίραις, καιναῖς γλώσσαις λαλεῖν, nova vaticinia atque oracula eorumque explicationem proferre; ἰδία διαλέκτῳ λαλεῖν iſta oracula atque vaticinia atque hymnos ita proferre, ut qui ea audiat, ſe abreptum ſentiat, atque ſuam ipſius explicationem, ſuas ſpes in illis animadvertat, (*jene Goettersprüche, Weissagungen und Lobgesänge also vorbringen*, daſs der Hörende begeiſtert, ſich hingeriſſen fühlt, und seine eigne Hoffnungen in ihnen richtig-wahrnimmt.) Sed haec explicatio nec genio linguae nec contextui convenire videtur. Ergo omnino variae dialecti intelligendae eſſe videntur.

Addiderunt olim omnes fere interpretes, Apoſtolos nunquam antea didiciſſe has linguas. Sequeretur igitur infuſum eſſe iis habitum novas ipſisque antea inauditas

voces proferendi, iisque cogitationes animique sensus exprimendi. Quam hoc sit difficile cogitatu, nemo non videt. Nec uspiam relatum legimus, linguas istas peregrinas Apostolis antea plane ignotas fuisse. Lucas enim inter linguas peregrinas, quibus locutos esse Apostolos dicit, refert etiam dialectum chaldaico-Syriacam, quae in *Iudaea* usitata erat, ut et linguam graecam et latinam, (v. 9. 10.) Constat autem, dialectum Galilaeam, quae erat vernacula Apostolis, non multum diversam fuisse a dialecto Iudaeorum Iudaeam inhabitantium, (Matth. XXVI, 73.) usos esse Apostolos versione graeca Alexandrina, adeoque huius linguae non fuisse ignaros, nec linguam latinam plane ignotam esse potuisse Iudaeis Palaestinensibus, audientibus Romanos, non tantum Hierosolymis sed in aliis etiam urbibus sua utentes lingua. Quod ad alias, e. c. Persarum et Aegyptiorum linguas attinet, inusitatae quidem illae erant in Palaestina, non tamen prorsus ignotae. Constat enim magnam Iudaeorum multitudinem ex omnibus fere provinciis orbis terrarum non tantum festorum causa ad breve tempus veniisse Hierosolyma, sed multos etiam studiorum causa adiisse hanc urbem, adeoque suas sibi habuisse synagogas, (infra c. VI, 9.) Ergo non omnino defuit occasio unius vel alterius peregrinae linguae notitiam aliquam sibi comparandi Iudaeis Palaestinensibus. Iam non dicit Lucas, unumquemque Apostolorum omnibus illis peregrinis linguis esse locutos, sed res ipsa docet, uni hac, alteri illa lingua loqui contigisse. Quodsi hoc sumimus, non adeo difficile fuisse videtur Apostolis ex usu et consuetudine cum exteris Iudaeis sibi familiarem reddere unam vel alteram linguam peregrinam. Saltim propriis etiam studiis eorum, qui pe-

peregrinis linguis utebantur, aliquid tribuendum esse, verosimile fit ex locis 1 Cor. XII. et XIV. ubi Paulus Christianos iubet *studere* donis illis, ζηλεῦν τὰ χαρίσματα, 1 Cor. XII, 31. XIV, 1. 12. Divini aliquid, et consuetas humanas vires superans in hac re fuisse, equidem nullus dubito. Scribit enim Lucas, Apostolos *plenos Spiritu*, i. e. magna fiducia a Deo excitata (infra c. IV, 31.) *locutos esse* καθὼς τὸ πνεῦμα ἐδίδα ἀποφθέγγεσθαι, *prouti Deus pro sua potentia singulis vim huius vel alius linguae loquendae tribuerit*. Sed operatio et auxilium Dei usum virium naturalium non excludit. Ergo loquendi usui Sacrae scripturae et sanae rationis principiis convenientissimum esse videtur, si dicamus, *unumquemque* Apostolorum usu et consuetudine cum Iudaeis exteris, Hierosolymis et in aliis locis Palaestinae versantibus, comparasse sibi aliquam, licet valde imperfectam unius vel alius linguae cognitionem, die Pentecostes autem eos primum esse ausos uti facultate ista, adeo ut peregrinis linguis laudes Dei celebrarent, et de rebus divinis promte differerent, (nam λαλεῖν saepissime esse *docere, de religione disserere*, omnibus constat,) (v. 11.) quod antea nunquam ausi fuerant. Hoc omnino erat opus Dei, animos eorum excitantis et corroborantis ad ea praestanda, quae vires eorum naturales excedere viderentur. Huic sententiae non repugnat, quod Act. X, 46. XIX, 6. narratur. Non enim dicitur istos homines linguarum peregrinarum, quibus utebantur antea prorsus ignaros fuisse; nec vis miraculi in eo tantum erat, quod linguis peregrinis loquerentur, sed etiam et quidam maxime in eo, quod laudes Dei celebrarent, et de divinis rebus egregie differerent, (ἐμεγάλυνον τὸν Θεὸν, c. X, 46. καὶ προφη-

τεύειν

γενου, cap. XIX, 6.) Alii ſumunt, non Apoſtolos, ſed *exteros tantummodo Iudaeos*, qui in numero diſcipulorum fuerint, (v. 1. 2.) linguis peregrinis uſos eſſe; quod non eſt de nihilo; nam permultos exteros Iudaeos Hieroſolyma habitatum conceſſiſſe, ex v. 5. patet. I. L. L. NACHTIGALL (Beyträge zur Erläuterung von Apoſtelgeſchichte 2, 4 — 11. in Henkii Promtuar. novo Tom. VI. pag. 113. ſqq.) exiſtimat, intelligendas eſſe diverſas dialectos unius eiusdemque linguae, nimirum Syrochaldaicae, vel Aramaeae. Idem fere etiam veriſimile viſum eſt LACKEMACHERO, (l. c. ad v. 3.) cui ſufficere videntur lingua hebraica cum dialectis cognatis, quarum nemo auditorum fuerit, qui non intelligeret: nulli enim uſui fuiſſe, ſi Deus barbararum gentium, ad quas Apoſtoli nunquam perventuri eſſent, linguas, mentibus eorum infuſae fuiſſent; Deum autem nihil fruſtra facere. Sed res eſt incerta.

Non tantum Apoſtolis, ſed reliquis quoque in Chriſtum credentibus conceſſum fuiſſe linguarum donum, affirmavit *Io. Casp. Santoroccius*, Prof. olim Marpurg. in Cogitatis de ſtupendo linguarum miraculo. Marpurg. 1718. Suſpicati ſunt nonnulli, e. c. *Salmasius*, hoc donum linguarum fuiſſe momentaneum, ac ſtatim ceſſaſſe. Haec opinio non poteſt probari, ſi verum eſt, quod ſupra ſumſimus, Apoſtolos iam antea ſibi unam et alteram linguam peregrinam familiarem reddidiſſe. *Anonymus* (in den Beyträgen zur Beförderung des vernünftigen Denkens in der Religion, Faſcic. 16 pag. 60. ſqq.) γλῶσσας putat eſſe *egregias ſententias*, laudes in Deum, doxologias, Pſalmorum particulas, precatiunculas, dicta biblica in diverſis

is idiomatibus, in Synagogis Hierosolymitanis usitata. Sed exempla huius significationis desiderantur. De fine et utilitate huius doni differuit Ven. STORR i. c. p. 61. Eos qui charisma hoc instar *habitus* fuisse, ut quis posset omnes linguas, quandocunque vellet, docendi caussa loqui, sibi persuadent, aliaque assumunt, quae nullis nituntur argumentis, bene refutavit b. ERNESTI in Progr. *de doni linguarum natura*, Lipsiae, 1765.

5. Κατοικοῦντες Ἰουδαῖοι) Verbum κατοικεῖν saepe respondet Hebraeo יָרַד, quod et κατοικεῖν et παροικεῖν verti solet, interdum et διατρίβειν: ac dicitur non tantum de iis, qui alicubi sedem fixerunt, sed etiam de iis, qui urbem aliquam negotiorum caussa adeunt, ad tempus aliquod ibi substituri. Hanc notionem hoc quoque loco tenendam esse multi existimant, eosque intelligunt, qui ad pascha, aut ad pentecosten celebrandam Hierosolyma venissent. Sed recte monet WOLFIUS in *curis* ad h. l. nullam adesse praegnantem caussam, cur a consueta notione (*habitare*,) sit recedendum. Iudaeis enim idem tunc usu receptum fuisse videtur, quod adhuc a nonnullis eorum fieri consuevit, ut nempe singulari religione ducti, ab exteris regionibus terram Canaan, nominatim Hierosolyma adeant, vitae finem ibi exspectaturi. Huius consilii rationes tunc temporis vel maxime inire poterant, quod hoc modo facultatem haberent, perpetuo sacrificia Deo offerendi, quod alibi non licebat, festa solemniora celebrandi, et coram videndi, quid de populo Iudaico, Messiam exspectante, ageretur. Eandem sententiam *Michaelis* ad h. l. tuetur. Ab his infra v. 10. distinguuntur οἱ ἐπιδημοῦντες Ῥωμαῖοι. ἄνδρες προσήλυτοι.) Est haec saepe denominatio Proselytorum; h. l. autem Iudaei etiam intelligun-

guntur. Verte igitur: *Viri religiosi*: ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανὸν) i. e. *ex variis nationibus orbis terrarum.* Eodem ſenſu ὑφ' ἥλιῳ ſive ὑπὸ τὸν ἥλιον paſſim dicitur; qui loquendi modus exacte reſpondet Hebraico תַּחַת הַשָּׁמֶשׁ Eccleſ. I, 9. et alibi. Notavit autem huius loci ὑπερβολὴν Theophylactus, et ait, παντὸς accipiendum ἐπὶ πολλῶν, de multis.

6. Γενομένης δὲ τῆς φωνῆς ταύτης) Φωνὴ hic idem quod ἦχος comm. 2. Matth. XXIV, 31. 1 Cor. XIV, 7, 8. Haec vox non aedes ſolum, in quibus erant Apoſtoli, ſed urbem implevit. συνῆλθε τὸ πλῆθος καὶ συνεχύθη) i. e. ἐταράχθη, ἐθαύμασεν, ut recte *Chrysostomus* explicat. Sic *Philo*, de Iacobo audita Ioſephi morte pag. 529, D. συγχυθεὶς ὑπὸ τῆς περιπαθήσεως, *dolore turbatus.* Heſychius: συνεχύθη, συνεταράχθη. ὅτι ἦκουον εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν) Unusquisque audiebat eos loquentes ſua lingua, ut ἡ ἰδία διάλεκτος, τῶν ἀκουόντων ſit, non τῶν λαλούντων. Διάλεκτος hic linguam a ceteris omnibus diverſam, ἑτέραν γλῶσσαν ſignificare poteſt propter v. 4. niſi potius γλῶσσα ibi pro vocabulo διάλεκτος poſita ſit, ut nonnulli exiſtimant. Repete dicta ad comma 4.

7. Γαλιλαῖοι, i. e. *indocti*, qui ne ipſi quidem bona dialecto utuntur. Tum temporis valde rarum erat, ſi quis praeter vernaculam alia peregrina lingua uteretur. Non igitur mirum, ſi obſtupuit multitudo, quod audiret homines plebeios, quales erant Apoſtoli, exteris loqui linguis. EICHHORNIUS (l. c. p. 447. f.) nomen Galilaeorum h. l. *sectae* potius, quam *patriae* eſſe, ſtatuit. Haec ſen-

ſententia non eſt nova, ſed olim iam a *Io. Edwards* et *Relando* defenſa, ut Wolfius ad h. l. notat. Quod autem idem Vir doctiſſimus cenſet, audientes hoc tantum miratos eſſe, quod Chriſtiani auſi fuiſſent contra morem receptum Iudaeorum uſum peregrinarum linguarum in orationibus ſacris permittere, id cum contextu vix conciliari poterit. (Vide quae *Storrius* contra hanc ſententiam monuit l. c. pag. 74. ff.) Nexus commatis 7. et 8. aperte docere videtur, auditores hoc fuiſſe miratos, quod homines plebeii, in Galilaea nati et educati, nullis vel itineribus vel literis exculti, alii alio peregrino ſermone loquerentur.

9. Πάρθοι καὶ Μῆδοι etc.) i. e. Iudaei, qui inter *Parthos*, *Medos* etc. nati ſunt, et inter eos olim habitarunt. Ἐλαμῖται, *Persae*, ab *Elam* quae eſt provincia Perſiae ad ſinum Perſicum. Vid. Ieſ. XI, 11. et XXI, 2. *Iudaea* nominatur, quia dialectus Galilaeorum diverſa erat a dialecto Iudaeam incolentium. Matth. XXVI, 73. Ἀσία h. l. eſt ea Aſiae pars, quae Proconſularis a Romanis dicitur, et in provinciam Romanam erat redacta.

10. Οἱ ἐπιδημοῦντες ῥωμαῖοι) Cives Romani, tam nati Iudaei, quam aſcitii ſeu facti ex aliis gentibus. Ἐπιδημεῖν ſignificat aliquo in populo praeſentem, ſicut contra ἀποδημεῖν, abſentem eſſe, et infert non *incolatum* perpetuum, ſed moram *advenae*, iterum abituri. Προσήλυτοι, οἱ ἐξ ἐθνῶν προσεληλυθότες ſ. τῷ θεῷ, ut *Suidas* explicat. Vid. not. ad Matth. XXIII, 15.

11. Τὰ μεγαλεῖα τοῦ Θεοῦ) *Opera magna et illustria Dei.* Sic Pſ. LXXI, 19. Dei גְּדוּלוֹת laudantur. Ergo ſen-

ſenſus eſt, Apoſtolos celebraſſe laudibus illuſtria Dei opesa, qualia erant reſuſcitatio Chriſti e mortuis, evectio eius in coelum etc.

12. Ἐξίσχυτο — τοῦτο εἶναι) *Obstupescebant omnes, et quaerebant inter se*, ſive diſputabant, *quidnam illud sibi vellet? aut quonam evasurum esset.*

13. Ἕτεροι δὲ χλευάζοντες) Alii legunt διαχλευάζοντες. *Moto risu dixerunt.* Verbis χλευάζειν et γελᾶν promiſcue et coniunctim quum alii Scriptores utuntur, tum etiam Philo. Sic de Sacrif. Ab. et Caini. γελῶσι καὶ χλευάζουσιν ἐπιφωνοῦντες, ταῦτα εἰς ἄυριον; *rident et cachinantur, reclamantes, in crastinum ista.* ὅτι γλεύκους μεμεθυσμένοι εἰσι) Γλεῦκος, *mustum.* Lucas videtur illud muſti genus intelligere, quod *Plinius* ἀσιγλευκος, reliqui ſcriptores generis nomine γλεῦκος nuncuparunt. Veteres ſic praepararunt, ut contra ſuam naturam, qua, quum fervet, in vinum mutatur, per longum temporis ſpatium integrum et incorruptum ſe conſervaret, atque per totum annum muſtum maneret huiusque iucundum ſaporem retineret. Vid. Io. Ern. Imman. Walchii diſſ. de natura et indole τοῦ γλεύκους.

14. Σταθεὶς — ἕνδεκα) Aut Petrus ſolus locutus eſt, ceteris undecim Apoſtolis adſtantibus, et ſermonem comprobantibus; aut Petrus initium fecit dicendi et alii eum ſecuti ſunt. ἐπῆρε — αὐτοῖς) *Clara voce eos alloqutus est*; hanc orationem ad eos habuit. ἐνωτίσασθε τὰ ῥήματά μου) Phraſis helleniſtica, Ioh. XXXII, 11. *In aures vestras immittite verba mea.* In oratione, quae ſequitur, Petrus removet a ſe ſuisque collegis ſuſpicionem ebrie-

ebrietatis, deinde vero oſtendit, memorabile Ioelis vaticinium de donis ſpiritus ſancti nunc impleri, et haec omnia Deo ita dirigente fieri ad demonſtrandam veritatem, Ieſum Nazarenum, nuper crucifixum, eſſe Meſſiam.

15. Ἔστι — ἡμέρας) Horam diei tertiam e noſtra ratione eſſe circiter nonam antemeridianam, omnes ſciunt. Non erat credibile illa diei hora homines ebrios eſſe. Accedit quod ante finitas preces et oblationes matutinas, i. e. ante horam diei quartam nec cibum nec potum guſtare ſolebant religioſi inter Iudaeos.

16. Τοῦτό ἐστι — Ἰωήλ) *Nunc evenit, quod praedixerit Ioel.* cap. III, 1. ſqq. Sequitur Lucas in huius loci et aliorum productione LXX. interpretes, non tamen ad amuſſim, verbis interdum mutatis aut transpoſitis.

17. Ἐν ταῖς ἐσχάταις ἡμέραις) In Hebraeo eſt אַחֲרֵי־כֵן, quod ſignificat *postea*; et ſic in verſione Alexandrina exprimitur. Lucas autem ἐν ταῖς ἐσχάταις ἡμέραις poſuit, quae formula interdum in hebraico ſermone *posthaec* ſignificat, veluti Geneſ. XLIX, 1. Petrus vaticinium Ioelis manifeſte ad dies Meſſiae refert. ἐκχεῶ ἀπὸ τοῦ πνεύματός μου) In textu hebraico ſimpliciter eſt: *effundam Spiritum meum.* Ergo haec Syntaxis, *e Spiritu meo*, non eſt urgenda. Senſus eſt: *Cognitione mei uberrima imbuam homines. Effundere*, largiter dare. *Spiritus divinus*, cogitandi ratio menti divinae conformis, uberrima Dei cognitio. Ieſaiae XL, 2. ἐπὶ πᾶσαν σάρκα) עַל־כָּל־בָּשָׂר, ſuper diverſae ſortis homines; nam בָּשָׂר σάρξ, ſaepe eſt homo. προφητεύσουσιν) Afflatum divinum ſentient. προφητεύειν non ſemper eſt *futura*

praedicere, sed interdum etiam *afflatu divino loqui*, quo ampliore significatu h. l. accipienda est haec vox. Nam cultores Dei tempore Apostolorum non praedixerunt futura, saltim raro hoc fecerunt, sed Deo operante et afflante docuerunt. Petrus refert hoc vaticinium ad rem, quae modo contigerat. Celebraverant autem laudes Dei in omnibus linguis; et hoc etiam est προφητεύειν. Vid. Luc. I, 67. καὶ οἱ νεανίσκοι — ἐνυπνιασθήσονται) *Et juvenes vestri visa videbunt, et senes vestri per somnia monebuntur*, id rursus est: Diversae aetatis homines inspirante et afflante Deo loquentur. Nam *visa videdere, somnia somniare*, sunt species vel exempla divinae operationis in hominibus. Quando Deus in V. T. monuit homines per visa et somnia, agnitum est inde. Deum cum huiusmodi hominibus esse, eosque inspirare. Haec universa notio est huius loci.

18. Καὶ γε — προφητεύσουσι) *Atque etiam in servos meos servasque effundam spiritum meum, ut afflatu divino loquantur.* Servi et servae Dei sunt cultores Dei cuiusvis sexus. Sic supra v. 17. filii, senes, iuvenes erant cultores Dei cuiuscunque sexus, aetatis et conditionis. Ergo non differunt hae phrases. καὶ προφητεύσουσι non est in Ioele, sed additum a Luca.

19. 20. Καὶ δώσω — ἐπιφανῆ) *Sed patrabo mira in coelo et in terra, sanguinem, ignem et fumum; sol in caliginem, luna in sanguinem vertetur, priusquam venerit Domini dies ille illustris. Diem Domini* esse ipsum tempus, quo Deus effusurus sit Spiritum suum, facile apparet. Ante hoc tempus, inquit Propheta, multa erunt mira et prodigiosa. Lucas in his duobus commatibus

bus rurſus addidit quaedam, quae non ſunt in hebr. textu; nempe ἄνω, σημεῖα, κάτω, quibus ſenſus non mutatur. Illud autem ex his levibus mutationibus intelligitur, Lucam hunc locum memoriter allegaſſe. Δυνατὰ τέρατα, *patrare mira et res prodigiosas.* Merus Hebraismus. Nunc ſingulatim mira in coelo et in terra enumerantur. *In terra* erunt *sanguis et ignis et vapor fumi.* In promptu eſt intelligi bella, quibus ferro et flamma provinciae vaſtantur. Ἀτμὶς καπνοῦ, *vapor fumi*, ut verſio graeca habet, hebr. *columna fumi*, quum fumus linea recta columnae inſtar ſurſum ſcandit, i. e. *densissimus fumus.* Ineſt igitur his tribus deſcriptio *crudelium* bellorum et cladium. Haec ſunt mira in terra. Sequuntur mira in coelo: Ὁ ἥλιος μεταστραφήσεται εἰς σκότος. Hac phraſi Hebraei deſcribere ſolent vel eclipſin ſolis, vel ſpiſſas nebulas, quando nebulis ſpiſſis dies in noctem videtur mutari. καὶ ἡ σελήνη εἰς αἷμα, ſc. μεταστραφήσεται, *luna in sanguinem mutabitur.* Eſt deſcriptio eclipſeos lunaris, ubi nobis appareat luna veluti globus ſanguineus. Ex his apparet τέρατα καὶ σημεῖα h. l. non eſſe miracula proprie ſic dicta; nam bella non ſunt miracula, ſed mira, memorabilia, prodigia, portenta. Iam conſulenda eſt hiſtoria, an ante hunc diem memorabilem, quo Spiritus ſanctus effuſus eſt, fuerint in coelo pariter ac in terra huiusmodi memorabilia eventa. Ac *de cladibus* quidem *et bellis* res ſatis eſt nota. Nam inter Ioelis et Apoſtolorum tempora Palaeſtina ſatis fuit vexata, veluti tempore Maccabaeorum per Syros; tempore Caeſaris, Pompeii et Auguſti in bellis inter Romanos et Parthos geſtis, ubi Palaeſtina incurſionibus Romanorum et Parthorum valde eſt vexata. Illud autem quod *de eclip-*

ibus solis et lunae dicitur non intelligendum est proprie vel astronomice, sed poëtice. Huiusmodi enim phrasibus Prophetae describere solent tristissima tempora, quia ex opinione hominum pallore solis, spissis nebulis, procellis etc. tristissima eventa indicantur.

21. Καὶ ἔσται — σωθήσεται) *Sed omnis verus Dei cultor felix et salvus erit.* Hebraica phrasis ἐπικαλεῖσθαι τὸ ὄνομα κυρίου significat *Deum colere*, קָרָא בְּשֵׁם יְהוָה. Gen. IV, 26. XII, 8. Veri Dei cultores, inquit Propheta, felices sunt et salvi, etiamsi omnia metu et miseriis fuerint plena. Hoc vaticinium habuit eventum in omnibus veris Dei cultoribus, quibuscunque temporibus et locis vixerint. Potuit igitur Petrus illud etiam suo tempori accommodare, hoc sensu: Qui nunc doctrinam Christi susceperit, illi bene erit; Deus ei favebit.

22. 23. Ἄνδρες — ἀνείλατε) *Israelitae, audite, quaeso, me porro loquentem! Iesum Nazarenum, virum a Deo comprobatum inter vos miraculis omnis generis, quae Deus per eum patravit inter vos, uti vos ipsi nostis, hunc decreto et voluntate Dei vobis traditum accepistis, manibusque flagitiosis affixum cruci sustulistis.* Ostendit Petrus, quomodo nunc acciderit, quod Ioel praedixerat. Iesus, inquit, quem vos sustuliſtis, effudit hodie acceptum a Patre Spiritum; et sic evenit, quod Propheta eventurum esse praedixerat. Appelat autem Iesum ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον δυνάμεσι καὶ τέρασι καὶ σημείοις, *virum a Deo comprobatum miraculis varii generis.* Non esse insolens apud opti-

optimos quosque auctores ἀπὸ poni loco ὑπὸ, (ut Iac. I, 13.) viri docti dudum probarunt. Ἀποδεδειγμένον saepe dicitur id, de quo certa extant documenta: quae notio etiam hic locum habet. Nam miraculis a Deo per Iesum patratis demonstratum et comprobatum est Iesum esse legatum divinum, filium Dei et Messiam. Cf. Rom. I, 4. Δυνάμεις, τέρατα καὶ σημεῖα esse varii generis miracula, id satis constat. τῆτον — ἀνείλετε) *Hunc certo ac definito consilio Dei vobis traditum interfecistis, cruci eum affigendo per impios*, i. e. Romanos. Πρόγνωσις h. l. est *consilium, decretum*, et idem quod βελὴ significat. Non enim solum Hebraico verbo יָדַע verum etiam Graeco γινώσκω, loquendi usu ea significatio attributa est, ut per Metonymiam causae pro effectu denotaret *decernere, statuere*. Hac significatione nihil frequentius est apud Philonem, e. g. in Flacc. ἐγνωκὼς ἀνθρώπε κατηγορεῖν, *quum hominem accusare decreveris* de Leg. ad Cai. διέγνωκε πλεῖν, *decrevit navigare*. Ergo non omnino abhorret a Graecae linguae ingenio, in hoc loco πρόγνωσιν denotare *consilium, decretum* Ἔκδοτον λαβόντες, *quum vobis traditum* vel *proditum in potestatem recepissetis*. Ἐκδίδωμι unde ἔκδοτος est, significat *tradere aliquem in alterius potestatem ut serviat, vel ut in vinculis teneatur* vel *dedere hostibus*. Iosephus Ant. VI, 13, 9. Σαῦλος γνωρίσας τὴν Δαυίδε φωνὴν, καὶ μαθὼν ὅτι λαβὰν αὐτὸν ἔκδοτον ὑπὸ τῦ ὕπνε καὶ τῆς τῶν φυλαττόντων ἀμελείας ἐκ ἀπέκτεινεν. *Saulus agnita voce Davidis quod, quum eum a somno, et negligentia custodum proditum, in suam potestatem accepisset, non tamen occiderit.* Διὰ χειρῶν ἀνόμων coniungi potest vel cum ἔκδοτον, ut sensus sit *per manus impiorum vobis*

traditum, vel cum προσπήξαντες, ut sensus sit, *interfecistis eum cruci affigendo per impios*. Hoc praefero; nam Iudaei omnino per impios i. e. per Romanos Iesum interfecerunt. Vocantur autem Romani ἄνομοι, quod Dei legem nullam observarent. Pro χειρῶν nonnulli Codd. habent χειρὸς, non male: בְּיַד רְשָׁעִים. Προσπήξαντες dictum breviter pro προσπήξαντες σταυρῷ.

24. Ὃν ὁ Θεὸς — ὑπ' αὐτῆς) *Quem Deus ab inferis ita excitavit, ut diluerit vincula mortis* (vincula, quibus mors ipsum impeditum tenebat,) *quippe quum fieri non posset, ut ab ipsa teneretur*. Sic hunc locum vertit Io. Frid. Ficher in Supplem. ad Ioan. Vorstii Commentatt. de Hebraismis N. T. Spec. III. Pro θανάτου alii legunt ἅδου, qua voce significatur locus, in quem omnes manes cogi, communis fuit Iudaeorum opinio. Lectio tamen θανάτου praeferenda esse videtur. Vox ὠδῖν h. l. respondet hebraico חֶבֶל, quod proprie *funem, vinculum* denotat, deinde vero ad *dolores partus* et *dolores gravissimos* transfertur. 2 Sam. XXII, 6. Ps. XVIII, 5. 6. Sed h. l. ὠδῖνες *vincula* denotare videntur, quibus etiam verba λύειν atque κρατεῖσθαι optime conveniunt, ad dolores autem transferri non possunt. Varias variorum explicationes verborum חֶבְלֵי מָוֶת recensuit filius Ern. Frid. Carolus in Scholiis ad h. l. Quicquid sit, contextus docet, Petrum hoc voluisse: Deus Iesum post dolores mortis toleratos in vitam revocavit.

25. Δαβὶδ γὰρ λέγει εἰς αὐτὸν) Εἰς αὐτὸν plerique interpretantur: *de illo*; nam vocalem εἰς pro *de*, inquiunt, etiam Graeci usurpant, si praepositio haec cum verbis

bis loquendi iungitur. Xenophon L. I. de fact. et ict. Socratis: λέγων εἰς τοιαύτην τοιάδε, *sequentia de illa dicens.* Plutarch. in Cic. λέγειν ἀεί τι καινὸν εἰς τὸν ἄνδρα. Locus, qui non sequitur, desumtus est e Ps. XVI, 8. ff. Sed quaeritur, an illo carmine sit vaticinium de Messia? Plerique interpretes existimant, in eo loqui Messiam, qui primum in malis, quibus urgeatur, fiduciam suam in Dei benignitate repositam declaret, deinde (v. 4. 5.) Iehovae sacerdotem se esse profiteatur, et denique a Deo se e mortuis resuscitatum, corpusque suum a corruptione servatum iri confidat. Sed fatendum sane est, multa in hoc carmine occurrere, quae non nisi fidiculis adhibitis, (ut v. 1. 4. 5. 6. 10. 11.) ad Christum referre possis. Clericus et alii Psalmum nostrum sensu literali, aperto et historico de Davide, mystico autem, allegorico et sublimi de Christo agere arbitrantur; quae interpretandi ratio etiam Lowtho, Dathio, Grotio, altisque magni nominis viris arrisit. Recentiorum autem interpretum haud pauci negant, Petrum verba huius Psalmi tanquam vaticinium proprie sic dictum allegare voluisse. Vid. Eckermann (theol. Beyträge, Fasc. II. p. 98. sqq.) Cf. Eichhorn (allgemeine Biblioth. der biblischen Literatur. Tom. II. pag. 947. sqq. et Tom. III. 920 sqq.) Paulus, Memorabilien, Fasc. IV. pag. 96. sqq.) Behn (über die Lehrart Iesu und seiner Apostel. Lub. 1791.) Formulam λέγειν τι εἰς τινα, Eckermannus statuit, significare in N. T. etiam, verbis uti, quae non proprie quidem de aliquo agant, sed ad illum accommodari possint, ut Eph. V, 32. et Petrum verbis Psalmistae eloqui, quod iis verbis non potuisset tanta cum vi commemorare. — Secutus esse videtur Petrus morem Iudaeorum, qui in eā erant

ſententia: Quicquid magnum, eximium, mirabile de certis quibusdam hominibus in V. T. dictum eſſet, id multo magis, et ſenſu maxime proprio valere de Meſſia. Vid. CHRISTIANI SCHOETTGENII *lib. de Messia*, Tom. II. Hor. Hebr. Quod argumentum carminis attinet, vates, in extremo fortunae ac vitae diſcrimine ardentes ad Iehovam preces fundit, velit eum conſervare, periculumque ab ipſius capite propulſare. Certiſſima ſpe fretus, ſe conſervatum iri, tanquam perfunctus eſſet periculis, celebrat divinam benignitatem, quae ipſum beata hac vita ulterius frui ſinat. Vid. huius Pſalmi interpretes, inprimis MICHAELEM, HUFNAGELIUM, KUINOELIUM, RUPERTI et alios. *Προωρώμην — παντὸς*) *In Iehovam semper oculos defixos habeo*, i. e. ſemper auxilium ab eo exſpecto. *ἐκ δεξιῶν μέ ἐστιν*) i. e. *opitulatur mihi* tanquam *παρασάτης*. Qui nempe ad textram noſtram eſt, is nobis eſt propinquus, nobisque opitulari poteſt. *ἵνα μὴ σαλευθῶ*, i. e. *ut stem firmus.* Firmus autem ſtare dicitur is, qui felix eſt, tutus ab omni miſeria. Hoc igitur commate exprimitur fiducia in Dei auxilium.

26. *Διὰ τοῦτο — γλῶσσά μου*) Senſus in univerſum eſt: *Propterea gaudeo, laetor mente et ore.* Pro *ἡ γλῶσσά μου*, in hebr. textu eſt כְּבוֹדִי, *gloria mea.* Videntur igitur Alexandrini in ſuis codicibus legiſſe לְשׁוֹנִי pro כְּבוֹדִי. *Gloria mea gaudet.* i. e. mens mea gaudet. Hunc loquendi uſum Hebraeorum confirmat locus Genes. XLIX, 6. Cur Hebraei gloriam poſuerint pro mente, obſcurum eſt; fortaſſis autem ſic locuti ſunt, quia in mente eſt dignitas hominis. *Lingua mea gaudet*, i. e. lingua et verbis

bis exprimo meum gaudium. Ἔτι δὲ — ἐπ' ἐλπίδι) *Insuper vero etiam corpus meum cubabit in spe*, i. e. *secure*, ab omni periculo tutum erit; noctu quoque mihi nihil adverſi continget, quoniam Deus me tuetur. Allegorici quidam ex Hebraeis interpretes acceperunt haec verba de corpore poſt hanc vitam, *in ſepulcro*, *ſecure*, ſalvo et illaeſo a vermibus vel putredine, *quiescente*, ut *Kimchi* docet, qui tamen hanc interpretationem non probat.

27. Ὅτι οὐκ — — ᾅδου) *Etenim non derelinques animam meam orco*; non ita deſtitues me, ut morti iam concedam, ſed longam adhuc, ſpero, dabis mihi vitae uſuram. Τὴν ψυχήν μου, נַפְשִׁי, hic poſitum pro ſimplici pronomine, me. Sed Hebraeorum quidam interpretes vocabulum illud propria ſignificatione, totumque locum de *animae immortalitate* acceperunt. *Non relinques me in statu mortis apud inferos.* Εἰς pro ἐν, et poſt ᾅδου ſupple οἶκῳ vel τόπῳ. Uſitata figura quoque Latinis, ut: ad epis; in concordiae. Cf. hic annotata ad Luc. XVI, 23. Οὐδὲ — διαφθορὰν) *Non permittes*, *ut pius tuus videat* (ſentiat) *corruptionem*. Hebraicus textus habet; לֹא־תִתֵּן חֲסִידְךָ לִרְאוֹת שָׁחַת. Vox שָׁחַת reſpondet voci שְׁאוֹל in membro priori, atque ſignificat vi ſua primigenia *foveam*, et de ſepulchro uſurpatur. Sed Alexandrinus interpres, quem ſequitur Petrus, διαφθορὰν *corruptionem* reddidit, vocabulum שָׁחַת ad radicem שָׁחַת, *corrumpi* referens, qua notione nusquam in Codice Hebraeo occurrit. Ἰδεῖν, hebr. רָאָה, *videre*, in antiquis linguis eſt *ſentire*, *experiri*. Ὅσιος, חָסִיד *omnem* omni-

no *bonitatis studiosum* significat, et hoc loco *pium in Iehovam*, pium eius cultorem. Vox, quae in hebraico textu legitur, sine dubio instituenda est his vocalibus: חֲסִידֶיךָ ut sit numerus pluralis. Masorethae autem *singularem* ponere iubent, dum literam Iod ante ךָ redundare (יתיר) et חֲסִידְךָ efferendum monent. Sed Io. Frid. Fischer in *Proluss. de Vitiis Lexicor. N. T.* Lipſ. 1791. p. 191. lectionem חֲסִידֶיךָ defendit, ut pluralis positus sit pro singulari, ad indicandam Messiae summam dignitatem. Vid. de hac lectionis varietate filii mei Scholia ad h. l. Tom. I. p. 390. sqq.

28. Ἐγνώρισάς μοι ὁδὸς ζωῆς) *Notas mihi facis vias vitae* vel *doces me viam ad vitam.* Ambigua est haec phrasis, cuius sensus esse potest: Instruis me, quomodo vitam conservare, mortis periculum evadere queam; vel etiam, instruis me, quomodo felix fieri debeam. Hoc loco via ad vitam est *ratio accipiendae vitae*, ut sensus sit: *ipse me ducis in viam vitae, reddis me vivum*, in Psalmo: conservas me vivum. πληρώσεις — προσώπου σου) *Replebis me laetitia tecum*, ut laetus apud te sim; proprie: Replebis me laetitia cum facie tua. Omisit Lucas nonnulla quae in textu hebraico extant, et sensum tantum expressit.

29. Ἄνδρες — ἡμέρας τελευτῆς) Iam ostendit Petrus, illum locum Psalmi, si ad literam intelligatur, de Davide accipi non posse; sed vatem, a Spiritu Dei actum, animo praevidisse reditum Messiae in vitam, adeoque sensu sublimiori de Messia esse intelligendum. ἐξὸν ἐστὶν) ἐξὸν sc. ἔστω, *liceat, licitum sit.* Benigna est compellatio, concilians audientium animos, quod singularis esset et eximia

mia de Davide existimatio Iudaeorum, de quo tamen illa recitata accipi non posse, Petrus erat demonstraturus. τὸ μνῆμα αὐτοῦ ἐστιν ἐν ἡμῖν) i. e. παρ' ἡμῖν *apud nos.* Quum alia sepulcra extra urbem essent, monumentum Davidis et familiae eius in ipsa urbe est, et hodienum monstratur, teste *Maudrello*, p. 75. 76. *Iosephus* sepulcri Davidis haud semel meminit, e. g. Ant. XIII, 8. 4. Ὑρκανὸς τὸν Δαυΐδου τάφον ἀνοίξας, ὃς πλούτῳ τοὺς πώποτε βασιλεῖς ὑπερέβαλλε, τρισχίλια μὲν ἀργυρίου τάλαντα ἐξεκόμισεν. Herodes M. ex hoc sepulcro aurea ornamenta, multumque supellectilis pretiosae abstulit, narrante eodem *Iosepho*, Antiqq. L. XVI, 7. 1. Totum locum *Michaelis in notis* ad h. l. exhibet.

30. Προφήτης — θρόνου αὐτοῦ) Desunt verba τὸ κατὰ σάρκα ἀναστῆσαι τὸν χριστὸν, in nonnullis Codd. Verss. et Patr. Si retineas, ita ordinanda sunt, ut coniungatur cum eis participium προειδὼς, vel sicut alibi reperitur, προϊδών ut sit sensus: *Quum Propheta esset David, et meminisset, sive sciret, sibi abs Deo fidem iureiurando esse firmatam, fore, ut e posteris eius Messias, qua homo esset, nasceretur, et collocaretur in Davidis solio, ita de Christi resurrectione locutus est.* Si verba supra memorata omittas, sensus est: — *et sciret sibi iureiurando promisisse se collocaturum quendam ex posteris eius in solio eius.* Nimirum καθίζειν est *collocare*, et post verba ὁσφύος αὐτοῦ supplendum est τινὰ, participium autem προϊδὼν novam periodum inchoat. ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ, est merus Hebraismus, qui significat *e posteris eius.* In Psalmo CXXXII, 11. ad quem Petrus respexisse videtur, extat: מִפְּרִי בִטְנְךָ, ubi Interpretes Graeci ver-

verterunt: ἐκ καρπῶν τῆς καιλίας σου. Similis locus est 2 Sam. VII, 12. ubi extat מִמֵּעֶיךָ. Sed ubi de liberorum procreatione agitur, promiscue fere usurpantur vocabula בֶּטֶן, *venter*, חֲלָצַיִם *lumbi*, מֵעַיִם *viscera*. *Excitare* h. l. non est suscitare ex mortuis, sed facere ut aliquis nascatur. Cf. Matth. XXII, 24. καθίσαι ἐπὶ τῦ θρόνυ αὐτῦ, *ut eum collocaret in throno eius*, sc. Davidis. Promiserat Deus Davidi successorem, cuius regnum futurum esset aeternum, 2 Sam. VII, 14. Hunc Davidis successorem esse Messiam, omnibus constat. Nunc igitur dicit Petrus, Davidem, quum de hoc aeterno successore cogitasset, praedixisse de eo haec. Ut nempe Messias in aeternum regnare posset, resuscitatus est e mortuis, et evectus in coelum.

31. Ἡ ψυχὴ αὐτῦ) Desunt haec in nonnullis codicibus et versionibus. Si retineas, ψυχὴ est *anima* Christi, quae non relicta est in *Scheol*, loco animarum a corporibus separatarum, et ἡ σάρξ αὐτῦ, *corpus eius*, quod non relictum est in sepulcro.

33. Τῇ δεξιᾷ οὖν τῦ θεῦ ὑψωθείς) *Dei igitur potentia exaltatus*, sc. in coelestem regiam subvectus. Ioh. XX, 17. τὴν τε ἐπαγγελίαν τ. ἁγ. πν. λαβὼν) Impetrato iure mittendi Spiritum sanctum, quod Pater ei promiserat. Ἐπαγγελία τῦ ἁγίυ πνς promissus Spiritus sanctus. Λαβεῖν ἐπαγγελίαν, *accipere rem promissam*. *Promissum*, i. e. promissum nobis a Iesu, volente Patre. Vid. Io. XIV, 26, XV, 26. XVI, 13. 14. 15. Ἐξέχεε τῦτο, sc. δῶρον. *Largissimum hoc beneficium contulit*. Ἐξέχεε νῦν ad πνεῦμα refertur. Ὃ, *id quod* nunc cernitis et auditis. Intelligitur tota illa res, quae tum agebatur.

34.

34. Οὐ γὰρ — οὐρανὸς) Quod Iudaei tum crediiſſe videntur, falſa interpretatione Pſalmi XVI. decepti. Vid. Michaelis ad v. 33. Supple: Ergo ibi non regnat et imperat. De alio potius, nempe de ſucceſſore ſuo dixit illud, quod nunc ſequitur: εἶπεν ὁ κύριος κ. τ. λ. De loco Pſ. CX. vide Schol. ad Matth. XXII, 42. ſ.

36. Ἀσφαλῶς οὖν γινωσκέτω) *Certo norit.* Ἀσφαλὲς eſt τὸ μὴ σφάλλον, et μὴ σφαλλόμενον, habetque ſignificationem eius quod certum firmumque et ſtabile, et cautione tutum eſt. οἶκος Ἰσραὴλ) *Domus*, i. e. *familia*, univerſus populus Iſraëliticus, diſtributus in tribus XII. ὅτι κύριον — ἐσταυρώσατε) Methatheſis eſt, et ſimplex ordo verborum talis: ὅτι τοῦτον τὸν Ἰησοῦν, ὃν ὑμεῖς ἐσταυρώσατε, ὁ θεὸς ἐποίησεν αὐτὸν κύριον καὶ χριστόν. Redundat αὐτὸν hebr. more. Illud autem ἐποίησεν eſt κατέταξε καὶ κατέστησε, i. e. *ordinavit et conſtituit*, ut Marc. III, 14. ἐποίησε δώδεκα, et *facere conſulem*, latine dicitur. *Iuſtinus* X, 1. Darium — per indulgentiam pater *regem* vivus *fecit*. *Herodianus* VIII, 4. 25. καὶ ὁ υἱὸς αὐτοῦ, ὃν προεποίησε καίσαρα. Declaratus eſt autem Ieſus Dominus et Meſſias per reditum in vitam. Hanc Meſſiae reſurrectionem et dignitatem locis illis V. T. illuſtrare voluit Petrus, propter Iudaeos, qui argumentis e V. T. deſumtis convincendi erant de veritate, Ieſum eſſe verum Meſſiam.

37. Ἀκούσαντες δὲ,) ſc. τοῦτο, non tantum virum innocentem, ſed ipſum adeo Meſſiam a ſe eſſe interfectum. κατενύγησαν τῇ καρδίᾳ) *Compuncti ſunt corde*, i. e. *intima triſtitia affecti ſunt*, quo ſenſu vox κατανύσσειν apud

apud LXX. interpr. occurrit. Reſpondet verbis וַיִּתְעַצֵּב, *contristatus, anxius fuit*, Gen. XXXIV, 7. et נִכְאַבְתִּי, Cf. Pſ. CIX, 16. et Sirac. XIV, 1. De ſermonibus inprimis, qui animum valde afficiunt, aut triſtitiam animo incutiunt, Graeci dicunt, eos animum *compungere, mordere, transfigere.* Sic *Pluturchus* de auditione: *Morsum* inquit, *bonae indolis adolescentibus a philosophia inflictum* ἀυτὸς ὁ τρώσας λόγος ἰᾶται, *eadem quae sauciavit, sanat oratio.*

38. Μετανοήσατε) *Mentem mutate.* Agnoſcite, vos in errore verſatos eſſe, et ingens peccatum commiſiſſe, dum Ieſum hunc Nazarenum reieciſtis, tantaque ignominia affeciſtis, eundemque nunc agnoſcite Dominum et regem, a Deo ad ſalutem veſtram miſſum. καὶ βαπτισθήτω — ἁμαρτιῶν) *Et singuli susceptο baptismo profitemini vos cultores esse velle Iesu Messiae, ut peccata vobis remittantur.* Βαπτισθῆναι ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ, baptismo ſuſcepto fieri ſectatorem et cultorem Ieſu, qui eſt Meſſias. Εἰς ἄφεσιν ἁμαρτιῶν, *ut vobis remittantur peccata*, non tantum illud peccatum, quod reiiciendo Meſſia commiſiſtis, ſed et alia omnia peccata. Promittitur igitur remiſſio peccatorum et favor divinus iis, qui religionem chriſtianam ſuſcepturi et mutaturi eſſent mentem. καὶ λήψεσθε — πνεύματος) *Sic enim accipietis Spiritus sancti donum*, vel dono accipietis Spiritum ſanctum. Intelliguntur non tantum extraordinaria, ſed etiam, et praecipue ordinaria dona, utpote ſcientia religionis, vires ad meliorem vitam, quas accipiunt, qui religionem diſcunt, et doctrinam in animum admittunt etc. Haec inprimis dona intelligenda eſſe ex ſequentibus apparet.

39. Ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία) *Ad vos enim pertinet promissio.* Sic Demosth. adv. *Macartat. Aperte o iudices lex dicit,* ὅις δεῖ τὴν κληρονομίαν εἶναι, *ad quos haereditas pertinere debeat.* Ἡ ἐπαγγελία, nempe donorum Spiritus sancti, de qua Ioel vaticinatus est Eodem beneficio afficiemini, quo nos iam fruimur. τοῖς εἰς μακρὰν) Sc. ὦσι, sive ἀπῶσι, qui procul absunt, non solum regionibus et locis, sed animis quoque et sententiis. Intelligit aut Ethnicos, aut potius Iudaeos in aliis provinciis viventes; nam ad Ethnicos etiam beneficia Messiae pertinere, tum temporis ignotum adhuc erat Petro. Infra c. X. προσκαλέσηται) προσκαλέσασθαι est, *advocare, ad societatem cum aliis ineundam invitare.* Cf. Io. X, 16, XI, 52. Isti, qui susceperunt religionem christianam, Iudaei et Proselyti, non tantum extraordinaria, sed etiam, et quidem potissimum, ordinaria dona acceperunt, notitiam uberiorem religionis, virtutem, pietatem etc.

40. Ἑτέροις — τούτης) *Aliis insuper multis verbis docuit atque hortatus est, ut se liberare sinerent ab illa perversa natione,* ut mores istius perversae nationis exuerent. Σώζεσθαι, *servari. liberari,* h. l. se liberare sinere, *sich retten lassen.* Γενεὰ σκολιὰ dicitur et Deuter. XXXII, 20. Significat σκολιὸν obliquum et contortum, transferturque ad omnem perversitatem.

41. Οἱ μὲν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ) *Libenter institutionem eius recipientes.* Ἀσμένως i. e. μετὰ χαρᾶς, ἡδέως, προθύμως ut *Hesychius* explicat. Tota phrasis notat, eos cum gaudio sermonem approbasse. Sic Iosephus Ant. Lib. XII, c. 15. de Iudaeis obsessis oblatam pacem et libertatem ratam habentibus, dicit: οἱ δὲ ὡσ-

ἀσμένως δεξάμενοι τὸν λόγον. Sed notat etiam Phrasis eos, *qui libenter sermoni morem gerunt.* Ioseph. Ant. IV, 4. de puellis Midianiticis ad stupra ab Israëlitis sollicitatis dicit, ἃι τὸ ἀσμένως δεξάμενοι τὸν λόγον συνήεσαν αὐτοῖς. Καὶ προσετέθησαν — τρισχίλιαι) *Ter mille illo die adiunxerunt sese*; nempe discipulis Iesu Christi; coetui illi CXX. hominum. Προστίθεσθαί τινι, *ad partes alicuius accedere.* Sic Scriptores graeci de urbibus vel nationibus ad Romanos deficientibus: προσετίθεντο τοῖς Ῥωμαίοις. Qui incredibile esse putant, 3000. homines uno die Christianis se adiunxisse, quod una domus tot auditores capere haud potuerit, tanquam certum praesupponunt, omnes simul admissos esse ad audiendum Petrum et alios Apostolos; quod nec Lucas dicit, nec verisimile est. Alii difficultatem ita tollunt, ut dicant haec eveniisse in *Oeco* templi Hierosolymitani. De hac sententia vide notata supra ad v. 2, Quaerunt etiam, quomodo fieri potuerit, ut in una domo vel oeco baptizarentur tria millia hominum? Sed omnes homines illos eodem in loco, una eademque hora baptizatos esse, Lucas non dicit. Potuerunt undecim Apostoli homines illos baptizare pluribus locis urbis Hierosolymitanae.

42. Ἦσαν — ἀποστόλων) *Perrexerunt uti institutione Apostolorum.* Διδαχὴ saepe est *res* quae docetur; hoc autem loco ipsa institutio. τῇ κοινωνίᾳ) Κοινωνία h. l. nihil aliud significat, quam communicationem et societatem. Videtur referenda esse ad Apostolos, sicut antecedens vox διδαχὴ, ut significetur, novos illos Christianos non solum Apostolis *docentibus* adhaesisse, et ex ore eorum pependisse, sed cum iisdem in ceteris quoque vitae ne-

negotiis familiariter verſatos fuiſſe. Alii intelligunt ſacram coenam; alii communionem bonorum. *καὶ τῇ κλάσει τοῦ ἄρτου*) Frugalibus conviviis. Notum enim eſt, Hebraeos victus communionem per *fractionem panis*, ſicut Graeci convivium a *potu* tantum *συμπόσιον* appellant, indicare. Cf. v. 46. An his epulis S. coena ſubiuncta fuerit, dubium eſt; ſaltim verbis expreſſis non dicitur. Euchariſtiae mentionem hic fecit Syrus.

43. Ἐγένετο δὲ πασῃ ψυχῇ φόβος) Hebraismus. *Timor omnes homines invasit*, i. e. omnes admirati ſunt; nam timoris et admirationis affines ſunt affectus. Cf. Luc. VII, 16.

44. Ἦσαν ἐπὶ τὸ αὐτὸ) Conveniebant, ſive conſungebantur. *καὶ εἶχον ἅπαντα κοινὰ*) *ἐ κτήσει ἀλλὰ χρήσει.* Notiſſimum eſt Graecorum Proverbium, *amicorum omnia esse communia.* Non fuit abſoluta bonorum communio in eccleſia Hieroſolymitana; et ſi fuit, ſaltim non diu duravit. Nam ipſorum Apoſtolorum tempore collectae in uſum pauperum ex Apoſtolorum praeſcripto, 1 Cor. XVI. frequentatae ſunt, quibus certe opus non fuiſſet, ſi bonorum a ſingulis facta univerſorum extitiſſet collatio. Immo liberum cuique fuit, facere hoc aut non facere, ut oſtendit Ananiae exemplum, c. V, 4. Ceterum id, quod Chriſtiani Hieroſolymitani fecerunt, nec probatur nec reprehenditur. Cf. quae *Michaelis* ad h. l. notavit.

45. Καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον) Non omnia bona ſua vendebant, ſed quantum opus eſſet ad ſuſtentandos egenos. Vide annotanda ad cap. IV, 34. 35. *καὶ διεμέριζον — εἶχε*) Nempe aegrotis ad medica-

menta, et alias res neceſſarias; item ad alimenta infantium. Non novum erat hoc inter Iudaeos. De *Eſſenis* refert PHILO, Lib. *quod omnis probus liber*: ἐσί ταμεῖον ἓν πάντων κοινὴ δαπάναι, καὶ κοιναὶ μὲν ἐσθῆτες, κοιναὶ δὲ τροφαὶ συσσίτια πεποιημένων — ὅτε νοσηλέυοντες, ἐχ ὅτι πορίζειν ἀδυνατοῦσιν ἀμελῶνται, πρὸς τὰς νοσηλείας ἐκ τῶν κοινῶν ἔχοντες ἐν ἑτοίμῳ etc.

46. Κλῶντές τε κατ' οἶκον ἄρτον) Significatur his verbis *communio ciborum et panum divisio in usum pauperum ad communes epulas convocatorum.* Eſt igitur κλάειν ἄρτον idem, quod διαμερίζειν, quod patet ex uſu phraſeos Ieſ. LVIII, 7. Ierem. XVI, 7. Et libri ſacri et hiſtoria eccleſiaſtica docent, pauperes e Chriſtianis a divitibus vel communibus cum illis epulis, vel peculiaribus menſis ſtipe ſuſtentatos eſſe. Cf. c. VI, 2. Κατ' οἶκον, ſc. ἕκαστον i. e. ſingulis in domibus, modo in hac, modo in illa, ut recte monet Celeb. *Ioan. Chr. Gottl. Ernesti* in Gloſſ. ſacr. Heſychii not. ad κατ' οἶκον. ἀφελότητι καρδίας) *Corde puro*, Rom. XII, 8. vel *simplicitate animi.* Qui nempe dabant, libenter dabant, et qui alebantur, pio et grato animo accipiebant beneficia.

47. Ἔχοντες χάριν πρὸς ὅλον τὸν λαὸν) Erant gratioſi etiam apud τοὺς ἔξωθεν, ob bonitatem, modeſtiam, patientiam, quarum virtutum ea vis eſt, ut amorem etiam a diſparis vitae hominibus extorqueat. ὁ δὲ κύριος — ἐκκλησίᾳ) *Dominus adiungebat ad ecclesiam participes salutis quotidie aliquos.* Σωζόμενοι hic dicuntur ii, qui accedunt ad religionem chriſtianam, qui ſervantur, et felicitatis fiunt participes. Cf. ſupra v. 40.

CAP.

CAP. III.

1. Ἐπὶ τὸ αὐτὸ) Notat haec phrasis h. l. idem quod hebraicum יַחְדָּו, *una, simul*, cui et in versione graeca illa respondere solet. Simillimus huic est locus Iosephi Ant. XVI, 8. 6. ubi de Herode et Archelao dicit: μέχρις Ἀντιοχείας ἐπὶ τὸ αὐτὸ παρῆλθον, *una Antiochiam profecti sunt.* ἐπὶ τὴν ὥραν τῆς προσευχῆς, τὴν ἐνάτην) i. e. ἐπὶ τὴν ὥραν τῆς προσευχῆς, ἥτις ἦν ἡ ἐνάτη τῆς ἡμέρας, *circa precationis horam, quae erat nona* diei: hora nostra fere tertia pomeridiana, quae Iudaeis erat nona. Erat haec hora sacrificii vespertini.

2. Πρὸς τὴν θύραν — ὡραίαν) *Ad ianuam templi, quae dicitur pulcra. Wetstenius* intelligit portam orientalem, Corinthiam et Maximam, Nicanoris dictam, per quam introibant ex atrio mulierum, in atrium Israëlitarum. Vid. *Ioseph.* de B. I. V. 5. 3. ubi refert, portarum templi novem quidem auro et argento ubique tectas fuisse, una cum postibus et superliminari; unam vero extra templum ex aere Corinthio, quae multum argento inclusas et inauratas dignitate superaverit, πολὺ τῇ τιμῇ τὰς καταργύρους καὶ περιχρύσους ὑπεράγουσα. Io. Ern. Imman. *Walchius* (diss. de claudo a Petro sanato) cum aliis intelligit eam portam, quae alias *Susan* fuerit dicta, ab urbe eiusdem nominis, sede quondam Persarum regia; nam urbs illa, teste *Athenaeo* διὰ τὴν ὡραιότητα τῶν τόπων, a liliis nempe, quae ibi admodum frequentia erant, et urbis situm iucundissimum reddebant, *Susan* dicta fuit.

5. Ὁ δὲ ἐπεῖχεν αὐτοῖς) *Intuebatur eos*, ita u ſubaudiendum ſit, τὰς ὀφθαλμὰς. In aprico enim eſt reſpicere phraſin ad βλέψον εἰς ἡμᾶς v. 4. quibus verbis poſtulabat Petrus *liberiorem intuitum*, ut animi nihil male ſibi conſcientis, et ſpei cuiusdam ac fiduciae teſtem.

6. Ὃ δὲ ἔχω.) Habebat autem Petrus facultatem miracula edendi vi et poteſtate a Ieſu ſibi conceſſa. τοῦτό σοι δίδωμι) Te ſanando auctoritate et vi mihi a Ieſu conceſſa.

7. Πιάσας) πιέζειν, ſive πιάζειν eſt manu premere, quod fieri ſolet inter bene volentes ſibi mutuo. αἱ βάσεις) Βάσις eſt *planta pedis*, ea pedis pars, quae infra talos eſt. Sic Ioſephus Antiq. L. VII, c. 10. gigantem quendam Philiſtreum *ſex* dicit habuiſſe δακτύλους ἐν ἑκατέρῳ τῶν βάσεων, *digitos in utraque planta*. Hac parte praeſertim claudi laborant. Σφυρὰ *malleolos* denotant, quibus etiam in iis, qui pedibus capti ſunt, *infirmitas* tribuitur. Sic apud Lucianum *Tragopod.* podagricus lentum ſuum inceſſum deſcribens dicit: διάλυτος δέ μου ἔσυρεν ὀπίσω πηλὸς ἀσθενῆ σφυρὰ *ſolutum retrahit, malleolos male firmos illico coenum retro.*

8. Ἐξαλλόμενος ἔστη) *Exsiliens*, nempe e *fertorio* vel *grabato*, in quo hactenus ab uno loco ad alterum portatus erat (v. 2.) *ſtetit firmus*. ἅλλομενος, non tantum prae gaudio, ſed et in ſignum, ſe perfecte eſſe ſanatum.

11. Κρατοῦντος δὲ τοῦ ἰαθέντος χωλοῦ τὸν π. κ. Ιω.) Pro τοῦ ἰαθέντος χωλοῦ nonnulli Codd. ut et Verſſ. αὐτοῦ habent. Κρατεῖν eſt *tenere*. *Retinebat* nempe claudus ſanatus Apoſtolos, eis adhaerebat, eorum ſocietate diutius frui

frui cupiens, ut iam Theophylactus ex Chryſoſtomo explicavit. Sic Achilles Tatius L. V. *ἡ μὲν ἐπεχείρει με κρατεῖν ἐκεῖ κοιμηθησόμενον*, *illa me retinere conabatur, ibi dormiturum.* Hinc *tenebat Apostolos* idem eſt ac *dimittere illos a se nolebat*, illos ſocios habebat. *ἐπὶ τῇ στοᾷ τ. καλ. σολομῶνος*) Vide de hac porticu not. ad Io. X, 23.

12. Ἰδὼν — *περιπατεῖν αὐτὸν*) Negat Petrus a ſe et Ioanne propria poteſtate ſanatum eſſe claudum. Addit: nec *pietate nostra.* Nolite, inquit, exiſtimare, eſſe hoc praemium aliquod pietatis noſtrae aut virtutis, quod Deus per nos huic homini reſtituit ſanitatem.

13. Ὁ Θεὸς — Ἰησοῦν) *Sed Deus maiorum nostrorum filium suum Iesum glorificavit*, i. e. dignitatem filii ſui manifeſtavit, et illuſtravit. Ex eo, inquit Petrus, quod nunc Deo volente, ſit, apparet, Ieſum non fuiſſe impoſtorem, ſed Meſſiam; eum vivere, potentem eſſe, atque promiſſa praeſtare. Sanatio claudi omnino documentum erat huius dignitatis Ieſu. Nam vi et poteſtate a Ieſu ſibi conceſſa, patraverant hoc miraculum, v. 16. Quomodo autem ille Apoſtolis poteſtatem hanc tribuere potuiſſet, niſi viveret et potens eſſet? Τὸν *παῖδα*, i. e. *υἱον*, Matth. III, 17. *ἠρνήσασθε αὐτὸν*) Ἀρνεῖσθαι et *ἀπαρνεισθαι* eſt *repudiare*, *aversari*, *renunciare*, idem quod *ἀπειπεῖν* 2 Cor. IV, 2. Sic Callimachus *hymn.* in *Delum* v. 100. de Latona dicit, *ἀλλ' ὅτ' Ἀχαιϊάδες μιν ἀπηρνήσαντο πόλεις ἐρχομένην*, *quum Achivae civitates illam respuissent venientem*; in Theſſaliam illam rediiſſe. *κρινάντος ἐκείνου ἀπολύειν*) *Quum* (Pilatus) *eum dimittere decrevisset.* Κρίνειν apud optimum quemque ſcriptorem

aeque ac γινώσκειν est *statuere, velle, decernere.* Sic e. c. *Ioseph.* Ant. I, 4. ἀφανίσαι ἐκ παντὸς ἐκ ἔκρινεν, *omnes omnino perdere noluit.* Et II, 2. Quum haec Deus de Sodomitis *decrevisset.*

14. Ὑμεῖς δὲ — ἠρνήσασθε) *Vos autem insontem* (illum Iesum) *repudiastis*, eumque morti tradidistis Ἅγιος καὶ δίκαιος, i. e. *insons*; opponitur enim reo. Cf. 1 Petr. III, 18. ᾐτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν) *Rogastis, ut homicida vobis donaretur*, h. e. *in gratiam vestram a morte liberaretur.* Hoc sensu χαρίεσθαι utitur etiam Paulus ad *Philem.* v. 22. *Ioseph.* Ant. II, 6, 9. et aliis locis.

15. Τὸν δὲ ἀρχηγὸν τῆς ζωῆς) *Vitae et felicitatis auctorem.* Vox ζωῆς sensu latissimo accipi potest, ita ut includatur omnis hominum salus et beatitudo, ut sensus idem sit, quo Christus Hebr. II, 10. ἀρχηγὸς τῆς σωτηρίας vocatur. In utroque loco acumen latet atque emphasis. Hic *morti* datus dicitur auctor *vitae.* Ἀρχηγὸς auctor; quo sensu reperitur in Isocratis *Orat. de permut.* τῶν παρόντων ἀγαθῶν ἁπάντων αὐτοῖς ἀρχηγοί, *omnium bonorum praesentium ipsis auctores.* Heraclides Ponticus allegor. Hom. Homerum vocat, ἀρχηγὸν πάσης σοφίας.

16. Καὶ ἐπὶ — ὄνομα αὐτοῦ) *Atque, ut in eum crederetis, ipse restituit hunc, quem hic videtis et novistis.* Ὄνομα Ἰησοῦ h. l. est *Iesus ipse*, ut saepe in V. Test. יְהוָה שֵׁם Iehovah, venerandum Numen. Ἐπὶ, *propter ad*, finem indicat. Eum in finem Iesus hoc miraculum per nos edidit, ut et vos convinceremini eum esse verum Messiam. Sed phraseos ἐπὶ τῇ πίστει τοῦ ὀν. ἀ. potest etiam

etiam ſenſus eſſe hic; quoniam nos Apoſtoli in eum credimus; quoniam credimus illum praeſtare poſſe et velle id quod nobis promiſerat. Promiſerat autem Ieſus, ſe adfuturum eſſe Apoſtolis miracula patrantibus. Mera repetitio eſt in verbis quae ſequuntur: *καὶ ἡ πίστις — ὑμῶν.* Nam horum etiam verborum ſenſus eſt: *Et fiducia in eum* (Ieſum) *effecit, ut hunc* claudum *integrum reſtitueremus in conſpectu omnium veſtri.* Ἡ *πίστις ἡ δι' αὐτοῦ*, fides vel fiducia Apoſtolorum in Ieſu collocata. Alii intelligunt *fidem a Chriſto productum in claudo* fidem per notitiam Chriſti ortam in illo homine. Ὁλοκληρία *integritatem, incolumitatem* corporis deſignat, quum nulla pars corporis aut deficit, aut vitio laborat. Ioſephus de B. I. L. VI, c. 15. opponit Sacerdotes, ὅσοι *διὰ πήρωσιν οὐκ ἐλειτούργουν, qui ob mutilationem ſacra* non obibant, *τοῖς ὁλοκλήροις, integris.*

17. Κατὰ ἄγνοιαν) *Per ignorantiam*, i. e. ignorantes. Ignorarunt nimirum arcanum conſilium Dei aeterni, ſive myſterium redemtionis generis humani. ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν,) Principes Iudaeorum potuiſſent quidem ſcire, Ieſum eſſe Meſſiam, ſi diligentiam omnem adhibuiſſent. Sed praeiudiciis et malis affectibus impediti non agnoverunt eum. Haec ignorantia, quamvis vincibilis, crimen eorum non excuſabat quidem, tamen imminuebat.

18. Ἐπλήρωσεν οὕτω) *Hoc modo exſequutus eſt.* Vos quidem graviter peccatis, reiiciendo et interficiendo adeo Meſſiam; ſed Deus hoc veſtro errore uſus eſt ad optimos fines.

19. Μετανοήσατε — ἁμαρτίας) *Mutate igitur mentem, et redite, ut peccata Vestra deleantur.* Monet eos Petrus, ut Iesum spernere desinant, redeant potius ad eum, quem antea repudiaverunt, eumque pro Messia agnoscant De hac mutatione mentis, de hoc Iudaeorum ad Iesum reditu h. l. est sermo. *Ut peccata vestra deleantur*, i. e. vobis remittantur. Intelligitur inprimis illud peccatum, quo Messiam repudiarunt. ὅπως ἂν — τοῦ κυρίου) *Ut tempora laetiora vobis mittat Dominus.* Ἀνάψυξις, proprie *respiratio, recreatio a laboribus et afflictionibus, consolatio.* Καιροὶ ἀναψύξεως sunt tempora felicia, non tantum tempus resurrectionis mortuorum, sed et omnis generis bona spiritualia, quibus et in hac et in futura vita fruuntur Christiani.

20. Καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν Ἰησοῦν Χριστὸν) Sensus esse videtur: *Et ad cognitionem doctrinae Iesu Christi, vobis destinatae, vos perducat.* Nec de missione Iesu Christi in has terras, nec de missione eius ad iudicium extremum h. l. sermo esse potest. Illa enim facta erat; de hac autem in iis quae sequuntur, nihil dicitur. Erit igitur Ἰησοῦς Χριστὸς h. l. doctrina Iesu Christi Venit nempe Iesus etiam tum, quum doctrina eius hominibus innotescit. Cf. infra v. 26. c. X, 36. XIII, 26. ubi ἀποστέλλω idem est ac *trado, tradi iubeo.* Προκεχειρισμένον legendum esse pro προκεκηρυγμένον, probat propemodum omnium Codicum consensus. Hanc lectionem habent etiam multi Patres qui hunc locum allegant, et antiquissima versio latina. Προχειρίζειν est *praeparare, decernere, destinare.* Ergo doctrina Iesu Christi Iudaeis destinata esse dicitur. Deus enim ab aeterno decreverat, ut

ut haec doctrina Iudaeis primum traderetur; vel secundum aliam interpretationem: Ieſus ad ſalutem Iudaeorum deſtinatus erat. Si de miſſione Chriſti ad ultimum iudicium ſermo eſt, tum v. 21. dicitur, quid interim, usque ad illud tempus acturus ſit Meſſias.

21. Ὃν δεῖ — ἀπ' αἰῶνος) Senſus eſt: *Qui potentissime regnare debet, donec omnia evenerint, quae de eo (eiusque regno) praedicta sunt per sanctos Prophetas iam inde ab antiquissimis temporibus.* Ὃν δεῖ οὐρανὸν μὲν δέξασθαι, *quem potentissime regnare oportet.* Nempe *coelum occupare, in coelo esse*, idem eſt ac ſupra omnes alios evectum, ſummum et excelſum eſſe. *Sic Deus in coelo esse* dicitur, i. e. ſummus, omnibus ſuperior, potentiſſimus, Pſ. CXV, 3. Simili modo, quum de Ieſu dicitur, eum aſcendiſſe in coelum, ibique ſedere ad dextram Dei, vel, ut noſtro loco, coelum occupare, ſenſus eſt, eum potentiſſime regnare, et omnibus excelſiorem eſſe. Ἀποκατάστασις h. l. non ſignificat *restitutionem*, connectitur enim hoc vocabulum cum ſequentibus: πάντων, ὧν ἐλάλησεν ὁ Θεὸς — ἀπ' αἰῶνος. Sed ea quae Deus locutus eſt per ſanctos Prophetas, (ſc. de Meſſia) ſunt vaticinia de Meſſia. Iam vero, quid eſſet *restitutio* vaticiniorum de Meſſia? Eſt potius ἀποκατάστασις pro κατάστασις ἀποκαθιστάναι, *rem perficere* ad *integritatem perducere.*) h. l. *perfectio, consummatio*, quum res venit eo, quo venire debuit, ut nihil deſit ad eius rei perfectionem, i. e. impletio vaticiniorum plena ac perfecta. Nec repugnat uſus loquendi. Nam *Hesychius* in Gloſſario ἀποκατάστασιν explicat τελείωσιν, *consummationem.* Sic Oecumenius: ἀποκατασῆναι δεῖ, φησι, καὶ εἰς πέρας ἐλθεῖν ἅπαν-

ἅπαντα. Conferri poſſunt etiam Matth. XVII, 11. et Hebr. VI, 10. Debet autem Chriſtus potentiſſime regnare *donec omnia, quae praedicta sunt per Prophetas, eventu comprobata fuerint.* Hoc idem eſt quod dicitur 1 Cor. XV, 25. 26. et Hebr. X, 12. 13. Chriſtum regnaturum eſſe, donec omnes hoſtes ei fuerint ſubiecti. Hoſtium Chriſti nomine comprehenditur, quicquid religioni, eiusque propagationi adverſatur. Praedictum autem erat, omnes nationes ſubiiciendas eſſe imperio Meſſiae. Chriſtus igitur ad finem usque mundi regnabit, et imperium ſuum ita exercebit, ut ſenſim ſenſimque omnes, vel quamplurimas nationes ad Regnum ſuum perducat. Cf. Rom. XI, 23—26. Ἀπ' αἰῶνος hebr. מעולם eſſe *iam olim, ab antiquissimis inde temporibus*, ſatis eſt notum. Vid. b. Ernesti diſſ. qua hic locus explicatur, ita opuſcula theol. p. 477. ſqq.

22. Μωσῆς μὲν — εἶπεν) Oſtendit Petrus Prophetas de Meſſia eſſe vaticinatos, quod dixerat v. 21. Exordiatur a Moſe. Eſt nempe Chriſtus propheta ille eximius, quem Moſes praedixit. Deut. XVIII, 15. ſqq. Videtur quidem Moſes loqui de tota ſerie prophetarum, quos Deus ſequentibus temporibus voluntatis ſuae interpretes ad Iſraelitas ſit miſſurus. Sed hoc non obſtat, quominus de Meſſia explicari poſſit locus; quippe is fuit maximus omnium et veriſſimus ille a Deo miſſus Propheta ex populo Iudaico, cuius contemtum quoque Deus ſevere puniit. Vid. D. *Io. Aug. Dathii* ſcitam obſervationem ad hunc Deut. locum in *Pentateucho latine verso* et doctiſſimis notis illuſtrato. Accedit, quod de nullo alio Propheta dici poſſit, cum Moſi fuiſſe ſimilem, eo ſenſu quo

Ieſus

Ieſus ei ſimilis fuit. Sicuti nempe Moſes populo ſuo novam religionis formam inſtituit, et mediator fuit inter Deum et Iudaeos, ita et Chriſtus novam religionem inſtituit, et μεσίτης fuit inter Deum et homines, hoc tantum diſcrimine, quod ſit multo maior Moſe. Vid. Hebr. III. Haec olim ſcripſi. Habent tamen ii etiam, qui vocem נְבִיא collective ſumunt, et de tota ſerie Prophetarum explicant, quo ſententiam ſuam tueantur. Monuerat enim Moſes in praecedentibus Iſraelitas, ut caverent, ne hariolos adirent, et hanc addit nunc rationem, quod Deus ipſis veros Prophetas ſit excitaturus. Sed profecto non cohaeret: Nolite adire hariolos; nam Deus vobis prophetam Meſſiam excitabit. Quod autem Moſes dicit: Prophetam *mei similem*, id ſic intelligi poteſt: Prophetam, cui Deus eadem ratione ut mihi voluntatem ſuam patefaciet, quique eam ad vos perferet, ut ego retuli, talem, inquam Prophetam, ſemper per futura tempora vobis excitabit Deus. Poſt verba ὡς ἐμὲ ſubintelligi videtur: *misit*. Quemadmodum Deus me miſit, ſic in poſterum etiam mittet Prophetas. Cf. ECKERMANN in ſymbolis theolog. Vol. I. ſect. 2. p. 126. ſ.

23. Ἔσται δὲ — τῷ λαῷ) *Eveniet autem, ut unusquisque, qui non paruerit illi Prophetae, deleatur e populo.* Ἔσται, ut hebr. וְהָיָה. Πᾶσα ψυχὴ, כֹּל נֶפֶשׁ, *quilibet.* Vox *Alexandrina* ἐξολοθρεύειν, quam apud τὰς ἔξω forte fruſtra quaeſieris, occurrit illa quidem apud Ioſephum, *Antiq.* VIII, 11. 1. πᾶν ἐξολοθρεύσω σε τὸ γένος, ſed hoc, non dubium eſt, quin a LXX. Senioribus hauſerit. Ceterum ſi hoc, quod de exſtirpatione e populo dicitur, ad Meſſiam transfertur, non cogitanda eſt exſtirpatio civi-

civilis; sed sensus est, huiusmodi hominem non agnosci pro cive regni Dei, excludi beneficiis per Messiam promissis et partis. Si de serie Prophetarum ante Christum sermo est, verbum ἐξολοθρεύειν nativam suam significationem retinet. Petrus nec verba hebraica, nec versionem Alexandrinorum, sed sensum tantum reddidit.

24. Καὶ πάντες — ἡμέρας ταύτας) *Sed Prophetae omnes a Samuele et deinceps qui vaticinati sunt, de his diebus rebusque praedixerunt.* Bene cohaerent haec cum praecedentibus, si locus Deuteronomii de serie Prophetarum intelligitur. Hoc enim vult Petrus: Moses praedixit, Deum missurum esse Prophetas. Hoc ita evenit. Sed omnes isti Prophetae vaticinati sunt de Messia. Ergo audiendi sunt ab omnibus veri nominis Israelitis, v. 24. 25. Qui locum illum de Messia explicant, ii particulam καὶ initio commatis exponunt: *quin etiam, imo etiam*, ut sensus sit: *Quin etiam omnes Prophetae, quicunque locuti sunt, a Samuele usque et deinceps secuti, illi etiam denuntiarunt dies istos.* τῶν καθεξῆς, i. e. τῶν γεγονότων καθεξῆς, qui illum continua quadam serie sunt secuti. Λαλεῖν, *docere, vaticinari.* Τὰς ἡμέρας ταύτας, tempora haec laeta et felicia, quibus beneficia per Messiam parta vobis offeruntur. Quod Samuelem attinet, vid. 2 Sam. VII. 12. sqq.

25. Ὑμεῖς ἐστε — πατέρας ἡμῶν) *Vos ii estis, ad quos pertinent vaticinia prophetarum, atque illud promissum, quod Deus dedit nostris maioribus.* Hebraico more בֵּן, υἱός alicuius rei saepe dicitur is, qui cum illa re ullo aliquo modo coniunctus est, ad quem illa res per-

pertinet. Θιαθήκη, בְּרִית, *promissio.* In V. T. *filii prophetarum* ſunt *discipuli* prophetarum. Hoc autem loco omnes Iudaei ita vocantur, quia Prophetae ad eos miſſi erant, et quia libros Prophetarum legebant. καὶ τῆς διαθήκης,) ſc. υἱοὶ, *ad quos promissio pertinet.* Gen. XII, 3. XVIII, 18. καὶ ἐν τῷ σπέρματι σου — τῆς γῆς) *Per posteros tuos* (unum ex poſteris tuis) *felices erunt omnes nationes terrae.* Τὸ σπέρμα, זֶרַע et *posteros* num. plur. et unum poſterum ſignificat, ut Gen. IV, 25. ubi זֶרַע de *uno filio* uſurpatur. Πατριαὶ τῆς γῆς h. l. non ſunt familiae conſanguinitate coniunctae, ſed ſimpliciter *nationes terrae.* Cf. Gen. XVIII, 13. 13. Si ille Abrahamo promiſſus benefaciet omnibus gentibus, quanto magis conſanguineis ſuis, ſi modo hi impedimenta auferant.

26. Ὑμῖν — ἀπέστειλεν αὐτὸν) *Vestro inprimis bono misit Deus quem excitavit, filium suum. Excitare* hic non eſt e mortuis ad vitam revocare, ſed *conspicuum facere*, prophetia aliisque donis. Reſpiciuntur enim ea quae praeceſſere, προφήτην ὑμῖν ἀναστήσει. Sic et ſurgere tribuitur prophetis Deut. XIII, 1. XXXIV, 10. Sirac. XLVII, 1. Ὑμῖν, *vestro commodo.* Πρῶτον, *inprimis.* εὐλογοῦντα ὑμᾶς, *ut vobis benefaciat, felices vos reddat.* ἐν τὸ ἀποστρέφειν — ὑμῶν) *Si quisque vestrum se avertat a malitia sua et vitam emendet.* Poteſt etiam ἀποστρέφειν tranſitive ſumi, et ita coniungi cum antecedentibus, ut ſenſus ſit: ut felices vos reddat, *dum unumquemque vestrum abstrahit a sceleribus suis.* Hoc fit per doctrinam Ieſu Chriſti. Ergo verba illa: ἀπέστειλεν αὐτὸν commode explicari poſſunt *de doctrina Iesu Christi.* Vobis Iudaeis primum *misit* doctrinam de Ieſu.

CAP.

CAP. IV.

1. Ἐπέστησαν αὐτοῖς) *Supervenerunt ipsis*, eo ſenſu quem hoc verbum apud Latinos habet, quo *celeriter praeterque ſpem venire* denotat. Id enim eleganter Graecis ἐπιστῆναί τινι denotat. Noſtri dicunt, *einem unvermuthet über den Hals kommen.* ὁ στρατηγὸς τοῦ ἱεροῦ) *Praefectus templo.* Erant στρατηγοὶ τοῦ ἱεροῦ *praefecti excubiarum Leviticarum*, quorum erat munus cavere, ne quis tumultus in templo oriretur. Solebat nempe certus numerus Sacerdotum per ſingulas hebdomadas die noctuque excubias agere in templo, ut pararent ea, quae ad victimas et ornatum templi paranda eſſent. His praeerat unus ex Sacerdotibus, qui ὁ στρατηγὸς τοῦ ἱεροῦ dicebatur, et cui id muneris incumbebat, ut ordini conſuleret. Cf. Luc. XXII, 4.

2. Διαπονούμενοι) *aegre et graviter ferentes.* καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν) Annunciare probatam exemplo Chriſti mortuorum reſurrectionem. Ἐν τῷ Ἰησοῦ, *in persona, in exemplo Iesu*, vel etiam: *per Iesum. Sadducaei* igitur hoc tantum aegre ferebant, quod Apoſtoli profiterentur Ieſum e mortuis revixiſſe, quodque per hunc omnibus pollicerentur reſurrectionem. Sacerdotes autem hoc male habuit, quod homines idiotae docerent populum in templo, in quo non oportebat loqui niſi Rabbinos, Phariſaeos ac Scribas. Reſurrectionem mortuorum ipſi profitebantur; ſed *Iesum Nazarenum* e mortuis revixiſſe, id pernegabant.

3. Εἰς τήρησιν) *In custodiam.* Thucydides VII, 86. ἀσφαλεστάτην τήρησιν. Schol. ἤγεν Φυλακήν. De variis huius vocabuli ſignificationibus accurate diſputavit Io. FRID.

FRID. FISCHER, in Supplem. ad *Vorstii* Comment. de Hebraismis N. T. Spec. I.

4. Πολλοὶ δὲ — πέντε) *Multi enim eorum, qui audiverant doctrinam, susceperunt religionem christianam, et fuit numerus illorum hominum circiter quinque millium.* Δὲ pro γὰρ. Nam ratio redditur, cur tanto dolore affecti sint Sadducaei et Sacerdotes. Ὁ λόγος, *doctrina*, institutio Apostolorum. Πιστεύειν h. l. est *suscipere religionem christianam.* ὡσεὶ χιλιάδες πέντε) Vel universorum, ut comprehendantur hoc numero etiam illa tria millia c. II. vel eorum, qui tunc audierunt Petri concionem tantus numerus accessit ad priores. Quum autem verisimile haud sit, 5000 homines simul Christo nomen dedisse, hoc potius dicit Lucas, numerum Christianorum tum accrevisse ad quinque hominum millia.

5. Τὰς ἄρχοντας) Ἄρχοντες, qui v. 8. disertius vocantur ἄρχοντες τῦ λαῦ, non alii sunt, quam *Synedrii Magni assessores*, qui in hist. Maccab. Lib. I. c. 14. dicuntur ἄρχοντες τῦ ἔθνους. Apud Iosephum XX, 1. 2. ἄρχοντες Ἱεροσολυμίτων. Hi autem ἄρχοντες a πρεσβυτέροις, qui ipsi quoque non exigua pars illius senatus erant, hic distinguuntur, quia illorum dignitas, auctoritasque haud dubie maior, quam πρεσβυτέρων erat. Εἰς Ἱερουσαλὴμ, pro ἐν Ἱερ. ut codices nonnulli habent.

6 Καὶ Ἄνναν τὸν ἀρχιερέα, καὶ Καϊάφαν) *Annas* fuit socer Caiphae, Io. XIII, 13. Vocatur Pontifex M. sed ex Iosepho (Antiq. XVIII, 2, 2. et Lib. eod. 4, 3.) constat, *Caipham* tum temporis proprie fuisse summum Pontificem. *Annas* igitur, qui ipse hic ἀρχιερεὺς vocatur, fuisse videtur Caiphae, Pontificis Maximi, vicarius.

Ne-

Neque quicquam dubitationis habet, quin Pontifex M. ſuum ſibi interdum habuerit Vicarium, qui dicebatur כֹּהֵן מִשְׁנֶה ἀρχιερεὺς ὁ δεύτερος, quemadmodum ille כֹּהֵן רֹאשׁ ἀρχιερεὺς ὁ πρῶτος. Vid. *Krebsii* obſervatt. ad h. l. Sed fortaſſis eam ob cauſſam οἱ ἀρχιερεῖς numero plur. nominantur, quia pontificatus dignitas tum temporis valde ambulatoria erat, ut ex Ioſepho diſcimus, et abdicari iuſſi non tantum manebant Aſſeſſores Synedrii, ſed etiam dignitatis priſtinae nomen retinebant. *Ioannes*, quis fuerit, incertum eſt. Ἀλέξανδρος) *Alexandrum Lysimachum*, fratrem Philonis Iudaei, cuius filius Alexander Tiberius duxit Berenicen, Agrippae maioris filiam (Ioſeph. Ant. XIX, 5, 1.) intelligit *Mangaeus* in praefatione *Philoni* ſuo praepoſita. Memorat hos Lucas ad monendos lectores, quos adverſarios, (potentiſſimos nempe,) habuerint Apoſtoli.

7. Καὶ ϛήσαντες — τῶτο ὑμεῖς;) *Et postquam eos in medio stare* (i. e. coram iudicio comparere) *iusserant, quaesiverunt: Quo iure aut cuius iussu fecistis vos illud?* ut nempe auderetis in templo docere. Ἐν ποίᾳ δυνάμει; *quo iure?* Non videtur quoad ſenſum differre ab eo quod ſequitur: ἢ ἐν ποίῳ ὀνόματι) *Quo iubente*, qua auctoritate? Non enim licitum eſſe putabant publice docere inſcio Synedrio.

9. Εἰ ἡμεῖς ϛήμερον ἀνακρινόμεθα) *Si hodie in nos inquiritur; si interrogamur.* Habet enim ἀνακρίνεσθαι ſignificationem interrogandi et inquirendi, quum alibi apud auctores graecos, tum apud Platonem Lib. IX. de legibus, ubi ἄρχεσθαι ait, in iudicio, τὸν γεραίτατον ἀνακρίνεσθαι

ϑαι, ordiri maximum natu *inquisitionem*, quae ibidem ἀνάκρισις dicitur. ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς) Pro εἰς ἄνθρωπον ἀσθενῆ. Est enim Genitivus obiecti, non subiecti. Sic apud Philonem: ἐπ εὐεργεσίᾳ τοῦ γένους ἡμῶν, *ad benefaciendum nostro generi.* Miratur Petrus, ob beneficia homines in carceres trahi, quum id ob malefacta tantum soleat ac debeat.

10. Γνωστὸν — ὑγιὴς) *Scitote vos omnes et universus populus Israeliticus, per Iesum Nazarenum, quem vos in crucem egistis, et quem Deus ex mortuis excitavit, per hunc, inquam, huic homini valetudinem esse restitutam.* Ex ultimis huius comm. verbis patet, hominem sanatum simul in Synedrium ductum esse. Ceterum haec Petri verba erant ut libera, ita plena gravitatis. Quid enim hoc erat aliud, quam summum senatum arguere summi parricidii? Παρέστηκεν, *adstat erectus*, ut infra v. 14.

11. Οὗτός ἐστιν) Vid. Matth. XXI, 42. et ibi notata. Adde ECKERMANNI observationes ad hunc Psalmi locum in Symb. th. Vol. I. fasc. 1. p. 95. sq. et fasc. 2. p. 131. sq. cui assentitur EICHHORNIUS in Bibl. univers. lit. theol. Vol. III. p. 70.

12. Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία) *Et in alio nemine sita est salus; a nullo alio est exspectanda salus.* Sic Iosephus *Ant.* L. III, c. 1. Mosen pro sublevanda Israëlitarum commeatus et aquae penuria Deo ita supplicantem sistit: ἐν αὐτῷ γὰρ εἶναι τὴν σωτηρίαν αὐτοῦ καὶ οὐκ ἐν ἄλλῳ, *in illo enim* (Deo sc.) *sitam esse salutem eius populi et non in alio.* Quaenam vero ea est σωτηρία, quam Petrus hic praedicat? Sequentia ostendunt non tan-

tum de aegrotis corpore, eorumque sanatione sermonem esse. Significat potius ἡ σωτηρία, quamvis adiecto articulo, indeterminate, *quamlibet salutem*, quamlibet ex malis vel expertis vel formidatis liberationem, adeoque etiam liberationem a poenis peccatorum, et salutem aeternam. Idque h. l. probabile fit magis ex eo, quod *morbi* semper pro *peccatorum poenis* habiti sint. Sensus igitur verborum Petri est: *Christum unicum esse sospitatorem hominum; ab illo solo ut auctore hominibus obtingere liberationem ab omnibus vitae praesentis calamitatibus; eatenus saltim, ut mala physica et externa a vere Christianis non amplius consideranda sint ut poena peccatorum*, i. e. *ut indicia irae divinae; inprimis vero in solo Iesu sitam esse salutem animarum.* ὄνομα) *Persona*, ut supra c. III, 16. ὑπὸ τὸν οὐρανὸν) Eorum, qui in terris conspecti sunt; non patriarchae, non propheta, non sacerdotis, non regis. *Michaelis* vertit: *Durch keinen andern ist die Gesundmachung geschehen, und es ist auch kein anderer Name unter dem Himmel dazu gegeben, dafs man dadurch gesund werden kann.* Ἡ σωτηρία igitur ex eius sententia hic est *sanatio*, et σωθῆναι significat *sanitatem recuperare*. Sic haec verba explicanda esse putat propterea, quia v. 7. non fuerit quaestio, per quem homines salutem aeternam consequantur, sed potius, per quem claudus sanitatem recuperaverit? Verum ad hanc quaestionem Petrus iam responderat v. 9. 10. Addit v. 11. 12. eundem Iesum, cuius vi et auctoritate fiant miracula, esse verum Messiam, per quem solum homines possint consequi veram salutem.

13. Παῤῥησίαν) *Libertatem loquendi, confidentiam, constantiam.* Vid. *Walchii* diss. de παῤῥησία Apo-

sto-

stolorum idiotarum. καταλαβόμενοι) *Scientes.* Verbum habet significationem comprehensionis, ut *Herodotus* ait se executurum narrando ea, quae alii ἐ καταλάβοντο, i. e. omiserunt. Quia autem, quae comprehensa tenemus, certa habemus, transfertur verbum ad cognitionem et scientiam, et ea quae sunt comperta et explorata. ἀγράμματοί εἰσι καὶ ἰδιῶται) *Homines imperiti litterarum et rerum*, i. e. indocti et privati atque plebeii. Ἄγραμματος, qui γράμματα, litteras non didicit; indoctus. Est autem ἰδιώτης in mentione magistratuum, *privatus*; in mentione artificiorum studiorumque, *imperitus*: in mentione dignitatis et praestantiae, *humilis et inhonoratus*. Indocti et plebeii homines, si ad iudicum subsellia protrahantur, sunt plerumque timidi, nullius animi atque consilii, ac saepe paene exanimati. Miratur igitur Synedrium mentis constantiam, fiduciam atque dicendi vim, qua legati divini causam suam defendunt.

14. Οὐδὲν εἶχον ἀντειπεῖν) *Nihil poterant respondere.* Nec refellere poterant quod factum erat, nec probare volebant.

15. Συνέβαλον πρὸς ἀλλήλους) *Consultarunt inter sese, contuleruut sententias;* subaudiri enim potest, βελὰς, aut βουλεύματα aut γνώμην. Sic Plutarchus in *convivio 7. sapient.. Itaque censeo debere vos denuo de reipublicae popularis forma, γνώμην τινὰ συμβαλέσθαι, in commune consultare.*

19. Ὅτι μὲν — ἀρνήσασθαι) *Etenim perspicuum per eos patratum est miraculum, quod manifestius est Hierosolymitanis, quam ut possimus negare.* Γνω-

magiſtratus adverſus Iehovam et reges a Deo conſtitutos; ſic etiam nunc rebellant adverſus Meſſiam, maximum omnium Regem e familia Davidica.

27. Ἐπ' ἀληθείας.) Addunt ἐν τῇ πόλει ταύτῃ addunt Codd. antiqui nonnulli, cum multis iunioribus, verſiones Syriacae, Vulgata et aliae, Patrumque loca. Sic augetur vis rei: in hac urbe, quae eſt urbs primaria, ubi Deus templum habet, ubi eſt mons Sion. In hac ipſa urbe rex ille, Meſſias eſt repudiatus. ὃν ἔχρισας.) Quem tanta poteſtate ornaveras, ſanandi morbos, expellendi daemones, mortuos reſuſcitandi. *Ungere* i. e. donis exornare, vel ſimpliciter, *muneri conſecrare*, ut ſenſus ſit: quem tu ipſe Regem conſtituiſti. *Convenerunt, autem*, i. e. communia conſilia ceperunt adverſus Meſſiam Herodes et Pontius Pilatus σὺν ἔθνεσι καὶ λαοῖς Ἰσραήλ, *cum paganis hominibus*, i. e. Romanis quos Pilatus ſecum habuit; *et populo Iudaico*, qui ſub Herodis imperio erat. Non argutandum eſt in plurali numero λαοῖς. Vera lectio videtur eſſe λαῷ, quam verſio antiqua latina exhibet. Error facile oriri potuit, quum praecedat σὺν ἔθνεσι.

28. Ποιῆσαι — γενέσθαι.) *Ut facerent, quae tua potentissima voluntas decrevit, ut ita fierent.* Ἡ χεὶρ τοῦ Θεοῦ, יַד יְהוָה *potentia Dei. Potentia Dei et voluntas*, i. e. potentiſſima voluntas. Quod ad rem attinet, hoc dicitur: Interfecerunt quidem Ieſum, Regem a Deo conſtitutum, ſed totum illud factum eſt volente et moderante Deo. Cf. ſupra c. II, 23. Voluit quidem Deus permittere, ut Ieſum morti traderent, ſed volnit etiam red-

reddere irrita consilia eorum, quibus impedire voluerunt, ne Iesus Rex agnosceretur, eiusque doctrina propagaretur.

29. 30. Καὶ τὰ νῦν — παιδός σου Ἰησοῦ) *Et nunc, Deus, respice minas eorum, et concede ministris tuis, ut confidentissime tradant doctrinam tuam, eo ut illis adsis ad sanationem* (aegrotorum) *et ad miracula patranda per sanctum filium tuum Iesum.* Ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, *respice minas eorum*, ne id quod comminati sunt, exsequi possint. Precantur Apostoli Deum, ut ipsis concedere velit μετὰ παῤῥησίας πάσης λαλεῖν τὸν λόγον, *confidentissime tradere doctrinam.* Ista παῤῥησία augebatur, quotiescunque Deus eos roborabat ad miracula patranda, quibus fidem faciebant se esse legatos divinos. *Manum extendere*, i. e. potentia uti. Τὸ ὄνομα τοῦ Ἰησοῦ, *persona Iesu*, i. e. Iesus ipse, qui hic et supra v. 27. vocatur ἅγιος *venerabilis*; nam hanc significationem habet קָדוֹשׁ quum de Deo usurpatur. Fatentur Apostoli, se non sua vi, sed vi a Iesu concessa miracula patrare.

31. Καὶ δεηθέντων — συνηγμένοι) *Quum finitissent preces*; *commotus* (tremefactus) *est locus, ubi congregati erant.* Nempe tanquam fuisset terrae motus. Fuit hoc signum praesentiae divinae, et significatio divinae benevolentiae ac singularis providentiae quam experturi essent. Cf. supra c. II, 2. καὶ ἐπλήσθησαν — ἁγίου) i. e. *magna et plane divina fiducia repleti sunt.* De inspiratione proprie sic dicta h. l. non potest esse sermo; quomodo enim tremor terrae novas rerum ideas in animis Apostolorum producere potuisset? Ergo *repleri Spiritu*

sancto h. l. est potius animi robore plane divino roborari. Vid. Schol. ad Matth. III, 16. Favet huic significationi contextus. Sequitur enim: καὶ ἐλάλουν — παῤῥησίας, *tradiderunt doctrinam Dei cum animi fiducia et robore.* Haec animi fiducia inde erat, quod ex illo aedium tremore praesentiam et auxilium Dei experti fuerant.

32. Ἡ καρδία καὶ ἡ ψυχὴ μία) Significatur intimus inter fideles animorum consensus et amicitia. Sic enim de Aristotele haec narrat *Diogenes Laërtius* L. V. c. 1. §. 11. ἐρωτηθείς τί ἐστι φίλος; ἔφη μία ψυχὴ δύο σώμασιν ἐνοικοῦσα. Καὶ οὐδὲ — κοινά) *Ac ne ullus quidem aliquid opum sibi dicebat esse proprium, verum iis erant omnia communia.* Cf. supra II, 44. sq. De Essaeorum communione bonorum, valde diversa ab ea, quae aliquamdiu Christianis Hierosolymitanis placuit, vid. D. Flatt *Magazin für christl. Dogmatik und Moral*, fasc. VII, pag. 130. sqq. *Bemerkungen über den Versuch das Christenthum aus dem Essaeismus abzuleiten.*

33. Χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς) *In gratia erant magna apud cunctos.*

34. Κτήτορες χωρίων ἢ οἰκιῶν) *Qui possidebant fundos aut domos*, vel, in quorum facultatibus erant fundi et domus. τῶν πιπρασκομένων) Nempe agrorum et domuum, ut praecedentia ostendunt.

35. Καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων) *Deponebant apud Apostolos.* Quod signum erat pecunias illas subiicientium Apostolorum arbitrio. Sic *Heliodorus* IV. πάντα τὰ ἑαυτῆ τιθέναι παρὰ τοὺς πόδας τῆ βασιλίσσης. *Cic.* Orat. pro Flacco, c. 28. *ante pedes Praetoris in foro expensum est auri pondo centum.* Non omnia vendi-

diderunt et contulerunt omnes, sed partem bonorum, qua sine magno incommodo carere poterant. Libertati cuiusque relictum erat, an aliquid contribuere vellet, nec ne. Quum autem inter Christianos Hierosolymitanos multi essent egeni, et omnes Christi cultores popularibus tanquam Apostatae essent invisi, sine divitum liberalitate in maximum discrimen venturae fuissent res Christianorum. Nec poterant melius existimationem suam tueri, quam singulari beneficentia, quae semper laudatur. Quumque praeviderent, vexationes, exilia et mortem ipsis imminere, aut se in regiones peregrinas ad praedicandum Evangelium mittendos esse; denique bellum instare, quo praedia et domus essent vastandae, nihil consultius erat, quam in tempore ea, quae inutiliter alias peritura erant, vendere, atque ita amicos sibi parare, istisque vinculis sese expedire.

36. Βαρνάβας — *υἱὸς παρακλήσεως*) בַּר נְבִיאָרְתָּ Graeco sermone contracte Βαρνάβας, *filius prophetiae, propheta*; nam Hellenistis mos, prophetiam vocare *παράκλησιν*. Apostoli ei hoc nomen dederant in omen doni prophetici. Vel etiam: *filius doctrinae*, i. e. docendo idoneus; *interpres verbi divini*, *doctor*. Nam *παράκλησις* saepe est *admonitio*, *doctrina*. Aliis Ioses hoc cognomen accepisse videtur ob solatium, quo animos Christianorum doctrina sua et institutione, vel liberalitate repleverat. *λευίτης*) Ex tribu seu familia Levitica. *κύπριος τῷ γένει*) Ortus parentibus, qui in Cypro habitaverant.

37. Τὸ *χρῆμα*) i. e. *τὴν τιμὴν*, ut modo est locutus, rem partam ex agri venditione, pretium agri. De

pecunia quidem Graecis usitatum est uti plurali numero, χρήματα. Licuisse Levitis agros emere in Iudaea, exemplo patet Prophetae Ieremiae, qui et ipse ex tribu Levi fuit. Vid. Ierem. XXXII, 7.

CAP. V.

1. Κτῆμα) Κτῆμα dicitur, quod in bonis est, i. e. partum seu quaesitum. Sed fuisse istum *fundum*, mox nomine χωρίου indicatur.

2. Καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς) Verbum νοσφίζεσθαι proprie est *separare*, improprie, ut hoc loco est *intervertere*, et ita praecipue adhibetur de iis, qui de pecunia publica, communi plurium usui destinata, aliquid subripiunt, et sibi vindicant. Sic apud *Plutarch.* in *Lucullo*, Lucullus ex praeda πολλὰ νενοσφισμένος, multa *intervertisse* dicitur. Παρὰ — ἔθηκεν) *Apostolis tradidit*, quasi hoc totum esset pretium venditi agri. Qui omnia bona sua vendiderant, et pretia communitati Christianorum tradiderant, ii, ut par est credere, e publico aerario erant alendi. Magnam itaque fraudem admisit Ananias diminuta pretii numerati summa, qua indigentiis Christianorum consulendum erat; nec si plures hoc exemplum secuti fuissent, res Christianorum diu consistere potuisset. Praecipue autem crimen Ananiae in eo fuisse videtur, quod vellet ψεύσασθαι τὸ πνεῦμα τὸ ἅγιον, (v. 3.) i. e. experiri, an Apostoli fraudem detecturi essent. Fecit igitur hoc pessimo consilio, ut ludibrio exponeret Apostolos, quasi non essent divinitus edocti, nec participes donorum Spiritus sancti. Vid. *Michaelis* in h. l.

3.

3. Διατί — τῷ χυρίῳ;) *Quare Satanas animum tuum replevit, ut fallere velles mendacio Spiritum sanctum, et detrahere aliquid de pretio agri?* Quod Satanas repleviſſe animum Ananiae dicitur, id proprie ſumi non poteſt. Quomodo enim fieri poſſit, ut Spiritus, qua ſubſtantiam ſuam in hominis animo aut corde ſit, non appareat. Explicant igitur alii ſic, ut dicant, Satanam excitaſſe in Anania eiusque uxore propoſitum fallendi; alii volunt Satanam eos in propoſito confirmaſſe. Sed v. 4. dicitur, ipſum Ananiam ſibi hoc apud animum ſuum propoſuiſſe. Videtur igitur deſcribi tantum conſilium Satanicum, ut ſenſus ſit: Cur plenus eſt animus tuus Satanico iſto ſenſu? Nempe tam foeda eſt cogitatio fallere velle Deum, ut ab homine vix expectari poſſe videatur. ψεύδεσθαι τὸ πνεῦμα τὸ ἅγιον, *fraude fallere Spiritum sanctum.* Non differt phraſis v. 4. ψεύδεσθαι τῷ θεῷ, niſi quod verbum ψεύδεσθαι, v. 4. ex uſu graecae linguae cum Accuſativo, commate 4. autem ex uſu hebraizantis ſermonis cum Dativo conſtruitur, ut Pſ. LXXVIII, 36. Infra v. 9. eadem haec res exprimitur phraſi πειράζειν τὸ πνεῦμα κυρίου. *Tentare* dicitur homo *Deum*, quando ſic agit, ut videatur dubitare de omnipotentia, veracitate, aut alio attributo Dei. Quum autem h. l. ſermo ſit de fraude, quam latere voluerunt Ananias et uxor, *tentare Deum* h. l. erit, ſic agere, quaſi Deus non eſſet omnipotens et omniſcius, quaſi non poſſet detegere et punire hanc fraudem. Phraſis igitur ψεύδεσθαι τὸ πνεῦμα ἅγιον eundem habet ſenſum. Quoniam vero τὸ πνεῦμα τὸ ἅγιον v. 3. et ὁ Θεὸς v. 4. invicem permutantur, *Spiritum sanctum fallere* idem eſt ac fallere Deum, qua eſt omnipotens et omniſcius. Verba activa

va saepe indicare *conatum*, adeoque de voluntate et consilio fallendi h. l. sermonem esse, vix est cur moneamus. Iam vero non potuit Ananiae et uxori in mentem venire fraude fallere ipsum Deum, voluerunt potius fallere Apostolos. Ergo per se intelligitur, Petrum hoc voluisse: incidisti in Satanicam illam cogitationem, ut fraude fallere velles nos Apostolos, Spiritu sancto repletos. Voluisti experiri, an Deo omniscio et omnipotente revelante fraudem detegere et punire valeamus. Cf. v. 4.

4. Οὐχὶ μένον, σοὶ ἔμενε) Vel ἔμεινε, *si retinuisses, possessio tua fuisset.* Licebat tibi per nos non vendere praedium et eius proprietatem retinere. Tum vero e publico communitatis christianae aerario nihil accepisset, quia ex propriis vitam potuisset sustentare. καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε;) Nempe ἡ τιμή. Etiam postquam vendideras fundum, pretium totum retinere tibi licebat, ac de eo nihil vovere. τί ὅτι — τοῦτο;) *Quid est, quod reposuisti in corde tuo?* Quid causae fuit, cur hoc in animum tuum induceres? Indicatur consulta et deliberata fraus. οὐκ ἐψεύσω — τῷ θεῷ) *Non tam homines, quam potius ipsum Deum fallere conatus es.* Putabas nos Apostolos facile falli posse tua fraude; sed cogitare debebas, nos frui auxilio Dei omniscii et ompotentis, cuius Spiritu afflati detegere possumus ea, quae alios latent.

5. Ἐξέψυξε) ἐκέψυξε, *animam exhalavit; subito expiravit*, vel obiurgatione tam severa perculsus, vel alio casu, Deo ita dirigente, extinctus. Experientia docet, haud raro fieri, ut homo repentino terrore vel e vestigio vita privetur. Magnum fuisse hoc crimen, ab Anania et Sapphira commissum, patet ex iis, quae ad comm. 2. monui-

nuimus. Peccarunt autem eo gravius, quod id fecerunt scientes ac volentes, e deliberata, nullo periculo aut metu urgente. Iusta ergo et opportuna et necessaria erat eorum poena, ne fraus suis auctoribus esset utilis, et ut omnes intelligerent, hanc novam societatem esse bonorum honestorumque hominum coetum. Alia, et multo gravior causa poenae erat, ut insigni hoc exemplo auctoritas Apostolorum confirmaretur. Quodsi enim fraus ista successisset Ananiae eiusque uxori, et fama huius rei sparsa esset, haud dubie orta esset suspicio, mentiri Apostolos, dum dicebant, se frui auxilio Dei, et afflari Spiritu sancto; qua re imminuta fuisset eorum auctoritas. Ceterum volunt nonnulli, in eo quod hic narratus, esse exemplum eius promissionis, quam dederat Iesus Apostolis Io XX, 23. Nimirum phrasin κρατεῖν τὰς ἁμαρτίας explicant: miraculosis modis infligere poenas peccantibus. Hoc Petrum fecisse dicunt, quum denunciaret hominibus illis subitam mortem. Infra v. 9. Sed Petrus uxori tantum, non ipsi Ananiae denunciavit mortem.

6. Οἱ νεώτεροι) *Iuvenes* e coetu Christianorum, tum congregatorum. συνέστειλαν αὐτὸν) *Sepulturae praeparārunt eum*, ut apud Iosephum Ant. XVII, 3. 3. θανόντα δὲ περιστείλας, ἐπὶ Ἱεροσολύμων ἀγόμενος, ταφῆς ἠξίω, *mortuum quum sepulturae praeparatum Hierosolymas deportasset, sepultura dignatus est.* Συστέλλειν et περιστέλλειν, (nam utrumque promiscue usurpatur) Graecis adhibentur ad denotandam *omnem curam, quam pollinctores cadaveribus adhibent, ut, membra collocare, ungere, componere faciem, fasciis involvere, vestes induere*, de qua re vid. *Cuper*, in observatt. Lib. II, c. 9.

Sa-

ἔθαψαν) Notum est, Iudaeis hodie in more esse positum, mortuos aut eodem die quo mortui sunt, aut quamprimum id fieri possit, terrae mandare. Id iam olim factum esse videtur, fortassis ob Deut. XXI, 23. ubi *pernoctationem* cadaveris in terra lex vetat. Si funera interdum aliquot demum post mortem diebus efferebantur, factum est id propter exsequiarum apparatum, quem Ananiae funus minime suadere videbatur.

8. Εἰ τοσούτου) Tantine fundum vendidistis, commemorata scilicet pecuniae summa, quam vir ipsius attulisset.

9. Τί (sc. γέγονεν) ὅτι) *Cur? συνεφωνήθη ὑμῖν*) In hoc conspiratis. *οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου*) *Ii qui sepelierunt maritum tuum.* Est mos Hebraeorum, quem et Scriptores N. T. secuti sunt, homines exprimere per partes corporis, quarum qualiscumque conjunctio sit cum ea re, quae iis tribuitur idque quum faciunt, totam personam contuentur, non cogitantes de istis partibus. Vid. *Ernesti* Prolus. de vestigiis linguae ebraeae in lingua graeca.

10. Ἔπεσε — ἐξέψυξεν) In muliere terror eo maior erat, quod audiret, maritum esse mortuum, et mox ipsam elatum iri mortuam.

12. Διὰ τῶν χειρῶν τῶν ἀποστόλων) בְּיַד i. e. per Apostolos; Hebraismus frequens. De porticu Salomonis, cuius nunc fit mentio, vide annot. ad Io. X, 23. Sequentia verba: καὶ ἦσαν — γυναικῶν parentheſi sunt includenda. Cohaeret enim hic versus cum v. 15.

12. Τῶν δὲ λοιπῶν — ὁ λαός) *Reliquorum quidem nemo audebat eos assectari; sed populus eos magni fa-*

faciebat. Οἱ λοιποὶ opponuntur τῷ λαῷ, populo, plebi. Reliqui igitur videntur esse proceres, vel etiam divites moribus et ingenio similes Ananiae, ut Lucas dicat, neminem porro ausum esse lucri caussa sese adiungere Christianis. Κολλᾶσθαι τινὶ, usu hebraico est *adhaerere alicui, assectari aliquem.*

14. Μᾶλλον δὲ προσετίθεντο) Multo etiam magis quam ante. Respicitur enim hic id, quod dictum est supra IV, 4.

15. Ὥστε — τινὶ αὐτῶν) *Ut adeo in plateas efferrent aegrotos, eosque ponerent in lectis et grabbatis, ut veniente Petro saltem umbra eius unum et alterum eorum obumbraret.* Connectenda haec sunt cum λαῷ πολλὰ comm. 12. Quod de umbra Petri dicitur, id non accipiendum est sic, quasi umbra Petri revera habuerit vim salutiferam ad sanandos aegrotos. Petrus enim et reliqui Apostoli non sua vi sed potentia et facultate a Iesu sibi concessa se miracula patrare fassi sunt. Referenda igitur sunt haec ad meram hominum opinionem et superstitionem, nec ab Apostolis nec a Luca probatam. Simile exemplum vid. Matth. IX, 90. 21.

16. Συνήρχετο — ἀκαθάρτων) *Conveniebat etiam multitudo urbium vicinarum, afferens aegrotos et daemoniacos.* Τῶν πέριξ πόλεων, sc. κειμένων. Ὀχλεῖσθαι, *turbari, animo perturbari, dolore affici.* Sed Alexandrini saepe hebraicum הלה, *aegrotans* vertunt ὀχλούμενος, ut Gen. XLVIII. 1. Mal. I, 13. 1 Sam. XIX, 14. Ὀχλούμενοι ὑπὸ πν. ἀκαθ. sunt *Daemoniaci*, quorum in Evangeliis saepe fit mentio.

17.

17. Ἀναστὰς — ζήλου) *Iam vero Pontifex Maximus, et quicunque cum illo erant, coeperunt vehementer indignari.* Οἱ σὺν αὐτῷ, (*qui cum eo* (Pontifice Maximo) *erant,*) non sunt assessores Synedrii, a quibus v. 21. clare distinguuntur, sed ii, qui in domum eius convenerant eius salutandi causſa. Ἀναστὰς, hebraico more redundat, et omittendum est in versione. Sensus est: Tum coepit Pontifex M. cum omni comitatu suo vehementer indignari.

18. Καὶ ἔθεντο — δημοσίᾳ) *Eosque in custodiam dederunt publice.* i. e. publico iussu.

19. Ἄγγελος — Φυλακῆς) EICHHORNIUS (Allgem. Biblioth. Tom. III. p. 400. in Commentat. *von den Engelerscheinungen in der Apostelgesch.*) contendit, non angelum, sed casum quendam felicem, in quo Apostoli vim providentiae divinae agnovissent, facultatem iis e carcere elabendi dedisse, eosque inde collegisse, se a Deo ita provocari ad novam doctrinam in posterum etiam tradendam. Contra disputat STORRIUS (dissert. exeget. in libror. N. T. historicor. aliquot loca P. 2. pag. 87.) hanc liberationem *arti humanae* tribuendam esse negans.

20. Πορεύεσθε — ζωῆς ταύτης) *Itote in templum et docete populum omnem doctrinam felicitatis huius,* quam sc. ab ipso Christo iussi estis docere. Τὰ ῥήματα, *doctrinae.* Ζωὴ *felicitas.* Πάντα τὰ ῥήματα τῆς ζωῆς ταύτης per hypallagen dictum esse videtur, pro: πάντα τὰ ῥήματα ταῦτα τῆς ζωῆς. Doctrinae felicitatis sunt doctrinae quibus monstratur via ad veram felicitatem.

21.

21. Τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραήλ) *Synedrium et totum Senatum Israëliticum.* Nam γερουσια significat *senatum* vel consilium, cui intererant quicunque aetate et prudentia ad iudicandum idonei viderentur, nec sacerdotum, nec Levitarum caeli adscripti essent, verbo presbyteri, ut monet *Seldenus* Vx. Hebr. I, 15. Sic Philo de Spec. Legg. זְקֵנֵי הָעִיר Deut. XXII, 15. explica ἡ γερουσία πᾶσα. Supra c. IV, 8. πρεσβύτεροι τῶν Ἰσραήλ.

23. Τὸ μὲν — ἀσφαλείᾳ) *Carcerem quidem reperimus accurate clausum.* Ἀσφάλεια, *firmitas*, diligentia et cura, qua aliquid munitur et custoditur. Ἐν πάσῃ ἀσφαλ. igitur est *firmissime, summa cum diligentia.*

24. Ὡς δὲ — γένοιτο τοῦτο;) Ὁ ἱερεύς, *Pontifex Maximus*, qui h. l. κατ' ἐξοχήν dicitur ὁ ἱερεύς. Hoc quidem est valde rarum; reperitur tamen sic 1 Maccab. XV, 1. 2. Ioseph. Ant. VI, 12. 1. Οἱ ἀρχιερεῖς h. l. videntur esse ii, qui erant ex genere et familia summorum sacerdotum, ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. Διηπόρουν — γένοιτο τοῦτο; *dubitabant de iis* (Apostolis) *quidnam tandem hoc futurum esset?*

28. Οὐ παραγγελίᾳ — ἀνθρώπου τούτου) *Nonne severe iussimus vos, ne doceretis de persona hac? Ecce vero, replevistis Hierosolyma doctrina vestra, et vultis nos onerare crimine interfecti hominis istius.* Ἐπὶ τῷ ὀνόματι τούτῳ, *de persona hac*, i. e. doctrinam de Iesu. Vid. supra c. IV, 17. Βούλεσθε — τούτου,) *vultis inducere in nos sanguinem huius hominis*, qui a nobis interfectus est. *Sanguinem, caedem in aliquem inducere*

per notum Hebraismum est, *poenam caedis sacrae alicui contrahere.* Quaerunt igitur Pontifex Maximus et assessores: *Vultisne nobis contrahere poenam interfecti huius hominis?* Hoc non intelligunt de poena a Deo infligenda: nam innocentem a se interfectum esse, non credebant; sed hoc dicunt: Vultisne occasione hominis huius interemti turbas dare in populo, facere ut fiant hominum concursus, et res vergat in rebellionem, adeoque nos exponere furori plebis? Metuebant igitur, ne plebs concitata adversus eos rebellaret, tanquam auctores caedis in Iesu perpetratae.

30. Ὁ θεὸς τῶν πατέρων ἡμῶν) Provide hoc addidit, ne quis alium Deum ab Iesu praedicatum crederet, quam eum, quem coluerant Patriarchae. ὃν ὑμεῖς διεχειρίσασθε) Verbum διαχειρίζεσθαι generatim notat, *occidere, interimere,* quocunque mortis genere, sive sua manu, sive alterius, et praesertim de iis adhibetur, *qui necem aliorum vel iubent, vel promovent.* De Herode, qui Hyrcanum *interfici iubebat*, Iosephus *Ant.* XV, 9. scribit, διεχείρισατο τὸν ἄνδρα.

31. Τοῦτον — ἁμαρτιῶν) *Hunc Deus ut Dominum et auctorem salutis ad dextram suam (vel potentia sua) exaltavit, ut Israelitico populo viam emendationis* monstraret *et peccatorum veniam* (largiretur.) Ἡ δεξιὰ τοῦ θεοῦ est *potentia* et *maiestas* Dei. Ἀρχηγὸς, *dux*, hinc Dominus, imperans. *Dare emendationem*, viam emendationis monstrare. Cf. supra cap. III, 26. Dum Israelitae agnoscunt, Iesum esse Dominum, abstrahuntur a sceleribus et contemtu Messiae.

32. Καὶ ἡμεῖς — πειθαρχοῦσιν ἀυτῷ) *Nos autem sumus harum rerum testes, adiuvante nos Spiritu sancto,*

cto, quem dedit Deus his, qui ipsi obedierunt: Τὰ ῥήματα ταῦτα, refer ad res illas in facto positas, quarum testes erant, veluti Iesum resurrexisse ex mortuis, et ad doctrinas, quas proponebant, v. 31. Nam ῥήματα, דברים, sunt res gestae, et doctrinae. Nos, Petrus inquit, sumus testes, καὶ τὸ πνεῦμα τὸ ἅγιον, i. e. *iuvante Spiritu sancto*. Id, quomodo sit intelligendum, apparet ex Io. XV, 26. 27. Τοῖς πεισθαρχοῦσιν αὐτῷ, i. e. nobis, Apostolis.

33. Διεπρίοντο ταῖς καρδίαις αὐτῶν i. e. ἐθυμοῦντο. Proprie: *diffindebantur, ringebantur* Significatur animi irati acerba perturbatio, translatione ducta ab iis, quae serra cum stridore scinduntur. *Sie hätten vor Zorn zerbersten mögen.*

34. Γαμαλιὴλ) Dubitatur quis fuerit hic Gamaliel? an filius Simeonis, nepos Hillelis? an forte Gamaliel senior, cui successit filius Rabban Simeon, in cuius diebus destructa fuit aedes. Iuch. 164. 1. ἐκέλευσεν — ποιῆσαι) *Iussit Apostolos secedere.* Est locutio elliptica, τῷ ἑαυτὸς supplenda, ut apud Iosephum Ant. X, 6. 2. οἱ ἡγεμόνες — κελεύσαντες αὐτόν τε καὶ τὸν γραμματέα Βάρεχον ἐκποδὼν ἑαυτὸς ποιῆσαι — *e medio secederc.* Nec Latini ab hoc loquendi more abhorrent. Terentius: *Huc te fac*, i. e. *accede*, exponente Donato. Apuleius: *Intra limen se facit.*

35. Προσέχετε — πράσσειν) *Bene perpendite, quid cum hominibus istis velitis facere.* Proprie: Cavete vobis in his hominibus, in causa horum hominum, *in der Angelegenheit dieser Menschen.*

36. Πρὸ τούτων τῶν ἡμερῶν) *Non ita pridem.* Opponitur infra XV, 7. ἀπ' ἀρχαίων ἡμερῶν. ἀνέστη) Ut et paullo post ἀνέστη Ἰούδας et cap. VII, 17. ἀνέστη βασιλεὺς ἕτερος, in quibus locis ἀνασῆναι significat *exoriri, existere*, ut apud Hebraeos קום. Θευδᾶς) Quum ille Theudas, de quo Iosephus Ant. XX, 5, 1. exponit quatuordecim vel quindecim annis post hanc Gamalielis orationem turbas in Iudaea excitaverit, ob quas Cuspio Fado, Procuratori, iustas poenas dedit; facile intelligitur, non potuisse hic Gamalielem ad istum homuncionem respicere. Duo igitur Theudae fuisse videntur, unus, Iosepho commemoratus, recentior; alter, cuius Gamaliel mentionem facit, antiquior. Quum frequens esset nomen *Theudae* apud Hebraeos, non est mirum, diversis temporibus plures extitisse factiosos homines eiusdem nominis. Hunc Theudam, quo Gamaliel utitur, simile vero est vixisse circa tempora nati Christi, ultimosque adeo Herodis M. annos, ut notat Casaubonus Exercitatt. II. n. 57. Alii vel Iosephum vel Lucam erroris postulant, aut ratione aetatis, quam Theudae assignant, aut nominis. Cf. *Michaelis, Krebs.* et *Wetst.* ad h. l. λέγων εἶναι τινα ἑαυτὸν) *Se esse aliquem*, i. e. *se eximium aliquid esse atque singulare.* Similiter Plutarchus *Apophth. lacon.* coniungi inter se, δοκοῦντας εἶναί τινας καὶ μεγαλοφρονοῦντας, *aliquid se esse putantes atque superbientes.* Igitur hic Theudas *multa iactabat de se*, nempe se esse Messiam, se velle liberare Iudaeos iugo imperii Romani, et missum se esse a Deo in hunc finem; si modo se sequerentur et arma caperent, rem habituram esse prosperum eventum. Haec omnium Pseudo-Messiarum vox fuit. διελύθησαν, dispersi ac dissoluti sunt, Ductore e medio sublato. ἐγένοντο εἰς οὐδέν)

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Oppoſita eſt haec Phraſis τῷ λέγειν εἶναί τινα, et ſignificat, ſi de hominibus uſurpatur, *pessumdari, dignitate et honore, aut opibus exutum in miserum redigi statum.* Plutarchus de *sera Num. vind. Cleonaei, quibus eadem medela non obtigit,* εἰς τὸ μηδὲν ἥκασι, *pessum eunt.*

37. Ἰούδας ὁ γαλιλαῖος) Qui Iudas hic vocatur Γαλιλαῖος, is Ioſepho Ant. XVIII, 1, 1. dicitur Ἰούδας Γαυλανίτης ἀνὴρ, ἐν πόλεως ὄνομα Γάμαλα: *Iudas Gaulanites, ortus ex oppido Gamalis.* Sed idem Ioſephus hunc ipſum Iudam non uno loco Γαλιλαῖον appellat, e. g. Ant. XVIII, 1. 6. XX, 5, 2. et de B. I. II, 9. 1. Non igitur dubium eſt, quin Iudas hic duplex habuerit cognomen, ab urbe natali alterum, a loco educationis aut habitationis alterum, quemadmodum ille Apollonius, Argonauticorum Scriptor, qui patria *Aegyptius* erat; a loco habitationis *Rhodius* dicitur. ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς) Hanc deſcriptionem facultatum in populo Iudaico de illa accipiendam eſſe, quae Archelao Viennam relegato, illiusque ditione in provinciae Romanae formam redacta, a Quirinio peracta fuerit, graviſſima nos Ioſephi auctoritas docet, Ant. XVIII, 1, 1. ubi diſerta mentio iniicitur huius Iudae, concitatoris turbarum et rebellionis ob cenſum a Quirinio agendum. Nam Sadduco, Phariſaeo ſibi adiuncto, populum ad defectionem concitabat, dicens cenſum illum nihil minus ſecum afferre, quam manifeſtam ſervitutem. Itaque totam gentem ad libertatem vindicandam cohortabatur. Ἀπέστησε — ὀπίσω αὐτοῦ, *multos homines in suas partes traduxit.* Ἀποστῆναι h. l. eſt *ad defectionem impellere, sectatores sibi conciliare.*

38. Ἀπόστητε) *Absistite* quasi dicat, manus ab istis abstinete. ὅτι ἐαν — καταλυθήσεται) *Nam si eorum coeptum est humanum, dissolvetur*; καταλυθήσεται, *sua sponte corruet.*

39. Μήποτε καὶ θεομάχοι εὑρεθῆτε) Elliptice. *Ne si facere hoc conemini, inveniamini ii, qui cum Deo bellum gerant.* Ita *Camerarius. Pricaeus* apparens ἀνακολουθον ita tollit, ut dicat, hoc membrum κατὰ σύνταξιν iungendum non continuo praecedentibus, sed verbis καὶ ἐάσατε αὐτούς, paullo altius occurrentibus. Videtur Gamaliel, dum haec pronunciaret, dubius haesisse, quid de Apostolis sit statuendum, quos non solum noverat singulari modo ex carcere liberatos, sed quos etiam summa animi fiducia de Christi doctrina perorantes audiverat. Totam igitur rem providentiae divinae permittendam esse putavit. ἐπείθησαν δὲ αὐτῷ) Nempe ne Apostolos occiderent, non autem, ut intactos dimitterent, quod tamen aequum fuerat, et congruens iis, quae dixerat Gamaliel.

42. Πᾶσάν τε ἡμέραν) i. e. κατὰ πᾶσαν ἡμέραν. Nullo die intermittebant doctrinam et praeconium Evangelii Iesu Christi publice in templo, et privatim intra domos.

CAP. VI.

1. Ἐν δὲ — ἐβραίους) *Illo autem tempore, crescente discipulorum numero, exorta est querela Hellenistarum adversus Christianos ex Hebraeis.* Μαθηταὶ sunt omnes ii, qui postea nominati sunt *Christiani.* Ἑλληνισταὶ

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(a verbo ἑλληνίζειν, graeciſſare, graeca ſtudia, graecos mores ſequi,) Graecienſes ſunt, qui religione quidem Iudaei, ſed inter Graecos educati, et linguae et dogmatum peritiam erant conſecuti, ut patet ex locis a Wetſtenio allatis. Iudaei ſic diſtinguebantur: *Iudaei Palaestini*, qui hic Hebraei vocantur, et διασπορὰ Ἑλλήνων, qui hic Helleniſtae ſive Graecienſes. Iam vero inter Iudaeos in Palaeſtina viventes, et Helleniſtas Iudaeos extra Palaeſtinam viventes magnum fuit odium, *tum* propter diverſitatem ſermonis, quoniam hi lingua graeca, non ſancta (ut illi opinati ſunt) utebantur, et verſionem illam Alexandrinam adeo in Synagogis ſuis praelegebant, *tum* etiam, quia extra ſanctam terram, inter paganos homines, ergo inter impuros vivebant, et quodammodo Graecorum mores imitabantur. His igitur de cauſſis Iudaei in Palaeſtina viventes meliores ſe putabant Helleniſtis, qui non adeo tenaciter legis Moſaicae inſtitutioni inhaerere videbantur. Hinc multae inter Iudaeos Palaeſtinenſes et Helleniſtas, etiam Chriſtianos factos diſſenſiones. SALMASIUS in libro de lingua Helleniſtica aliisque libris non nativitate Iudaeos, ſed proſelytos graecos, et ad Chriſtianam religionem converſos intelligendos eſſe putavit; ſed ſine ulla neceſſitate. Multos Helleniſtas additos fuiſſe coetui Chriſtianorum, intelligimus ex Actor. II, 9. ſqq. ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν, *Quod in distributione quotidiana rerum necessariarum negligentius haberetur ratio viduarum suarum.* Nam διακονία nihil aliud eſt, quam *cura eleemosynarum et colligendarum et distribuendarum*, qua notione ſaepe haec vox in epiſtolis Pauli; παραθεωρεῖν autem eſt, *negligere, spernere, rationem alicuius non habere.* Id accidebat,

quia non certis hominibus, ſed modo his, modo illis Apoſtoli ad hanc rem utebantur, et quidem Iudaeis in Iudaea natis; id correctum inſtituto Diaconorum collegio et allectis etiam Helleniſtis.

2. Οὐκ ἀρεστόν ἐστιν) *Non placet, non est probandum.* καταλείψαντας) *Minus curantes,* quam fieret, ſi eo onere levaremur. Quia quod aliis negotiis datur, id decedit praedicationi. διακονεῖν τραπέζαις) *Inservire pecuniae et colligendae et in pauperes distribuendae.* Nam voce διακονεῖν nihil aliud indicatur, quam illa διακονία καθημερινὴ, de qua v. 1. Τράπεζα autem h. l. κατ' ἐξοχὴν eſt *mensa pecuniaria,* Wechſelbank. *Servire menſis* eſt impendere curam rei pecuniariae, et h. l. nominatim operam dare fiſco et diſtribuendis pecuniis. Hoc ſenſu haec vox occurrit apud. Ioſephum, in Edicto Ptolomaei de Iudaeis manumittendis, Ant. XII, 2. 3. ubi ἀπὸ τῆς βασιλικῆς τραπέζης νομιζόμενοι τὰ λύτρα ſunt *de pecunia regia pretium redemtionis accipientes.* Paulo poſt βασιλικὴ κτῆσις, *facultates regis* dicuntur, et ibidem βασιλικοὶ τραπεζῖται, *qui pecuniam regiam curant, aliisque solvunt et distribuunt.*

3. Ἐπισκέψασθε — μαρτυρουμένους) *Circumspicite igitur septem viros probatos,* i. e. καλὴν μαρτυρίαν ἔχοντας 1 Tim. III, 7. *Honestae et inculpatae vitae.* πλήρεις πνεύματος ἁγίου, καὶ σοφίας) *Plenos Spiritu sancto et sapientia,* i. e. donis eximiis et sapientia praeditos. Πλήρης πνεύματος ἁγίου in genere eſt omnino dote divina quadam inſtructus, cuius variae ſunt ſpecies, ut h. l. σοφία. Vid. infra v. 8. Σοφία autem, qua saepe intelligitur religionis ſcientia h. l. videtur eſſe *prudentia,* nominatim

tim prudentia administrandi illius muneris, et veluti peritos rei nummariae. *οὓς καταστήσομεν — τούτης quos huic muneri praeficiemus*, vel *huic curae*. Sic apud *Ioseph.* de B. I. II, 20, 3. *τὸν γὰρ τοῦ Σίμωνος υἱὸν Ἐλεάζαρον — οὐκ ἐπέστησαν ταῖς χρείαις, non praefecerunt muneribus.* Imitati sunt in hoc Apostoli Synagogam. Nam apud Iudaeos erant collectores cistae, ut quaestores aerarii, qui semel in septimana pridie Sabbati pecuniam distribuebant; et collectores catini, ministrantes mensis quotidie, et peregrinorum praecipue curam suscipientes. *Pea Hieros.* f. 21. 1.

4. Ἡμεῖς δὲ — προσκαρτερήσομεν) *Nos vero precibus et ministerio docendi assiduam operam dabimus.* Per προσευχήν tamen non intelligitur recitatio precum simpliciter, quae petitiones dicuntur; nam προσεύχεσθαι saepe dicitur, qui nostro more versatur in divinarum rerum meditatione. Sensus igitur est: Assidui erimus tum in meditando res divinas, tum in plebe instituenda: quod sic tamen intelligendum est, ut inspectionem in Diaconos Apostoli a se non abdicaverint. Nec ministerium illud ut humile quid aut molestum refugiebant, sed his, ut magis necessariis officiis attentius incumbere volebant.

5. Φίλιππον — νικόλαον) Nomina haec omnia sunt Graeca, quod non mirum in Alexandrinis. Sed inde non sequitur omnes hos diaconos fuisse ex Helleniſtis. Nomina Iudaeorum Hebraea Lucas forsan graece extulit. Nicolaus non fuit Iudaeus natus, sed ad sacra eorum accessit. Genere fuit Antiochenus, ut statim additur. Videtur tamen maior pars fuisse ex Helleniſtis. Quoniam enim tota fixa inde orta erat, quod viduae Helleniſticae

negligerentur, ideo maxime Helleniſtae praeficiendi erant huic muneri.

6. Ὃυς ἔστησαν — χεῖρας) *Hos exhibuerunt Apoſtolis, qui precibus factis manus illis imposuerunt.* Exhibuerunt electos Apoſtolis approbandos. Electis Apoſtoli imponebant manus. *Impositio manuum* iis temporibus apud Iudaeos in uſu fuit, et uſurpata eſſe ab iis videtur ad exemplum illius, quod *Moses*, Deo iubente, *Iosuae manus suas imposuerit*, eumque hoc Symbolo coram Iſraelitis omnibus palam in graviſſimo munere regiminis et iudicii *confirmaverit*. Num. XXVII, 28. Hunc morem ſecuti Apoſtoli Presbyteris et Diaconis manus impoſuerunt, quo ritu, tanquam externo Symbolo deſignata eſt tum collatio *Potestatis* actu exercendae, tum *aptitudo*, quae ad exercitium illius muneris requirebatur: Vid. VITRINGA de Synag. Vet. L. III. P. I. p. 836. ſqq. Precibus igitur manuum impoſitio accedebat, more Iudaeorum, non quod ea vim aliquam habere crederetur, nam quis ſibi ſerio perſuadeat, hominem homini manu imponenda dotes, aut aliud quid tribuere poſſe? Fecerunt hoc ideo, ut demonſtrarent δεικτικῶς, pro quo precarentur, cui bona apprecarentur. Hinc fluxit ille ritus, quem Graeci χειροτονίαν, Latini ordinationem vocarunt. Quod enim hic fecere Apoſtoli, idem epiſcopi poſtea, tum in Presbyteris, tum in Diaconis ordinandis.

7. Καὶ ὁ λόγος — τῇ πίστει) *Sic doctrina divina incrementa cepit, et numerus discipulorum Hierosolymis valde auctus est; etiam magna multitudo sacerdotum suscepit religionem. Obedire fidei*, ſuſcipere religionem chriſtianam. Nam ἡ πίστις ſaepe eſt religio chriſtiana.

stiana. Nunc, quoniam is, qui suscipit religionem, obedit Deo, volenti ut illa doctrina suscipiatur, hinc orta est haec phrasis ὑπακούειν τῇ πίστει, Cf. Rom. I, 5. πολύς τε ὄχλος τῶν ἱερέων, i. e. multi ex familia et comitatu sacerdotum. ὄχλος nihil nonnunquam praeter eos, qui in numero, aut turba, designat, ut apud *Valerium* Fl. I, 101. *Bellis spectataque fama, TURBA DUCUM.* Haud parum profuit rebus Christianorum, quod sacerdotes iam iis se adiunxerunt.

8. Στέφανος — λαῷ) *Stephanus autem plenus fide et vi, miracula insignia edebat in populo.* Pro πίστεως legendum esse videtur χάριτος, ob Codices, Versiones et loca Patrum. Χάρις autem idem videtur esse quod χάρισμα, refertur enim ad vim patrandi miracula. Sic etiam δύναμις h. l. significari *vires divinitus concessas ad res mirandas efficiendas*, ut Matth. XIV, 2. et aliis locis.

9. Ἐκ τῆς συναγωγῆς τῆς λεγομένης λιβερτίνων) Multas Hierosolymis fuisse Synagogas, non est dubium. Sed omnem fere fidem exsuperare nonnullis videntur, quae de 480. vel secundum alios 450. aut 394. synagogis Hierosolymitanis Iudaei narrant. Λιβερτῖνος est vox latina, qua proprie significatur, vel, *qui parente liberto ortus*, vel *qui servus natus, aut factus, sed libertate donatus* erat. Unde plurimi suspicati sunt, *libertinos*, quorum hic fit mentio, fuisse aut servos manumissos, Romanae quidem originis, sed religioni Iudaicae addictos, qui Synagogam Hierosolymis exstrui curaverint, aut posteros Iudaeorum, a Pompeio, aut Ptolomaeo I. bello captorum et a Romanis in servitutem redactorum, sed deinde in libertatem vindicatorum, qui Apostolorum tempore propriam

priam ſynagogam Hieroſolymis habuerint. *Philo* Legat. ad Caium refert, *plures ex Iudaeis fuisse* Ρωμαίῳς ἀπελευθερωθέντας, *Romanos libertatem adeptos*, et addit: Ἁλίσκοντο γὰρ ἀχθέντες εἰς Ἰταλίαν, ὑπὸ τῶν κτησαμένων ἠλευθερώθησαν, οὐδὲν τῶν πατρίων παραχαράξαι βιασθέντες, *nam belli iure in potestatem redacti, ab heris suis manumissi fuerant, nec quicquam patriorum rituum mutare coacti.* Vid. VITRINGA de Synag. Vet. Lib. I. P. I. p. 254. Quia tamen *libertini* h. l. iunguntur *Alexandrinorum, Asianorum, Cyrenaeorum Cilicum* ſcholis et coetibus, alii intelligunt *Iudaeos, incolas et cives Liberti*, oppidi, ſive regionis Africae propriae, ſive Carthaginie ſis, quae et proconſularis dicitur. Vid. SCHLEUSNERI Lexicon, voc. λιβερτῖνος. Nonnulli unam eandemque Synagogam intelligendam eſſe ſtatuunt, qua Libertini, Cyrenaei, et qui ſequuntur, ſimul uſi eſſent, negantque Libertinos habuiſſe Synagogam ſibi propriam. Vid. Io. CHR. HENR. KRAUSIUS in Commentat. *in historiam atque orationem Stephani Protomartyris*, Act. VI. et VII. Goettingae 1780. Κυρηναῖοι hic ſunt *Iudaei, urbes provinciae Cyrenaicae incolentes.* Auctor eſt Io ephus, Iudaeos in omnibus Cyrenaicae urbibus habitaſſe, et eodem, quo inquilini civitatis iure fuiſſe uſos. Locus eſt Antiqq. Iud. Lib. XIV, 7. 2. Cum reliquis autem inquilinis ibidem Iudaeos habuiſſe ἰσονομίαν, ſ. *idem ius civitatis*, idem teſtatur. XVI, 6, 1. Ἀλεξανδρεῖς ſunt Iudaei *urbem Alexandrinam inhabitantes.* Ioſeph. XIX, 5. 2. Ingens autem multitudo Alexandriae conſederat, auctore Philone in Flacc. decies centena millia; adeo, ut ex quinque illis regionibus, in quas ea urbs deſcripta erat, duas tenerent, et ſparſim per reliquas ſua ſibi domicilia haberent.

berunt. Quid? quod iis ius civitatis pari cum Macedonibus conditione datum erat, auctore Iosepho, XII, 1, 1. et XIX, 5, 2. *Hieros. Megilla*, f. 73. 4. historia narratur de Eliezere, filio Zadoki, qui accepit Scholam *Alexandrinam*, quae erat Hierosolymis, eamque convertit in usus suos — *Alexandrini* exstruxerant synagogam illam propriis sumtibus. Ceterum Synagogae istae non tam precibus faciendis, quae in Synagogis proprie fieri solebant, quam literis excolendis destinatae fuisse videntur, cuiusmodi schola Iudaei aliis proprie בֵּית הַמִּדְרָשׁ, sicut Synagogam proprie sic dictam בֵּית הַכְּנֶסֶת appellare consueverunt. Qui enim cum Stephano disputarunt, eos constat fuisse Scholares, qui ex disciplina huius vel illius Academiae prodierunt, apud ipsos תַּלְמִידִים, apud Graecos *μαθηταί*, dicti. Vid. iterum *Vitringa* de Synag. Vet. Proleg. c. IV. pag. 28. *συζητοῦντες τῷ Στεφάνῳ*) *Disputantes cum Stephano.* Nam *συζητεῖν τινι* est *cum aliquo disputare secundum artis regulas*, quae vis vel ex significatu vocis *συζητήσεως* apparet, obviae apud Philonem Libr. de mundi Opif. p. 11. D. *ἐκ δὲ τῆς τούτων συζητήσεως τὸ Φιλοσοφίας συνέστη γένος*, *ex huiusmodi autem disquisitionibus philosophia nata est.*

10. *Καὶ οὐκ — ἐλάλει*) *Et non potuerunt resistere sapientiae et Spiritui quo loquebatur*, non potuerunt eum refutare, ob religionis peritiam qua erat instructus et vim sermonis, quo utebatur. *Πνεῦμα* h. l. est divina illa vis, sermonem eius dirigens, Apostolis promissa, Matth. X, 20. vel animi fortitudo, *Muth.*

11. Τότε ὑπέβαλον ἄνδρας) Ὑποβάλλειν Graecis eſt, quod Latinis *subornare*. Noſtri dicunt, *einen heimlich anſtellen*. Eodem ſenſu fere eſt ὑπόβλητος apud Ioſephum. Ant. VII, 8, 4. et de B. I. V, 10. 4. ῥήματα βλάσφημα) *Contumeliosa verba*. Εἰς μωϋσῆν καὶ τὸν θεὸν. Qui enim doctrinam Ieſu Chriſti legi Moſis praeferebat, is Moſis auctoritati derogare, adeoque Deum ipſum contumelia afficere videbatur. Ita ſaltem iudicabant ſuperſtitioſi Iudaei.

12. Ἐπισάντες συνήρπασαν αὐτὸν) *Concurſu facto corripuerunt eum*. Ἐπισάντες, *repente adſtantes*. Vis repentina facta ſignificatur.

13. Μάρτυρας ψευδεῖς) Vera falſis miſcentes, ut ii, qui in Chriſtum dixerunt; volebant enim credi, ea, quae dixerat Stephanus, dicta ab eo cum abominatione templi et legis. Κατὰ τοῦ τόπου — νόμου) Vox τόπος hic poteſt *templum*, poteſt etiam *civitatem* denotare. Ἁγία πόλις vocatur Hieroſolyma Matth. IV, 5. et aliis locis. Sed *templum* etiam hic intelligi poteſt ob c. XXI, 28. XXV, 8. ubi ſimili argumento ἱερὸν et νόμος iunguntur.

14. Καταλύσει) *Deſtruet*. Quaelibet calumnia arripit aliquid ex vero. Stephanus, iam enim maturum erat, innuerat aliquid de iis, quae eventura erant, et quae Ieſus de fatis reipublicae iudaicae praedixerat. Hoc autem ita interpretantur adverſarii, quaſi abominaretur templum. τὰ ἔθη) h. l. ſunt *Leges cerimoniales, mores, ritusque Iudaeorum*, quo ſenſu eſt apud Ioſeph. Ant. III, 8. 12. XI, 13, 23. ſaepius apud Philonem. Omnino Stephanus dixiſſe videtur, Ieſum abrogaturum eſſe leges Moſis rituales. Id vero iterum ita interpretantur adverſarii,

quaſi

quasi contemtim locutus esset de lege Mosis. Ideo vocantur *falsi testes.*

15. Ὡσεὶ πρόσωπον ἀγγέλου) Locutio reverentiam notans, non sine tremore incussam, Gen. XXXIII, 10. et in Estheris historia, c. V, 2. in Graeco. 2 Sam. XIV, 17. Conscientia bona et caussae fiducia ex vultus hilaritate elucebat. Nempe *facies angeli* est facies laetissima. Tumultuantibus hostibus ex vultu Stephani elucebat mera hilaritas, et coeleste quoddam gaudium, ut si iam in coelis esset.

CAP. VII.

2. Ὁ δὲ ἔφη) Unde Lucas hanc Stephani orationem habuerit, nemo facile definire ausit. Fortassis Paulus, cuius comes fuit Lucas, inter auditores fuit, vel accepit hanc Apologiam, a scribis, iudicio assidentibus, properante calamo exceptam, vel ex actis Synedrii postmodum descriptam habuit. Quum de duabus rebus accusaretur Stephanus, quod templi excidium, et quod abrogationem rituum praedixisset, totus in eo est, ut ostendat, se non calumniandi animo haec dixisse. Quare omnem historiam veterem ad sua tempora percurrens, insinuat κατὰ κρύψιν, Dei favorem nunquam adstrictum fuisse loco ulli, ne tabernaculo quidem aut templo: deinde Iudaeos, si gentis suae et sua facta bene expenderent, nihil habere, cur se alienigenis praeferrent. Ceterum Stephanus multas orationi suae immiscere videtur res historicas, nihil ad caussam, quae disceptabatur, pertinentes, et quae vix cum historia V. T. conciliari queunt. Igitur non desunt homines eruditi, qui existimant, Stephanum lapsu memoriae

riae quaedam distinguenda confudisse. Cum hac sententia non pugnat, quod plenus Spiritu sancto fuisse dicitur; (v. 55.) nam ibi non de *inspiratione*, sed de animi fortitudine est sermo. Cf. *Michaelis* ad initium huius capitis, et D. H. Eb. Gottlob Pauli meditatio exegetica: *an secundum acta apostolorum primitivi Christiani inspirationem, quam vocant, atque infallibilitatem pro synonymis habere soliti sint*, in Sylloge Commentatt. theol. edita a D. *Dav. Jul. Pott.* Vol. III. p. 298. sqq. ἄνδρες ἀδελφοὶ) Hoc populo dicit. καὶ πατέρες) Hoc senatoribus. Sic et Romani senatores vocabant patres. ὁ θεὸς τῆς δόξης) אֱלֹהֵי הַכָּבוֹד Deus gloria et honore dignissimus, maiestate insignis, Numen summe colendum. ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ) Stephanus ergo non fuit proselytus, sed Iudaeus natus, vid. Luc. I, 37. Infra XXII, 1. et comm. 19. 38. 39. 44. 45. ὄντι ἐν τῇ Μεσοποταμίᾳ) Ure Chaldaeorum Gen. XI, 31. quae ei patria erat, et *Chaldaeorum* vocatur, quia post Abrahami tempora Chaldaei potiti sunt ea regione. Mesopotamia, אֲרַם נַהֲרַיִם Hebraeis late patuit, et omnia illa continuit, quae non Euphrate tantum et Tigride, sed et eorum divergiis irrigantur. Ergo Chaldaea pars Mesopotamiae. ἐν Χαρράν) In Charris, quae et ipsae in Mesopotamia.

3. Καὶ εἶπε πρὸς αὐτὸν) In Mesopotamia, ubi tum erat Abrahamus. Contradicere videtur Stephanus Mosi. Gen. XI, 31. 32. Ibi enim nihil extat de Deo, Abrahamum, quum esset in *Mesopotamia*, migrare iubente, nec omnia Stephani verba leguntur in loco Mosis citato. Unde nonnulli interpretes duplicem vocationem Abrahami sta-

ſtatuunt, quarum unam acceperit in Meſopotamia, alteram *Charris*. Alii exiſtimant, Gen. XII, 1. וַיֹּאמֶר eſſe Plusquamperfectum, et per *ἀπάνοδον* ibi referri id, quod in Ure dictum fuerat, qualia *ὑστερότερα* multa ſunt et in ſacris et in profanis hiſtoriis. Cf. *Grotium* ad h. l. Sed videtur potius Stephanus ſequi perpetuam Iudaeorum traditionem, qui bis Abrahamum vocatum eſſe ſtatuunt. *Bereschit R.* XXXIX, 8. " R. Iuda dixit: לֶךְ לֶךְ (i. e. *Lech Lech*, non *Lech lecha.*) *Abi, abi*, bis dictum eſt: Semel ex Meſopotamia, et ſemel ex Syria Nahoris." Extat etiam PHILONIS libellus de migratione Abrahami. Talia plura in hac Stephani oratione reperiuntur.

4. Κακεῖθεν — κατοικεῖτε.) *Inde vero* (e Charrane) *post mortem patris sui transtulit eum* (Deus) *in hanc terram, in qua vos nunc habitatis*, ſc. in Palaeſtinam. Quod Abrahamus *post patris sui mortem* Charrane in in Palaeſtinam migraſſe dicitur, id Chronologiae aperte repugnat. *Thara* enim genuit Abrahamum, quum LXX annos natus eſſet, Gen. XI, 26. Abrahamus in Cananaeam migravit LXXV aetatis ſuae anno, Gen. XII, 4. Hos 70 et 75 annos ſi computamus, efficiuntur 145 anni. Ergo Thara anno 145 aetatis mortuus eſſet. Sed hoc falſum eſſe, et Tharam 205 annos vixiſſe, e Gen. XII, 32. apparet. Ergo Abrahamus non *post mortem patris* in Canaan migravit. Sequitur igitur Stephanus traditionem Iudaeorum, qui conſtanter hoc dixerunt, ſed allegorice mortem explicarunt de morte Tharae allegorica; nempe Abrahamum migraſſe poſtquam Thara pater eius factus fuiſſet *idololatra*, malos enim vocari mortuos in vita ſua. Loca Rabbinorum nonnulla attulit *Wetstenius* ad h. l. Alii annos

Tharae 205. in textu Hebraico refingi volunt ad textum Samaritanum, ubi 145. eidem tribuuntur, qui exacte toti hiſtoriae reſpondent. Alias conciliandi rationes commemoravit *Wolfius* in curis ad h. l.

5. Καὶ οὐκ ἔδωκεν — τέκνα) *Non autem dedit ei ſedem fixam in illa* (terra,) *ne latam quidem pedem, quamvis promisisset ſe ei daturum eſſe terram hanc possidendam et eius posteris post illum, quanquam nullus ipsi erat filius.* Κληρονομία h. l. non eſt *poſſeſſio*, ſed ſedes fixa. Emit ſibi Abrahamus agrum ſepulturae cauſſa, Gen. XXIII. hunc igitur agrum *possedit*. Sed non habuit ſedem fixam; nam Nomadum more et alio loco in alium locum migravit. βῆμα ποδὸς) Sic Deut. II, 5. transfertur כַּף־רֶגֶל. Locutio proverbialis, qua nec tantulum, vel potius nihil ſignificari ſolet. Sic etiam Cicero in Philippicis: *Vestigium ubi imprimam non habeo.* Καὶ ἐπηγγείλατο — κατάσχεσιν αὐτὴν) *Quamvis promisisset, se ei daturum eam in possessionem.* Καὶ hic valet *quamvis*. Laudatur fides Abrahami, credentis Deo, quamvis nondum appareret, quomodo facturus eſſet Deus id, quod promiſerat. Κατάσχεσις hic eſt idem quod κατοίκησις, *habitatio*, *possessio*, qua notione ſaepe eſt non ſolum apud LXX interprētes, ſed et alios, e. g. *Ioseph.* Ant. IX, 1. 2. Apud eundem Ioſephum κατέχειν eſt pro *inhabitare* Ant, I, 11, 4. II, 7, 2. κατασχεῖν τὴν χαναναίαν, *inhabitare Cananaeam.*

6. Ὅτι — γῇ ἀλλοτρίᾳ) *Familia tua incolet terram peregrinam*, nempe Aegyptum Καὶ — τετρακόσια) *Et* (Aegyptii) *serviliter eos tractabunt per annos* 400. Sic

in

in Hebraeo Gen. XV, 13. *Iosephus* etiam tradit Iſraelitas in Aegypto commoratos eſſe 400. vel potius 430. annos. Ant. II, 9, 1. et de B. I. V, 9, 4. Sed eſt alius Ioſephi locus, Ant. II, 15, 2. in quo hos 430. annos ab Abrahamo numerare videtur, quem locum corruptum eſſe putat KOPPIUS, Auctor Progr. Goetting. probaturus, *Israelitas non* 215 *sed* 430 *annos in Aegypto commoratos esse.* Repetitum eſt hoc Progr. in *Sylloge commentatt. theologicar. edita* a D. J. POTT, et G. H. RUPERTI Vol. II. p. 255. ſqq. Vulgaris ſententia eſt, Iſraelitas nonniſi 215 annos in Aegypto commoratos eſſe, praecipue propter locum Gal. III, 17. ex quo apparere videtur, ſpatio 430. annorum non tantum tempus ſervitutis Aegyptiacae, ſed etiam totam illam Patriarcharum, Abrahami, Iſaaci et Iacobi peregrinationem in Cananaea intelligendam et comprehendendam eſſe. Sed conſilium loci Paullini Gal. III, 17. profecto non illud erat, ut *certus* et *accuratus*, *ad rationes chronologicas exactus* annorum numerus commemoraretur, ſed hoc tantum, ut *brevi tempore* poſt promiſſiones Abrahamo datas extitiſſe leges Moſaicas oſtenderetur, ut bene monet S. V, *Koppe* ad h. l. Quod autem Stephanus Iſraelitas 400. annos tantum in Aegypto ſerviiſſe dicit, quum Ioſephus 450. ſcribat, in eo nulla eſt difficultas; Stephanus enim numero uſus eſt rotundo, quo nihil fere frequentius apud Hiſtoricos.

7. Κρινῶ ἐγὼ) *Puniam ego*, quo ſenſu verbum κρίνειν ſaepe habuimus in his libris. ἐν τῷ τόπῳ τούτῳ) *In Cananaea*, ubi tum Abrahamus erat. Extant haec verba Exod. III, 12. ſed Gen. XV, 13. 14. non leguntur. Unde nonnulli exiſtimant Stephanum hos duos locos coniun-

gere voluisse. Sed Stephanus, memoriter recitans coram tribunali, haec addidit, et potuit addere, quoniam res in se erat vera.

8. Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς) Nempe post eximia illa promissa. Διαθήκην, i. e. *mandatum*. Hoc quoque ad propositum Stephani pertinet, ne crederetur circumcisionis obedientia causa fuisse promissorum· τὰς δώδεκα πατριάρχας) i. e. Φυλάρχας, Φυλάρχους, *tribuum auctores*, ut et commate sequente. Sic et Abraham πατριάρχης Hebr. VII, 4. Confunduntur voces φυλῆς et πατριᾶς.

9. Ζηλώσαντες τὸν Ἰωσὴφ) *Invidia et odio incitati adversus Iosephum.* Tacite reprehendit Judaeos, qui pari modo Iesum ex invidia tradiderant extraneis. ἀπέδοντο εἰς Αἴγυπτον) *Vendunt in Aegyptum abducendum.* Ἀποδῶναι quidem est, debitum reddere, sed ἀποδιδόσθαι quod verbum apud Alexandrinos Interpretes, loco Hebraei בָּתַן Prov. XXXI, 24. legitur, *vendere* denotat, et apud optimum quemque Scriptorem eadem significatione obvium est. Philo autem eodem sensu, de ipsa venditione Iosephi utitur vit. Ioseph. p. 28. D. in quo ipso loco permutatur etiam cum πιπράσκειν. Sed ἀποδίδοσθαι εἰς Αἴγυπτον est vendere vel ea conditione ut quis avectus abducatur in Aegyptum, vel, mercatoribus Aegyptum petentibus, ut ἀποδίδοσθαι εἰς Ἰταλίαν apud Xenoph. Ephes. V. καὶ ἦν ὁ θεὸς μετ' αὐτοῦ) *Deus a partibus eius stabat ipsi favebat.* Sic c. X, 38. ut et Io. VIII, 29. Hebraismus.

10. Ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ) *Debit ei, ut gratiosus esset sapientia apud Pharaonem*

nem, ut *propter peritiam in somniis interpretandis regis Aegypti favorem benevolentiamque consequeretur*. Haec enim hic inprimis σοφία intelligitur, quae in explicandorum somniorum facultate versatur. Hanc Iosephi σοφίαν dicitur Rex Pharao apud Iosephum Ant. II, 5. 7. admiratus esse. χάριν autem denotare *favorem*, *gratiam*, *qua apud alios floremus*, notum est. ἡγέμονον ἐπ' Αἰγύπτου) ἡγεμόνα καὶ ἄρχοντα Αἰγύπτου, Principem et gubernatorem Aegypti, vice Regis cuncta regentem, Gen. XLI. 43. καὶ ὅλον τὸν οἶκον αὐτοῦ) Fecit eum etiam aulae suae magistrum.

13. Ἐν τῷ δευτέρῳ) Supple χρόνῳ, i. e. quum Iacobus altera vice eos mitteret.

14. Ἀποστελλας δὲ Ἰωσὴφ) Sc. carpenta et plaustra cum iumentis ad subvectionem, ut dicit *Philo*, de Iosepho p. 562. C. μετεκαλέσατο — ἐν ψυχαῖς ἑβδομήκοντα πέντε) *Invitavit patrem suum, omnemque ipsius familiam, 75 hominibus constantem.* Quum Moses Gen. XLVI, 26. 27. nonnisi 70 homines numeret, in 70 virali autem, et in hac Stephani oratione 75 fuisse dicantur, mire se torserunt Interpretes in conciliando hoc loco cum Mosis narratione. Modus conciliandi optimus hic esse videtur, ut dicamus, Stephanum apud Lucam de iis loqui, qui in Aegyptum invitati fuerint, qui erant 75. si uxores Iacobi, Rahel, Bilha et Silpa, ac filii Ger et Onan annumerantur; quos Iosephus cum ceteris invitaverat, quia nesciebat, eos fuisse mortuos. Moses autem loquitur de his, qui in Aegyptum venerunt, quorum nonnisi 70. fuerunt Et sic Philo distinguit, eo in loco, quo de numero septuagenario allegorice agit, in libr. de Migr. Abr. p. 419. D. Cf. inprimis *Kirchsii* observ. ad h. l. Vid. aliorum

coniecturas ap. *Bowyerum* ad h. l. Notandum eſt etiam hoc, Iudaeos habuiſſe traditiones vel ore vel ſcriptis propagatas, quas Alexandrini, Ioſephus interdum, Philo plerumque ſecuti ſunt. Non igitur eſt mirum, Stephanum, Helleniſtam, adſuetum verſioni Alexandrinae, cum illis Alexandrinis locutum eſſe.

16. Καὶ μετετέθησαν εἰς Συχέμ) *Et translati sunt in Sichem.* Nempe Iacobus et Patres noſtri. Sed Moſes Gen. XLIX, 30. Iacobum ſepultum tradit in caverna Machpela prope Hebron. Hanc difficultatem Viri docti ex loquendi more ſcriptorum ſacrorum, e. g. Exod. XII, 5. ita ſuſtulerunt, ut dicerent, verba Stephani capienda eſſe ita, ut quidam Patriarcharum, e. g. Ioſephus, ſepulti dicantur Sichemi, ut teſtatur Ioſua cap. XXIV, 32. quidam vero Hebrone in ſepulcro, quod Abrahamus ſibi poſterisque ſuis comparavit. In hoc ſepulcro ſepultus eſt Abrahamus cum uxore Sara, Gen. XXV, 10. et apud Ioſeph. Ant. I, 17. Ἐτέθαπτο ἐν Χεβρῶνι, μετὰ τῆς γυναικὸς Σάρρας. Porro, Iſaacum, etſi Moſes Gen. XXXV, 20. tantum ad patres translatum eſſe dicit, ſepulturae loco non indicato, Ioſephus tamen diſerte tradit, *Chebrone* fuiſſe ſepultum, Ant. I, 22. De *Iacobo* idem affirmat Moſes Gen. XLIX, 29. ſqq. et Ioſephus II, 8. 7. qui eodem loco teſtatur, filios ipſius, in Aegypto mortuus, Chebronem deportatos eſſe, ibique terra conditos. Sed et Ioſephi oſſa, Hebraei quum ex Aegypto egrederentur in Cananaeam deportarunt, Gen. L, 25. Ioſeph. l. c. Καὶ ἐτέθησαν — τῷ συχέμ) Sepulcrale monumentum, quod *Abrahamus* emerat, erat Hebrone, nec emtum a filiis Emmor, ſed ab Ephrone, Gen. XXIII, 16. Aliud ſepulcrale

erale monumentum non Abrahamus, ſed *Iacobus* emit a filiis Emmor. Gen. XXXIII, 19. Videntur itaque duae narrationes eſſe confuſae, aut a Stephano, ut a librario quodam. Certe memoriae lapſus in Stephano facile eſſet excuſandus, nec culpandus Lucas, qui verba Stephani fideliter commemoraſſet. Varias eruditorum ſententias de optimo difficultates removendi modo vid. ap. *Bowyerum* in coniecturis ad h. l.

17. Καθὼς — τῷ Ἀβραὰμ) *Quum iam appropinquaret tempus, quo Deus praestare voluit id, quod iureiurando promiserat.* Promiſerat Deus, ſe daturum eſſe poſteris Abrahami terram Canaan. Ὁ χρόνος τῆς ἐπαγγελίας igitur eſt tempus, quo Deus facere voluit quod promiſerat.

18. Ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος) i. e. *Rex ortus ex alia familia*; id enim ἕτερος hic denotat, quod dilucide cognoſcitur ex Ioſepho Antiqq. Lib. II, 9, 1. Ὃς οὐκ ἤδει τὸν Ἰωσήφ, *qui Ioſephum ignorabat*, i. e. qui Ioſepho non favebat; nam ἰδεῖν reſpondere videtur hebraico יָדַע Exod. I, 8. Non eſt credibile, novi regis tempore memoriam Ioſephi periiſſe.

19. Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν) Recte Vulgatus: *Hic circumveniens genus noſtrum.* Nam κατασοφίζεσθαι in hoc Lucae loco eſt *callida fraude decipere et circumvenire*, ut apud Ioſeph. A. VI, 11. 4. et apud Philonem ſaepius. Cf. *Loesn.* τὸ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν) Omnino haec referenda ſunt ad ipſos Iſraëlitas, hoc ſenſu: *Rex afflixit patres noſtros, adeo ut infantes ſuos* (αὐτῶν enim legitur,) *exponerent, s. ex-*

ponere cogerentur. Sane ἔνθετα ποιεῖν τὰ βρέφη melius ipsis parentibus, infantes suos exponentibus, quam Regi, convenit. Et ἔνθετα ποιεῖν idem esse ac ἐκτιθέναι probabile reddit v. 21. Suidas: ἐκτιθέναι τὰ βρέφη, ἀντὶ τοῦ, εἰς βορὰν θηρίοις, ἢ καὶ ἄλλως εἰς διαφθορὰν παρατιθέναι ἐπ' ἐρημίαις. εἰς τὸ μὴ ζωογονεῖσθαι) *Ne in vita conservarentur*, s. *ne vivi nutrirentur.* Id de infantibus Iudaeorum accipiendum. Phrasis petita est ex Exod. I, 17. 18.

20. Ἀστεῖος τῷ θεῷ) *Venustissimus, longe formosissimus.* Locutio Hebraeis propria. Nam τῷ θεῷ hebraico more additur, ad magnitudinem et praestantiam rei describendam. Sic h. l. Moses formosus fuisse dicitur τῷ θεῷ, ipso Deo iudice, ut Deus ipse eum formosum esse agnosceret. Exprimitur sic maxima venustas. Cf. Ionae c. II, 3. Moses etiam in Epist. ad Hebr. XI, 23. ἀστεῖον παιδίον vocatur, loquendi ratione graeca. Versio neograeca: ἴσχε θεῖαν εὐμορφίαν. Hesychius: ἀστεῖος, ὁ χαρίεις, ὁ ἐπίχαρις. Iosephus, praedicans formam Mosis, A. II, 9. 7. vocat παῖδα μορφῇ θεῖον, *puerum formae praestantissimum* (id enim denotat θεῖος) quam *venustatem formae* paullo ante ita expressit, ut Mosi εὐμορφίαν, θαυμαστὸν κάλλος et ἀνάσγημα tribueret. Neque aliter Philo variis locis de hac Mosis forma.

21. Ἀνείλατο αὐτὸν) *Suscepit eum*, quasi naufragum. *Hesychius*, hunc locum forte respiciens: ἀναιρεῖν, πρύπτειν, τὸ τεχθὲν ἀνατρέφειν. Ἀναιρεῖσθαι dici inprimis de iis, qui liberos expositos tollunt et educant, multis exemplis Wetstenius ad h. l. docuit.

22. Καὶ ἐπαιδεύθη — Αἰγυπτίων) Sapientia Aegyptiorum cernebatur inprimis quum in somniorum interpretatio-

tatione, et rerum naturalium, tum prodigiorum effectione. Ioseph. Ant. II, 13. 3. Singulas partes sapientiae Aegyptiorum commemorat Philo L. I, de vit. p. 606. A. Sed et Graecorum artibus, a magistris, magnis e Graecia praemiis invitatis, eruditum esse Mosen eodem loco refert. Haec quidem ficta sunt. Sed Aegyptios semper ceteris nationibus sapientiores habitos esse, satis constat. *δυνατὸς ἐν λόγοις*) *Eloquens.* Scilicet *δυνατὸς ἐν λόγῳ* qui alias *δυνατὸς* s. *δεινὸς λέγειν* dicitur, est *vi persuadendi pollens, qui oratione animos auditorum flectere, tenere, et propemodum cogere potest.* Natura Mosen erat lingua balbutiente, neque adeo ulla dicendi vi praeditus; posteaquam vero Deus ei dicendi vim largitus erat, tum vero factus est *πλήθει ὁμιλεῖν πιθανώτατος*, *summâ vi populo persuadendi pollens*, ut loquitur Iosephus Ant. III, 1. 4. II, 12. 2. Sed potest etiam id, quod de Mosis eloquentia dicitur, ad scripta eius referri, ex quibus patet, cum vi quadam singulari in dictandis legibus, et narrandis rebus gestis praeditum fuisse. Quin autem verissime dicatur a Stephano *δυνατὸς ἐν ἔργοις*, *rebus gerendis aptissimus*, dubitari non potest per ea, quae de rebus ab ipso praeclare et mirabiliter actis in divinis libris leguntur.

23, Τεσσαρακονταετὴς χρόνος) Haustum est hoc ex traditione, quae reperitur in *Midrasch Rabba Beroschit. ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ*) *Venit ipsi in mentem* Ἀδελφοὶ h. l. sunt *populares.* Ἐπισκέψασθαι, *visere*, ut nempe iis opem ferret. Eodem sensu Deus visitare homines dicitur.

24. Ἠμύνατο) *Opitulatus est.* Hesychius: *ἀμῦναι βοηθῆσαι, βοηθῆσαι, Thomas ἀμύνομαι εἰς, ἄμυνε δέ,*

iniuriam propulſo, vim arceo, reſiſto, propugno pro aliquo. καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ) *Defendit*, et ab iniuria vindicavit *eum, qui opprimebatur.* πατάξας τὸν Αἰγύπτιον) Ad mortem usque, ut apparet infra v. 28. Moſes ipſe hoc ſuum factum nec approbat, nec vituperat, ſed iudicium lectoribus ſuis relinquit. Stephanus laudat factum, et clare innuit, (v. 25.) Moſen voluiſſe excitare populares ſuos ad propulſandum a ſe Aegyptiorum nefandam tyrannidem.

25. Ἐνόμιζε — ὁ συνῆκεν) Ex eo Moſis animi robore, quo auſus erat ulciſci Aegyptii illius hominis facinus, obſcure concludere poterant Iſraelitae, hunc tantum virum fortaſſis aliquid maius moliturum eſſe.

26. Ὤφθη αὐτοῖς μαχομένοις) αὐτοῖς, pro τισί, *Apparuit* i. e. *ex improviso supervenit*, quum duo eorum rixarentur, in Hebraeo נִצִּים, quod et alibi per μάχεσθαι vertitur, ut Exod. XXI, 22. Levit. XXIV, 10. Deut. XXV, 11. συνήλασεν αὐτοὺς εἰς εἰρήνην, *compulit eos ad pacem et concordiam.*

29. Ἐν τῷ λόγῳ τούτῳ) *Propter illud dictum*, Marc. X, 22. Ἐγένετο πάροικος, *commoratus est exul.*

30. Ἄγγελος κυρίε h. l. dici videtur pro numinis praeſentis ſymbolo ſ. ſigno, quod flamma erat, qua Moſes accenſum putabat dumetum; conſtat enim vocabulum ἄγγελος ſaepe de naturae effectionibus uſurpari. Igitur ſymbolum praeſentis numinis hic dicitur *angelus Domini.* Fuiſſe videtur meteoron, ut interdum procul ſtantibus circumiacentes regiones ardere videntur prae rubedine coeli, praeſertim ubi copia vaporum incendi ſolet, ita ut ardeat

deat locus, nec tamen conſumatur. Φλὸξ πυρὸς eſt *ignis flammans.*

31. Κατανοῆσαι) Κατανοεῖν h. l. eſt, quod Latinis dicitur, *contra intueri, accurate aliquid oculis perspicere.* Verſio LXX. לִרְאוֹת Exod. III, 4. hac voce expreſſit. Eodem ſenſu eſt haec vox apud Ioſephum, aliosque Scriptores. Ἐγένετο — αὐτὸν) *Vox Dei eum ita allocuta est.* Non videtur Moſes auribus percepiſſe vocem articulatam, ſed cogitationes in mente ſua exortas habuiſſe pro voce Dei, excitantis eum, ut liberaret Iſraelitas.

33. Λῦσον — ἁγία ἐστὶν) *Detrahe calceos; locus enim, in quo consistis, sanctus est.* Diſcalceatum ſtare vel incedere in locis ſacris haud dubie erat indicium reverentiae Deo habendae, cuius vetuſtiſſimi moris veſtigium praeter noſtrum locum (Exod. III, 5.) etiam Ioſ. V. 15. reperitur. Vid. *Wetsten.* ad h. l. *Braunius* de veſtitu Sacerdot. hebr. L. I. c. 3. ſ. 40 et 50. et *Krause* ad h. l.

34. Κατάβην ἐξελέσθαι αὐτούς) Dicitur Deus deſcendere, ubi aut protegit ſuos, aut hoſtes ulciſcitur.

35. Ὃν ἠρνήσαντο) Quem noluerunt agnoſcere, ut ſupra c. III, 13. Ita et Iudaei Ieſum Nazarenum reiecerunt. ἐν χειρὶ ἀγγέλου, *per angelum*, ex noto Hebraismo, quo בְּיַד vertitur *per.* Exod. capp. I. II. III. modo Deus ipſe allocutus eſſe Moſen, modo angelus ad eum miſſus eſſe dicitur. Fuit etiam conſtans Iudaeorum opinio, per hunc angelum miſſum ad Moſen, Iſraelitas fuiſſe ductos per deſertum, monitos et ſervatos.

36. Οὗτος ἐξήγαγεν αὐτούς) Late praedicat et beneficia, quae Moſea populo praeſtitit, et honores quos a Deo accepit, ut eo turpior ſit populi in eum contumacia, minusque mirum, ſi talibus orti parentibus, in leſum ingrati et immanes fuerint.

37. Προφήτην — ὡς ἐμέ) Vid. ſupra c. III, 22.

38. Οὗτός ἐστιν — δοῦναι ἡμῖν) *Hic est, qui fuit in coetu, cum angelo, qui in monte Sinaitico loquebatur cum eo, et cum maioribus nostris, qui accepit praecepta salubria, ut vobis ea traderet.* Ἐν τῇ ἐκκλησίᾳ, *in coetu*, ſc. Iſraelitico; nam totus ille populus a Moſe קְהָל dicitur. KRAUSIO articulus τῇ indicare videtur, Stephanum certam quandam populi concionem in animo habuiſſe, ſcilicet concionem ad audiendam legem convocatam, quia de legislatione (Exod. XIX.) ſermo ſit. Μετὰ τοῦ ἀγγέλου — σινᾶ) Qui ei legem promulgabat. Deus vocatur a Moſe (Exod. XIX, 3. XX, 1.) quem Stephanus hic angelum vocat. Vide modo dicta ad v. 35. ὃς ἐδέξατο λόγια ζῶντα) Accepit oracula ad felicitatem ducentia. Lex haud raro in V. T. dicitur eſſe vita, i. e. cauſſa vitae felicis, quae eximie vita Hebraeis. λόγια omnino dicuntur *oracula et effata divina*, Rom. III, 2. 1 Petr. IV, 1. Fieri potuit etiam, (ut KRAUSIUS ſuſpicatur,) ut Stephanus Iudaeorum opiniones et commenta ſecutus ſit, qui verba, quibus declarata eſſet lex per angelos, animata et anima praedita (λόγια ζῶντα) fuiſſe, fabulabantur. Cf. *Michaelis* Erklärung des Briefs an die Hebraeer. pag. 95.

39. Καὶ ἐστράφησαν — Αἴγυπτον) *Voluerunt redire in Aegyptum;* nam mente reverti, ſignificat *reverti velle*, reverti optare.

40. Πόιησον — προπορεύσονται ἡμῶν) *Finge nobis Deos* (i. e. imagines Deorum,) *qui antecedant nobis*, qui nobis ſint duces itineris. Populi parum culti, vel expeditiones vel itinera facientes, Deorum ſimulacra praeferre, et ab iis feliciſſimum eventum expectare ſolebant. Ubi enim Deorum ſimulacra conſpiciebantur, ibi et ipſe praeſentes eſſe, atque praeſidio ſuo opitulari credebantur. ὁ γὰρ Μωσῆς — αὐτῷ) Hebraica locutio, pro: τῷ γὰρ Μωσῇ τούτῳ οὐκ οἴδαμεν τί γέγονε.

41. Ἐμοσχοποίησαν) Hanc vocem confinxit Lucas, ad exemplum multarum quas ad eum modum finxere LXX. *Fecerunt vitulum.* Quae ſuperſtitio ſcilicet fuit Aegyptiacae idololatriae. Apud hos enim et Apis mirificus vitulus cultum habuit divinum, et vaccarum ſimulacra inſignia fuerunt. Selden. de Diis Syris Syntagm. 1. c. 4. Bochartus Hieroz. Tom. I. Lib. II, c. 34. edit. Lipſ. 1793. p. 339. ſqq. Τῷ εἰδώλῳ, nempe vitulo ex auro facto, quo uti volebant pro Symbolo veri Dei. καὶ εὐφραίνοντο — αὐτῶν) *Et laetati ſunt de opere manuum ſuarum.* Exod. XXXII. Celebrabant epula ſacrificalia, edebant, bibebant, ſurgebant ſaltandi cauſſa. Eſt deſcriptio diei feſti.

42. Ἔστρεψε — τῷ οὐρανῷ) *Sed Deus vicissim eos tradidit cultui siderum.* Ἔστρεψε. Subintelligunt alii ἑαυτὸν (*avertit se:*) alii τὴν γνώμην. Sed et potius hebraicus loquendi modus. Nam verbum שוב ſaepe adverbialiter explicandum eſt, pro *vicissim.* Iſraelitae deſeruerant

rant cultum veri Dei; ergo Deus viciſſim eos tradidit idololatriae. Quum Deus homines *tradere* dicitur peccato, ſenſus eſt, eum *permittere* ut homo peccet. Στρατιὰ τῦ ὐρανῦ, כָּל־צְבָא הַשָּׁמַיִם Deut. XVII, 3. ſignificat *sidera*. Στρατιὰ vulgo *multitudinem militum* ſignificat. Hebraei autem, quos Helleniſtae imitantur, non militum tantum, ſed et rerum aliarum, interque has ipſarum quoque ſtellarum multitudinem צְבָאָה dicunt. Gen. II, 1. κατὰ — τῶς προφητῶν) In libro 12 prophetarum, qui olim uno voluſmine iungi ſolebant. Locus extat Amos V, 25. μὴ σφάγια — ἐρήμῳ) *Mihine vos in desertis locis annos totos XL rem divinam hostiis mactatis fecistis?* Σφάγια, *victimae*, ſunt *animantia*, θυσίαι, alius generis oblationes, ferta. Propheta, quum negat, Iſraelitas per 40. annos in deſerto ſacrificia obtuliſſe Deo, contradicere videtur Moſi Exod. XXIV. Num. VII. et IX. Reſpondent interpretes, leges de ſacrificiis eorumque ordine et modo eum in finem a Deo datas fuiſſe, ut non tam in deſerto, quam in terra Cananaea obſervarentur, et propterea maximam partem in deſerto fuiſſe neglectam, cf. Deut. XII, 8. ſeqq. Cui Ven. *Dathe* not. in h. l. Prophetae addit: Prophetam hoc tantum docere, Deum non tam victimis delectari, quam potius iuſtitiae et pietatis ſtudio, quod v. 24. commendarat; propterea eum paſſum fuiſſe, ut ille ſacrificiorum cultus omitteretur: populum vero abuſum eſſe iſta libertate ad alium cultum idololatricum exercendum. Sed optime difficultas tolli videtur, ſi dicamus; limitanda eſſe verba Prophetae ſic: *Non mihi uni et soli*, non recte, non ex animi ſententia ſacrificia obtuliſtis.

43. Καὶ ἀνελάβετε — τῷ Μολὸχ) *Imo vero sustulistis in altum* (circumportaſtis) *tentorium Molochi.* Eſt autem Moloch. מֶלֶךְ, *Rex*, ut multi exiſtimant, *Sol.* Iſraelitae, Aegypto modo egreſſi, Aegyptiorum idololatriam inprimis imitati ſunt. Illi vero Solem, Lunam et reliqua aſtra ſub variis imaginibus coluerunt. Solem quidem Regem coeli et Lunam reginam vocarunt. Tentorium Molochi vel Regis eſt tentorium in quo repoſitum erat ſimulacrum Solis. Nationes enim paganae, ſive in bellum proficiſcerentur, ſive in colonias migrarent, Deos domeſticos, (lares, penates) et aediculas in quibus repoſitae erant imagines Deorum, ſecum tulerunt; et in itineribus uſi ſunt tentorio, quod refigere poterant. Ἀναλαμβάνειν, *in altum tollere*, et per metonymiam antecedentis pro conſequente *portare, circumportare.* Amos I. c. comm. 26. habet: וְנְשָׂאתֶם *et circumportastis* tentorium Regis veſtri. Vocem ῥεμφὰν, quae ſtatim ſequitur, *Drusius* exiſtimavit corruptam eſſe ex hebraica כִּיּוּן, qua Amos utitur, quam LXX. interpretes, Caph cum Reſch permutantes, Rephan vertiſſent, ex quo deinde Remphan ortum ſit. *Iablonskius* in commentatione peculiari ſtatuit, vocem eſſe Aegyptiacam, quae Regem coeli ſignificet, atque eo nomine ab Aegyptiis ſolem vocatum eſſe. Sed hanc *Iablonski* opinionem multis, graviſſimisque argumentis refutavit *Michaelis* in Supplementis ad Lex. Hebr. IV, 1115. Nic. Guil. Schroederus (diſſert. *de Stella Remphan et tabernaculo Molochi*, Marb. 1745.) cui Eichhornius (in emendato a ſe Lexico Simoniano,) aliique accedunt, ſtatuit, *Remphan* eſſe *Saturni* ſtellam, quam Copti PHΦAN appellant. Vid. etiam

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DEYLINGII obſervatt. ſacr. P. II. nro. 37. τὰς τύπας) Τύποι hic ſunt *simulacra Deorum*, ut apud Ioſephum A. I. 19. 11. illa ſimulacra Deorum quae Rachel patri ſuo Labano eripuerat, τύποι vocantur. Apud eundem XV, 9. 5. ἀγάλματα καὶ τύποι μεταμορφόμενοι, *statuae et simulacra* coniunguntur. De hoc Molochi et Saturni cultu nihil commemorat Moſes in Exodo. Videntur igitur Amoſius et Stephanus cultum aurei vituli, cuius Moſes mentionem facit, interpretati eſſe de cultu ſidefum. Aegyptii enim ſub imaginibus duorum vitulorum aſtra coluerunt. Fortaſſis etiam Amoſius, et ex eo Stephanus addidit hoc Moſaicae narrationi ex aliis fontibus, nempe ex traditione, ore vel ſcriptis propagata. μετοικιῶ ὑμᾶς ἐπέκεινα βαβυλῶνος) *Transferam vos ultra Babylonem*, in Aſſyriam et Mediam. Ἐπέκεινα, ab ἐπὶ et ἐκεῖνα ſc. μέρη, hebr. הַלְאָה. Amoſius c. V, 27. habet: *ultra Damascum*, quod ſenſu non differt. Nam ultra Damaſcum relegati ſunt Iudaei in Aſſyriam et Mediam.

44. Ἡ σκηνὴ — ὃν ἑωράκει) *Tabernaculum testimonii* (conventus) *erat inter maiores vestros in deserto, uti constituerat is qui cum Mose loquebatur, ut faceret illud secundum figuram quam viderat.* Ἡ σκηνὴ τῆς μαρτυρίας, *tentorium testimonis.* Sic Alexandrini. Sed in textu hebraico eſt אֹהֶל מוֹעֵד quod ſignificat *tentorium conventus*, ſic dictum, quod in eo conventus ſacri celebrarentur, *ein Versammlungszelt.* Κατὰ τὸν τύπον ὃν ἑωράκει, *secundum figuram quam viderat* Moſes. Vid. Exod. XXV, 40. Quod in loco Moſis dicitur, Deum Moſi monſtraſſe exemplar tabernaculi, id intelligendum eſt ſic, obverſatam fuiſſe hanc figuram menti eius, Deo ſic dirigente.

45.

45. Ἣν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν) *Quod* (tabernaculum) *patres nostri a maioribus sibi traditum acceptumque attulerunt*, nempe in Palaestinam. Est nimirum διαδέξασθαι *aliquid ab alio traditum accipere*. Dicendum fuisset διαδεξάμενοι αὐτήν. Sed quum ista Accusativi repetitio maxime ingrata fuisset, recte neglecta est. ἐν τῇ κατασχέσει τῶν ἐθνῶν) Metonymia. *In occupatione gentium*, i. e. eius terrae quam tenuerant gentes, e conspectu patrum vestrorum divinitus expulsae. Posses etiam vertere: *In possessionem gentium*, i. e. in terram, a septem gentibus possessam, ut ἐν τῇ κατασχέσει sit pro εἰς τὴν κατάσχεσιν, ut Num. XXXII, 5. δοθήτω ἡμῖν ἡ γῆ ἐν κατασχέσει, detur vobis terra in possessionem. Ἕως τ. ἡμ. Δαβίδ, *usque ad aetatem Davidis*, mansit nempe tabernaculum illud portatile, et ex una urbe in aliam transferebatur.

46. Εὗρε χάριν) *Consecutus est favorem Dei*, ut Luc. I, 30. ᾐτήσατο εὑρεῖν σκήνωμα) *Desideravit comparare permanentem sedem*. Sic מָצָא Deut. XIV, 26. per ἐπιθυμεῖν vertitur. Illud εὑρεῖν est sumtum ex Ps. CXXXII, 5. Σκήνωμα alias quaelibet habitatio, h. l. est templum. Historia legitur 2 Sam. VII, 1. 2.

48. Ἀλλ' οὐχ — κατοικεῖ) Depromtum ex Salomonis verbis 1 Reg. VIII, 27. ubi κατοικήσει, in Hebr. יֵשֵׁב significat *contineri poterit*. καθὼς ὁ προφήτης λέγει) Iesaias, c. LXVI, 1. 2. Hunc Iesaiae locum Stephanus admonitionis caussa adiecisse videtur. Iudaei putabant se nunquam carituros esse templo. Stephanus autem monet, Deum non egere templo et habitatione; ergo fieri posse,

ut Deus templum Hierosolymitanum sibi structum destrui patiatur, Cf. c. VI, 13. 14.

49. Ὁ οὐρανός μοι — καταπαυσεώς μου) *Coelum* Dei thronus dicitur, quia Deus imperat coelo, et *tellus* pedibus eius quasi scabellum, quia tellus etiam subest imperio divino. Utroque igitur tropo exprimitur id: Totus mundus meo subest imperio et regimini. Κατάπαυσις h. l. est *sedes fixa*, מְנוּחָה, ut Ps. XCV, 11. ubi Palaestina quies Iudaici populi dicitur, quia populus ibi sedem fixam et patriam habebat. Quae nunc sequuntur, Stephanus dixisse videtur, postquam clamoribus plebis interpellatus fuerat; haec enim cum praecedentibus parum cohaerent.

51. Σκληροτράχηλοι) *Contumaces.* Frequens in sacris litteris est translatio ista a iumentis, significans refragantem contumaciam. ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν) i. e. Cor habentes plenum vitiosis affectibus, ne audientes quidem praecepta Dei. Mente et auribus Ethnicis similes. Acriter increpantis ista obiurgatio est, adimens illis laudem quoque circumcisionis, qua insolenter superbiebant. Crebrae sunt huiusmodi obiurgationes in V. T. ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε) i. e. Dei monitis per Prophetas transversos vos opponitis, ut patet ex statim sequentibus. *Spiritus sancti* nomine h. l. intelliguntur oracula a Prophetis instinctu Spiritus sancti promulgata. Hesychius: ἀντέπιπτεν, ἐναντιοῦτο.

52. Εἰς διαταγὰς ἀγγέλων) *Per constitutiones angelorum*: nam verbum διατάσσειν, quando sermo est de legibus, significat *constituere, ferre legem.* Posset etiam ver-

verti: *constitutos angelos.* Variae ſunt interpretum de huius loci ſenſu ſententiae. Multi his verbis commoti ſtatuunt, legem in monte Sinaitico per *angelos* datam eſſe, quod potiſſimum e Gal. III, 19. *Elsnerus* apparere vult, ubi diſertis verbis νόμος dicitur διαταγεὶς δι' ἀγγέλων, quam tamen phraſin alii ita explicant, ut lex data promulgata *praesentibus angelis* dicatur, quemadmodum διὰ cum Genit. 2 Tim. II, 2. uſurpatur, quia vix poſſit lex dici lata eſſe per *angelos* et verbum διατάσσειν auctori legum tribuatur, qui Deus eſt, non angeli. *Krebsius* igitur ſenſum huius loci hunc eſſe vult: *Qui accepistis legem inter ordines angelorum*, ſive *praesentibus angelis*, ita ut ſimul miniſterium eorum, e. g. quod tonitrua, flammas, procellas excitarint, tabulas legis Moſi tradiderint, teſtes denique huius ſolemnitatis fuerint, indicetur. Prior explicatio, *(ministerio angelorum, angelis ministrantibus,)* inde firmari poſſet, quod διαταγὴ ſit *opera*, ut Bezae viſum; εἰς autem ſit ἐν, vel ita dicatur ut εἰς τάχος, celeriter, εἰς ἀκρίβειαν, *diligenter.* Scholion Cod. Mosq. habet εἰς διαταγὰς, τουτέστι, τὸν ὑπ' ἀγγέλων διατάχθέντα. Vulgarem iam Chriſti temporibus fuiſſe Iudaeis ſententiam de lege Dei per *angelos* data, probat locus Ioſephi Ant. XV. 5, 3. et verſio Alexandrina Deut. XXXIII, 2. Addi poteſt, quod Deus Pſ. LXVIII, 18. myriadibus (ſc. angelorum) cinctus in montem veniſſe dicitur, quemadmodum olim in monte Sinaitico maieſtate plenus fuerit. Cf. *Michaelis* Erklärung des Briefs an die Hebraeer. P. I. pag. 87. ſqq. et *Wetsten.* ad noſtrum locum.

34. Ἀκούοντες — ἐπ' αὐτὸν) *His auditis, illi, vehementi ira commoti, frendebant dentibus.* Vide supra c. V, 33. Hesychius: διεπρίοντο, ἐθυμοῦντο, ἔτριζον τὰς ὀδόντας, ubi pro ἔτριζον legendum esse ἔβρυχον, recte suspicatur Cel. *I. Chr. G. Ernesti*, hoc etiam addens, interpretem pro more, parallelo membro usum esse, quo verbum prius explicaret. Per haec signa irae oratio Stephani interrupta est sic ut eam ad finem perducere non posset. Nam sine dubio etiam de Messia repudiato dicturus, et se purgaturus fuisset ab ista accusatione, propter quam ad iudicium vocatus erat. Vana igitur est eorum calumnia, qui Stephanum vituperant, quasi enumerando historiam populi, quam omnes a pueris didicissent, nihil ad rem dixisset. Spectandum est nempe consilium narrationis, quod in eo erat, ut ostenderet Stephanus, quomodo Iudaei omnibus temporibus abusi sint divinis beneficiis, et etiamnum abutantur, ut adeo non sit mirum, si tandem aliquando poena in eos ingruat, si templum destruatur, et Mosis instituta mutentur. Hoc omnino fuisse Stephani consilium, tota series orationis ostendit. Vituperant etiam Stephanum, quod quaedam dixerit, quae cum historia V. T. non plane conveniant, partim ex traditione hausta, partim ex opinionibus scholae Alexandrinae repetita; quod indignum esse putant viro, qui πνεῦμα ἅγιον habuisse dicatur. Sed notandum est, illam phrasin *praeditum, plenum esse Spiritu sancto* non explicandam esse de Θεοπνευσίᾳ stricte sic dicta, sive de communicatione singularum rerum et verborum per Spiritum sanctum; variare potius huius phraseos sensum, ex contexto sermone determinandum. Sic quum Stephanus πλήρης πνεύματος ἁγίου locutus esse dicitur, sensus est, tantam ei, hanc ora-

orationem habenti, fiduciam per spiritum sanctum esse concessam, ut sine omni dubitatione et metu Senatum Iudaicum ex ipsa historia argueret, Iudaeos omnibus temporibus immorigeros, et dignos fuisse poenis divinis. Ergo hic non est cogitandum de singularum rerum et notionum inspiratione, qua etiam non opus erat Stephano narranti res ex historia Iudaica depromtas ipsique a pueritia notas. Ceterum non desunt exempla sacrorum Scriptorum, qui, etsi inspirati essent, tamen loca V. T. memoriter protulerunt, et secuti sunt traditiones, veluti 2 Tim. III, 8. Iac. V, 17. Unde apparet, Apostolos et Scriptores sacros gubernatos esse quidem a Spiritu Sancto in *doctrinae christianae capitibus* proponendis ne aliquid falsi ab iis traderetur, sed in rebus historicis, et chronologicis, aut traditionibus eos usos fuisse suo sensu, et secutos esse usitatas et receptas gentis suae sententias.

35. Ὑπάρχων — τοῦ Θεοῦ) *Sed ille, qui Spiritu sancto plenus erat, coelum intuitus, vidit Deum maiestate conspicuum, et Iesum divina maiestate conspicuum.* Πλήρης πνεύματος ἁγίου, i. e. divina vi confortatus, plenus animi fortitudine et tranquillitate. Δόξαν τοῦ Θεοῦ, maiestatem Dei *videre*, hoc ad merum visum et speciem magnificam oculis oblatam est referendum. Sic Ies. VI. in Ezechielis locis pluribus, et in Apocalypsi Deus in throno sedens fingitur. Vid. inprimis Apocal. IV. et V. 6. quo posteriore loco agni ad thronum stantis mentio fit. Ubi Jesus ἐκ δεξιῶν τοῦ Θεοῦ dicitur, non tam praedicatur eius dignitas et maiestas, de qua aliunde constat, quam potius auxilium praesentissimum, quo ille est adiutus. Vidit id Grotius, et probavit hanc expli-

cationem KNAPPIUS in diſſ. de Chriſto ad dextram Dei ſedente, p. 5. Hocce viſum magnam habuiſſe vim ad animum Stephani exhilarandum, tranquillandum et roborandum, quis dubitet? *Michaelis* tamen dubius haeret, utrum haec Stephano per viſum obiata, an tantum verba animi commoti, et fidei pleniſſimi indicia haberi debeant, q. d. de eo, quod non vidiſſet, tam firmiter ſibi perſuaſum eſſe, ac ſi revera vidiſſet, perinde ut Chriſtus Matth. XXVII, 64. filium hominis dextrae Dei aſſidentem viſum iri perhibeat, ubi id proprie accipi non poſſit.

57. Κράξαντες δὲ φωνῇ μεγάλῃ) Haec intellige, non de ſenatoribus, ſed de adſtante plebe: facta enim haec omnia per ſeditionem, quam comitari ſolet clamor. Συνέσχον — ἐπ' αὐτὸν) *Aures ſuas obturarunt, et unanimes impetum in eum fecerunt*, quaſi ex iudicio Zeli, quod ſtante republica uſurpare ſolebant, ſed tantum in eos, qui Iudaeis auctores eſſent ad falſos cultus. Solebant autem tales lapidari. Deut. XIII, 6. ſqq.

58. Καὶ οἱ μάρτυρες) Quanquam per ſeditionem haec agebantur, tamen aliquid de legitimo more retinebant; teſtium enim erat, primos iacere lapides, ac ſic ſemet; ſi quid falſi ſubeſſet, fontes facere caedis, populum vero, qui ipſorum auctoritatem ſequebatur, abſolvere. Vid. Deut. XVII. ἀπέθεντο τὰ ἱμάτια αὐτῶν) Nempe quo expeditiores eſſent. Ingentia enim ſaxa iaci a teſtibus ſolebant. καλεμένε Σαύλε) Qui tum ſcholam *Gamalielis* frequentare ſtudiorum cauſſa ſolebat, Act. XXII, 3. ſed aeſtu abreptus, a lenitate magiſtri ad atrociora multorum exemplis patiebatur ſe trahi, Phil. III, 6.

59.

59. Καὶ ἐλιθοβόλουν — ἐπικαλούμενον) *Et sic lapidarunt Stephanum, qui sic precabatur.* Quia iam v. 58. dictum fuerat, ἐλιθοβόλουν, *Marklandus* ad Lyſ. p. 167. ſuſpicatur, Lucam ibi ſcripſiſſe: ἐλιθολόγουν, vel ἐλιθοφόρουν, (*conati sunt lapidare, vel lapides sustulerunt*) ſed ſine neceſſitate: nam verbum ἐλιθοβόλουν hiſtoricorum more repetitum eſſe videtur, prouti in lingua vernacula dicere poſſemus: *Und so steinigten sie den Stephanus.* Ἐπικαλούμενον ſ. τὸν Θεὸν, ut *Jo. Chrysostomus* exiſtimavit, vel τὸν Ἰησοῦν, quod *Grotius* praefert. δέξαι τὸ πνεῦμά μου) *Suscipe spiritum meum.* Ita appellatur hic et aliis locis *animus hominis*, conſiſtens ſua peculiari natura, et mortuum relinquens diſcedendo corpus.

60. Μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην) *Ne imputes illis peccatum hoc.* Verbum ἵστασθαι ſaepe eſt *appendere, ponderare*, quia libra erigitur et ſtat, qua ponderamus, metaphorice eſt *imputare.* Integra phraſis eſt στῆσαι ἐν ζυγῷ, quod ſupplent LXX. Dan. V, 27. Iobi XXXI, 6.

CAP. VIII.

Incipit nova hiſtoriae chriſtianae periodus. In prima Epocha, cuius hiſtoria c. I—VII. narrata eſt, coetus Chriſtianus ex meris Iudaeis conſtitit, qui hactenus in urbe Hieroſolymorum ſubſtiterat. Quanquam enim multi ex iis, qui die pentecoſtis ex variis regionibus Hieroſolyma venerant, poſt reditum in patrias terras, doctrinae Chriſtianae notitiam aliquam, licet imperfectam dediſſe aliis videntur, Apoſtoli tamen hactenus intra moenia urbis Hieroſolymitanae ſubſtiterant, nec in aliis locis et regionibus docuerant. Coetus iſte Chriſtianorum Hieroſolymi-

tanus, fuit quidem satis numerosus, sed a Iudaica civitate se non segregaverat. Nam in prima hac Epocha, cuius historiam c. I — VII. relatam legimus, Apostoli ceterique Christiani omnes subeerant Senatui Iudaico, frequentabant templum certis precum horis, et in eo docebant. In una re societatis propriae species conspiciebatur, quod nempe Christiani fiscum suum habebant in pauperum emolumentum, et huius fisci administrandi caussa septem viros, quos appellabant *Diaconos*, creaverant. Iam sequitur Lucae narratio de propagatione coetus christiani et satis religionis.

1. Σαῦλος — ἀντῆ) *Saulus vero collaetabatur de caede Stephani.* Haec verba coniungenda sunt cum fine capitis praecedentis. Sequitur nunc alia historia. ἐγένετο — ἱεροσολύμοις) *Exorta autem est illo tempore magna coetus Hierosolymitani vexatio.* Videtur maior pars plebis approbasse caedem Stephani. Audaciores itaque facti assessores Synedrii, alios quoque Christianos vexarunt; πάντες τε — ἀποστόλων) πάντες h. l. ut saepissime, sunt *plerique;* si enim omnes Christiani sibi fuga consuluissent, quid opus fuisset Apostolis, conquiescere Hierosolymis? et quo consilio Saulus iivisset domatim, mulieres et viros in custodiam compingendos quaesiturus? (v. 3.) Ceterum sapientissimo consilio permisit Deus hanc Christianorum Hierosolymitanorum vexationem, ut citius doctrina Christi spargeretur in vicinis locis et regionibus ab iis qui persecutionis metu fugerant. Apostoli manserunt adhuc aliquamdiu Hierosolymis, quia eorum opera ad confirmandos Christianos erat necessaria.

2.

2. Συγκομίζειν proprie eſt *colligere, simul ferre*; h. l. autem *componere et praeparare mortuum ad sepulturam, funus curare*, et ex adiuncto: *efferre mortuum, sepelire.* Vid. SCHLEUSNERI Lex. ad h. v. Καὶ ἐποίησαν — αὐτῷ) *Eumque vehementer luxerunt.* Κοπετὸς, *planctus*, ſignificat geſtum lugubrem, uſitatum gentibus illis, ut indicetur, honorifice curatum fuiſſe Stephani funus.

3. Ἐλυμαίνετο) Verbum λυμαίνεσθαι, *vastare*, non ſolum de lupis, urſis, reliquisque feris rapacibus, agros depopulantibus, et pecudes interimentibus dicitur, verum etiam de hominibus. Locum Philonis habet *Loesner.* Atticis uſitatius eſt cum hoc verbo Dativum caſum coniungere. *Saulus ecclesiam labefactabat, sive clades inferebat ecclesiae.* κατὰ τὰς οἴκας εἰσπορευόμενος) *Irrumpens in aedes.* σύρειν, *trahere*, adhibetur de reis, qui ad iudicem, carcerem, ſive poenam trahuntur. παραδίδωσιν εἰς φυλακὴν) *In vincula coniecit, in carcerem inclusit.* Saulus enim hac in re ſpectandus erat ut vir publica munitus auctoritate. Act. XXVI, 10.

4. Διῆλθον) *Peragrabant* varia loca, i. e. Non ſubſiſtebant in Iudaea, et Samaria, ſed longius etiam ibant, ut a periculo abeſſent, c. XI, 19. τὸν λόγον) *Illam doctrinam*, nimirum ſalutis et vitae aeternae.

5. Φίλιππος) Hunc Philippum non Apoſtolum fuiſſe, ſed Diaconum, (c. VI. 5.) Graeci ex eo colligunt, quod Lucas Hieroſolymis manſiſſe ſcripſerit Apoſtolos, v. 1. et poſtea Petrum et Ioannem in Samariam miſſos eſſe. Addunt hoc quoque: Petrum et Ioannem ablegatos eſſe ad Samaritanos, (v. 14. 15.) eam ipſam ob cauſſam, quod Phi-

Philippus adhuc esset Diaconus, nec haberet ius imponendi manus. εἰς πόλιν σαμαρείας) Σαμαρεία eo tempore de regione saepissime dicebatur; h. l. autem urbs intelligitur, quae tum *Sebaste* vocata est, in honorem *Augusti*. Multi ex Samaritanis ipsi Christum viderant et audiverant docentem, Io. IV. Praeterea consentaneum erat, ut Samaritanis post Iudaeos primis Evangelium praedicaretur, quia et in Iudaea habitabant, et Messiam expectabant.

6. Προσεῖχόν τε — ὁμοθυμαδὸν) *Attenderunt autem homines doctrinis Philippi unanimi consensu, ideo quod audiebant et videbant miracula, quae ille patrabat.* Προσέχειν h. l. ut plerumque significat *attendere*. Saepe quidem haec vox notat *fidem habere, credere, obtemperare*, inprimis si verbis tribuitur; at h. l. vocula ὁμοθυμαδὸν hunc sensum non patitur. Quis enim credat, Samaritanos singulos unanimiter Christo fidem suam obstrinxisse? Id vero miracula Philippi facile poterant efficere, ut omnes vacivis auribus animisque verba eius exciperent.

7. Πολλῶν — ἐξήρχετο) Genetivi ad praepositionem ἐξ, in verbo ἐξήρχετο pertinent: πνεύματα ἀκάθαρτα ἐξ' ἀυτὰ ἔχόντων ἤρχοντο, *abibant ex iis, in quibus erant, cum clamore vocis ingentis.* Facile apparet, id quod de *clamore* dicitur, ad *homines* daemoniacos referendum esse, qui in ultima morbi vi clamarunt. Παραλελυμένοι, qui in Evangeliis saepe παραλυτικοὶ dicuntur, sunt *enervati, languentibus et debilitatis corporis membris.*

9. Ἀνὴρ — ἑαυτὸν μέγαν) *Vir autem aliquis, Simon nomine, hactenus in urbe ista magicam artem exercuerat, et universum populum captum tenebat, magnum quippe hominem se iactitans.* Verisimile est, Simonem hunc esse eundem cum illo, de quo *Iosephus* (Antiqq. Lib. XX, 7.) haec tradit: *Quum Felix procurator Iudaeae Drusillam conspexisset — mulieris desiderio tenebatur, et ex amicis suis Iudaeum, nomine Simonem, genere Cyprium, qui pro Mago se gessit, ad eam mittens, suadere nitebatur, ut, relicto marito, ei nuberet. Samaritanum*, et quidem ex vico quodam, *Gitton* nomine, fuisse hunc Simonem, *Iustinus Martyr* in Apol. maiori tradit. Sed in hoc errasse videtur Iustinus, existimans fortasse, Simonem pro Samaritano habendum esse ideo, quia in urbe Samaria commoratus hic dicatur. μαγεύων) *Magicas artes exercens.* Ad orientem eximiae sapientiae magistri Magi sunt appellati, Persico vocabulo. Vid. Matth. II, 1. Quo deinde hominum vitio et pravitate significati sunt ii, quos Plautus praestigiatores vocat, falsa specie praestinguentes hominum oculos, et miracula superstitiosa vanitate efficientes. Ad quas fraudes quum carmina adhiberent, ab incantando appellati fuerunt incantatores. Inde Lucas duxit verbum μαγεύειν, et postea ab hoc ipso verbo nomen μαγείας. Distinguunt autem Graeci μαγείαν, γοητείαν, φαρμακείαν. Ex eorum numero *Simon* fuisse videtur, qui cum peritia naturalium rerum coniungunt varii generis praestigias, atque de familiate sua cum geniis gloriantur. ἐξιστῶν) Ad tantam admirationem sui homines adducens, ut illi apud sese sive mentis compotes non essent. λέγων — μέγαν) Itaque certo quodam nomine, quis qualisve esset, aut haberi vellet, tum non-

nondum definivit. Nihil aliud quaesiviſſe videtur, quam ut ſuperſtitioſis et credulis hominibus perſuaderet, ſe eſſe legatum ſummi Dei.

10. Ὡι προσεῖχον πάντες) *Cui addicti erant, quem sectabantur omnes.* ἡ δύναμις — μεγάλη) Ἡ δύναμις, abſtractum pro concreto: *Homo singulari virtute et vi divina praeditus*; vel ἐν τούτῳ ἡ τοῦ θεοῦ δύναμις ἐνεργεῖται. Forſan perſuadebat plebi, accepiſſe ſe a Deo facultatem malis geniis, a quibus humanum genus excruciaretur, imperandi. De haereſi Simonis conſulendi ſunt hiſtoriae eccl. Scriptores, inprimis vero b. *Christ. Guil. Frid. Walchius*, in hiſt. haereſium, Schismatum etc. theotiſce ſcripta. Tom. I. 135. ſqq.

12. Τὰ περὶ τῆς βασιλείας τοῦ θεοῦ) De regno illo, quod hic inchoatur, conſummabitur poſt reſurrectionem, religionis doctrinam.

13. Ἐπίστευσε) Credidit, Chriſtum feciſſe miracula, et reſurrexiſſe a morte; non autem propoſitum addidit, vivendi ſecundum Chriſtum; vel ſimpliciter: *religionem suscepit*; id enim ſaepe eſt πιστεύειν, vel potius *simulavit*, ſe religionem chriſtianam ſuſcipere velle ἦν προσκαρτερῶν τῷ Φιλίππῳ) Aſſiduus apud Philippum erat, ſectabatur eum, eiusque inſtitutioni iugiter attendebat.

14. Ἀπέστειλαν — Ἰωάννην) Ut comprobarent et abſolverent, quod per Philippum erat coeptum.

15. Προσήυξαντο — ἅγιον) *Pro iis deprecati sunt, ut acciperent Spiritum sanctum. Spiritus sancti* nomine intelligi vim linguis peregrinis loquendi ex analogia hiſtoriae illius Apoſtolicae concluditur. Vid. infra c. X, 44. 46.

46. XIX, 2. 6. Nam πνεῦμα ἅγιον conſpicua quaedam ſui documenta dediſſe, ex animadverſione rei et admiratione, qua Simon Magus afficiebatur, (v. 18. f.) intelligi licet. EICHHORNIUS (*Allgem. Biblioth. der bibl. Litterat.* Tom. III. Partic. 3. p. 408. ſq. *vom Einsegnen der Apoſtel,*) negat per πνεῦμα ἅγιον h. l. iutelligendam eſſe vim peregrinis linguis loquendi, et hoc, quod conſpicuum factum ſit, enthuſiasmum quendam et ſingularem affectum, per preces Apoſtolorum in animis Neochriſtianorum effectum, fuiſſe arbitratur. Hoc tamen improbabile videtur STORRIO in diſſ. exeg. P. II. p. 78.

16. Οὔπω — Ἰησοῦ) Senſus eſt, eos nondum extraordinariis donis fuiſſe inſtructos, ſed tantummodo baptismo ſuſcepto nomen dediſſe Chriſto; profeſſos eſſe publice religionem chriſtianam.

17. Τότε — ἅγιον) Phraſes *imponere manus*, et *precari* (v. 15.) ſunt ſynonymae. Impoſitioni manuum nihil tribuitur in ſe, ſed manifeſte coniungitur illa cum precibus. Vide de hoc ritu dicta ſupra ad c. VI, 6.

18. 19. Ex his patet, Apoſtolos eiusmodi aliquid effeciſſe, quod Simon per artes magicas et praeſtigias nullo modo efficere poterat. Putavit fortaſſe ope geniorum et daemonum talia peragi ab Apoſtolis; ſi enim credidiſſet, divina eſſe illa dona, non obtuliſſet pecuniam pro illis acquirendis.

20. Τὸ ἀργύριον — ἀπώλειαν) Latine diceres: *Cum pecunia tua in malam rem.* ὅτι τὴν δωρεὰν — κτᾶσθαι) Speraſti comparare pecuniis id, quod donum eſt Dei.

21.

21. Οὐκ ἔστι σοι — λόγῳ τούτῳ) *Non es particeps neque consors huius rei*, nihil tibi cum hac re commercii est. Locutio mere hebraica, quae illustrari potest ex 2 Sam. XX, 1. ἡ καρδία — τοῦ θεοῦ) *Animus tuus non est integer ac sincerus.* Verborum ἐνώπιον τοῦ θεοῦ, לִפְנֵי יְהוָה haec vis est: ut intelligamus, *esse quempiam revera et manifeste talem, qualis esse dicitur.* Cf. Luc. I, 6.

22. Δεήθητι — τῆς καρδίας σου) *Roga Deum, ut remittatur tibi pravus cordis cogitatio*, s. *dolus.* Omnino εἰ ἄρα reddendum est *ut*, non, ut vulgo, *an forte, si forte*, quod ab oratione et cohortatione Petri plane alienum est. Sic εἴπως Thucydidi III, 45. et Philoni de Decal. p. 752. E. Ita KREBSIUS ad h. l. Fortassis tamen haec verba populariter intelligenda sunt, indicantia difficultatem rei, hominem talem, his fraudibus repletum difficulter ad se rediturum esse, ut hoc sibi velit Petrus: noli leviter tractare hanc rem. Vid. MORUS ad h. l. Ἐπίνοια, *cogitatio animi, consilium* h. l. in malam partem sumitur pro *dolo, malo consilio*, qua notione est apud Iosephum in sua ipsius vita §. 44. συνεὶς τὴν τῶν γεγραφότων ἐπίνοιαν, *quum scribentium fraudem dolumque intellexissem.*

23. Εἰς γὰρ χολὴν — ὁρῶ σε ὄντα) *Cerno te esse in amara acerbitate et vinculo iniustitiae*; i. e. *te execranda impietate et vinculis scelerum implicatum.* Nos diceremus: *du bist ein bitterböser Mensch.* Εἰς pro ἐν. χολὴ πικρίας est fel amariffimum, id vero significat animi constitutionem perquam vitiosam, et talem, quales sunt cibi felle corrupti. Plautus in Truculento, v. 76. sqq. *In melle sunt sitae linguae vestrae atque orationes lacte-*

lacteque; corda in felle sunt sita, atque acerbo aceto. Conferri potest locus Deut. XXIX, 17. ubi extant verba: *ne sit inter vos radix progerminans* רֹאשׁ וְלַעֲנָה, *plantam venenatam, amaram*; nam רֹאשׁ est planta venenata. Σύνδεσμος, *vinculum*, metaphorice dicitur *omnis res, qua aliquis obstrictus tenetur*, ut σύνδεσμος sit vitiositas, quae animum quasi vinculis constrictum tenet. In cod. Cantabrig. e glossemate legitur: *ἐν γὰρ χολῇ πικρίας καὶ συνδέσμῳ ἀδικίας ὁρῶ σε ὄντα*, *video te hominem esse ex omnium scelerum importunitate concretum.* Vid. SCHLEUSNERI Lex. voce σύνδεσμος. Multa vitia erant coniuncta in Simone; avaritia, superbia, hypocrisis etc.

24. Δεήθητε — εἰρήκατε) Metu potius territus, quam facti poenitentia ductus Simon haec dixit. Sed mox ad impietatem suam est reversus, si rerum christianarum scriptoribus fides est habenda.

26. Ἄγγελος — φλίππον) An hoc factum sit per somnium, aut visum, aut alio modo, nemo definiverit. Videtur ἄγγελος κυρίου idem esse ac τὸ πνεῦμα infra v. 29. et πνεῦμα κυρίου v. 39. nempe instinctus quidam et propositum firmum eundi ad viam, quae ab Hierosolymis Gazam ducit. Solebant enim Veteres ea consilia et coepta, quae prosperum habebant eventum, Deo adscribere. Vid. EICHHORNII *Allgem. Bibl. der bibl. Litterat.* Tom. III. p. 387. ff. et cf. STORRII *diss. exeget. in libror. N. T. hist. aliquot loca*, P. II. p. 78. ff. Ἀνάστηθι — ἔρημος) *Agedum, fac iter ad meridiem, versus viam, quae ducit Hierosolymis Gazam, ea est solitaria.* Gaza fuit una ex quinque urbibus Philistaeorum, (1 Sam. VI, 17.)

sita

sita in colle versus fines terrae Israeliticae australes, ultima tendentibus in Aegyptum, viginti stadiis a mari, et undecim milliaribus ab Hierosolymis distans. Verba αὕτη ἐστὶν ἔρημος plerique interpretes referunt ad Gazam, ut haec urbs tum deserta fuisse dicatur, vel diruta. Sed Scriptores Seculi I. docent, hanc urbem tum temporis fuisse habitatam, cultam et incolis plenam. Locos horum Scriptorum collegit WETSTENIUS ad h. l. Fuerat illa quidem ab Alexandro M. disiecta; sed instaurata est cum multis aliis a *Gabinio*, tradente Iosepho Antiqq. Lib. XIV, cap. 5. §. 3. Alii igitur ἔρημος referunt ad ὁδὸν, ad viam quae Hierosolymis Gazam deduxerit, ut via per desertum significetur, vel via non frequens hominibus. Duplex nempe via videtur fuisse Hierosolymis Gazam versus. Quare angelus iussit Philippum eam adire viam, qua obviam veniret Eunucho. Cf. *Michaelis* ad h. l. Vid. praeter alios BELLERMANNUS (im Handbuch der biblischen Litteratur. P. III. p. 459.) qui vertit: *Reise südwärts auf dem Wege, der von Ierusalem nach Gaza führt, welcher einsam* (unangbar) *ist.* Ceterum haec verba παρεμβάσεως signo includenda sunt, quum non Angeli, sed Lucae sint.

27. Ἀνὴρ αἰθίοψ εὐνοῦχος) Sc. ἦν. Ἀνὴρ est pleonasmus, ut *Aegyptius*; *vir Iudaeus*; *mulier ancilla* in Sallustio etc. Εὐνοῦχος, proprie εὐνὴν ἔχων, lectum vel cubiculum custodiens; deinde *eviratus*, quia plerumque evirati a reginis huic ministerio adhibebantur. Saepe est nomen dignitatis, ministrum regium in genere denotans, hebr. סָרִיס. Talis olim Potiphar fuerat, qui εὐνοῦχος dicitur, quanquam in matrimonio vixit. Gen. XXXVII, 36. XXXIX,

XXXIX, 1. Hoc etiam loco δυνάστης est *minister regius*, *Staatsbedienter*. Vid. Ioh. Frid. Fischeri Prolusſ. p. 494. ſqq. δυνάστης κανδάκης, τῆς βασιλίσσης Αἰθιόπων) *Praefectus Candaces, reginae Aethiopiae*, i. e. Meroës, quae Aethiopiae accenſetur. Aethiopum gubernatio olim penes Reginas fuit. Nomen *Candaces* ab Auguſti aevo ad Veſpaſiani aevum ad Meroës reginas tranſiit, ut diſcimus ex Strabone XVII. Plinio H. N. VI, 35. ὃς ἦν — γάζης αὐτῆς) *Gazae regiae custos*, ut loquitur Cornelius Nepos in Datame. *Servius* in Aen. I. 119. *Gaza* Perſicus ſermo eſt, et ſignificat divitias; unde Gaza urbs in Palaeſtina dicitur, quod in ea Cambyſes, rex Perſarum, quum Aegyptiis bellum inferret, divitias ſuas condidit. Curtius: (L. III. c. 13.) *Pecuniam Regiam GAZAM Persae vocant.* προσκυνήσων) Tempore pentecoſtes. Venit autem ut proſelytus, natione ethnicus; nam incircumciſorum primitiae *Cornelius*.

28. Ἦν τε ὑποστρέφων) Sacris confectis, redibat ad Meroën. *Legebat Prophetam Iesaiam*, ſine dubio verſionem Alexandrinam; nam hebraice doctus non videtur fuiſſe.

29. Εἶπε — Φιλίππῳ) Non videtur Philippus audiviſſe vocem articulatam. Potuit in animo Philippi haec oriri cogitatio irreſiſtibilis, accedendum ſibi eſſe ad hunc currum. Quum deinde ex eventu cognoſceret, divinam providentiam ſic eſſe moderatam rem, ut propoſito ſuo firmiter inhaereret, omnino dicere potuit, Spiritu iubente, vel Deo volente ſe acceſſiſſe ad currum, ut virum illum ad religionem chriſtianam adduceret. κολλήθητι τῷ ἅρματι τούτῳ) *Applica te, adhaereto currui*, illi nimirum

quo Eunuchus vehebatur. Tam prope accedit, ut illum in curru ſedentem alloqui poſſit.

32. Περιοχὴ) eſt idem quod περιόδος, *locus, argumentum. Cic.* ad Atticum XIII, 25. *At ego ne Tironi quidem dictavi, qui totas περιοχὰς persequi solet.* Ieſ. LIII, 7. ſ.

33. Ἐν τῇ ταπ. — ἤρθη) In textu hebr. Ieſaiae legitur: מֵעֹצֶר וּמִמִּשְׁפָּט לֻקָּח, *afflictionibus et poenis ereptus est.* Sed LXX. legiſſe videntur: בְּעָצְרוֹ מִשָּׁפְטוֹ לֻקָּח Senſus tunc eſſet: *Postquam depressus fuit, ablata est ab eo poena;* vel ut alii malunt: *ablata est poena quam pro nobis est perpessus.* Wetſtenius περιφράζει: Quum ſponte ſe demiſiſſet, formamque ſervi induiſſet, tantum aberat, ut ipſum ſublevarent, ut potius graviſſima ipſum afficerent iniuria, nulla iuris habita ratione, non magis ac ſi omnis iuſtitia ſublata fuiſſet. τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται;) Senſus eſſe videtur: *Quis verbis nequitiam et crudelitatem hominum eius aetatis describere poterit?* ut γενεὰ denotet homines eius aetatis, eorumque perverſitatem, ſicut *seculum* ſaepe ponitur pro *moribus saeculi.* Aliis γενεὰ, hebr. דּוֹר eſt *aetas, duratio,* ut ſenſus ſit: *semper vivet.* Haec interpretatio contextui bene convenit. Sequitur enim: ὅτι αἴρεται — ζωὴ αὐτοῦ, *quia vita eius ex his terris tollitur,* quia paſſus eſt innocens, pro hominum ſalute. Haec nimirum eſt cauſſa, cur nunc in perpetuum vivat et imperet cum Deo. Secundum Graecorum explicationem in Theophylacteis ſenſus eſt: ἐπαίρεται καὶ ὑψηλότερα τῶν ἐπὶ γῆς ἐστὶν ἡ ζωὴ αὐτοῦ, *extollitur atque superior est vita eius terrenis rebus.* ζωὴ autem, inquiunt, eſt ἡ πολιτεία ἢ ὕπαρξις αὐτοῦ, conſtituta vitae ratio, vel id quod ipſe eſt.

35.

35. Ἀρξάμενος — Ἰησοῦν) *Exorsus ab hoc Scripturae s. loco, exposuit illi doctrinam christianam*, nempe brevem eius summam. Videtur Philippus occasione huius loci enarrasse brevem historiae Iesu summam, et demonstrasse omnia illa quae Iesaias l. c. dixit, in Iesu evenisse. Quaesierat enim Eunuchus, an Propheta illa verba de se vel de alio intelligi voluerit? v. 34. ECKERMANNUS (theol. Beytr. Tom. I. p. 158.) locum Iesaiae a Philippo ad Iesum tantum applicari existimat, etiamsi vaticinium proprie dictum non contineat.

36. Ἰδοὺ ὕδωρ) Fontem fuisse, in vico Βεθσορὼν (Betur,) viginti lapidibus Hierosolymis dissito, de monte fluentem, in quo baptizatus sit Aethiops, tradit *Eusebius* de locis Hebraicis, voce Βεδσὲρ. Locus hodie adhuc ostenditur peregrinantibus. Vid. *Pocoks Reisen* Tom. II. §. 58. ex vers. *Breyeri*, et cf. *Michaelem* ad h. l. τί κωλύει με βαπτισθῆναι;) Hinc intelligimus, eunuchum etiam de baptismi necessitate institurum. Sic multa praecedentium ex subsequentibus supplentur.

37. Deest hoc comma et in nonnullis codicibus et Versionibus antiquissimis; in aliis varie exhibetur. Quare probabile est, ab aliquo additum, ex eo, quod gestum credi, par erat.

39. Πνεῦμα κυρίε ἥρπασε τὸν Φίλιππον) Alii legunt: πνεῦμα ἅγιον ἐπέπεσεν ἐπὶ τὸν εὐνοῦχον. ἄγγελος δὲ κυρίε ἥρπασε τὸν Φίλιππον. Quid autem est hoc: *Spiritus Domini rapuit Philippum*? Non est credibile, Philippum ab angelo, vel alia mirabili ratione per aërem raptum et Azotum vel in alium locum deportatum esse, quae est

multorum opinio. Nam *Spiritus Domini* saepe in homine aliquid efficere dicitur tum, quum in hominis illius animo subito exoriuntur cogitationes, quas consiliis Dei consentaneas fuisse, ex eventu cognoscitur. Vid. supra v. 29. Verbum autem ἁρπάζειν, *rapere*, non postulat, ut de miraculoso raptu per aërem cogitemus. Nam phraseos *rapere aliquem* vis ea est, ut significet *transferre aliquem in alium locum*, quocunque demum modo id fiat. Si igitur in animo Philippi subito exorta est cogitatio, redeundum sibi esse in loca illa ad Gazam, nec faciendum iter in Aethiopiam cum Eunucho; si Philippus ex eventu cognovit, non sine providentia divina accidisse, ut ad illa loca accederet, et ibi Evangelium doceret, hebraico loquendi modo hoc recte ita exprimi poterat: *Spiritus Dei eum rapuit*, instinctu quodam divino ductus est aliorsum. ἐπορεύετο γὰρ) Causa redditur, cur Philippum Eunuchus ultra non viderit, quia suam viam insistebat eunuchus: Philippus alio abibat. Illud autem χαίρων obiter tantum additur, significatque tranquillitatem animi, quam eunuchus ille ex evangelii notitia erat consecutus. Eunuchum post reditum in Aethiopiam aliis etiam religionem christianam persuasisse, et in se credibile est, et Eusebius tradit hist. eccl. Lib. II, c. 1. Quae autem a recentioribus de vita et fatis eius narrantur, ea merito fabulis accensentur.

40. Εὑρέθη εἰς Ἄζωτον) *Commorabatur Azoti.* Storrio (dissert. exeget. P. II. p. 80.) *Philippus* videtur iter fecisse Asdodum, ibique degisse aliquot tempus. Εὑρεθῆναι enim idem valet, quod *esse, adesse.* 1 Par. XXIX. 17. 2 Par. XXIX, 29. Idem monet, si quis εἰς pro ἐν accipe-

cipere velit, et vertere malit: *Philippus commorabatur Asdodi*, tum praegnantem quoque conſtructionem ſumi poſſe, quemadmodum κατοικεῖν εἰς τόπον utrumque dicit, quum habitare *in loco*, tum *concedere aliquo* habitatum, ut Act. XII, 19. Marc. II, 1. Luc. XI, 7. Quicquid ſit, hic etiam non dicitur, Philippum per angelum miraculoſo modo translatum eſſe Azotum, ſed verſatum eſſe eum in iſta urbe, et ſic alios etiam locos peragraſſe propagandae religionis cauſſa. Azotus autem Hebraeis eſt Asdod, urbis Palaeſtinae nomen. τὰς πόλεις) Inter Gazam et Caeſaream, ut erant Ioppe, Lydda etc. Hic quoque uti in urbe Samariae, apoſtolis auditores praeparavit, c. IX, 32. εἰς Καισάρειαν) Caeſaream, ad mare mediterraneum, quae Stratonis dicitur, et non longe abeſt ab Azoto.

CAP. IX.

1. Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου) *Saulus vero minas caedemque adhuc spirans*, ſ. *anhelans*. Id homo *spirare* dicitur, quo is vehementiori concitatus affectu, plenus eſt, et veluti *turget*. Euripid. *Iphig. in Taur.* πῦρ πνέουσα καὶ φόνον, *ignem spirans et necem*. Cf. *Kypkii* obſervatt. *Camerario* ἀπειλῆς καὶ φόνου eſt ἓν διὰ δύο, ſicut: Molemque et montes, i. e. molem montium; ut huius loci ſit ſenſus: *In Saulo fuisse vehementes impetus minarum de caede discipulorum Domini*. Valde memorabilis eſt haec Sauli, poſtmodum Pauli et Apoſtoli hiſtoria. Legi meretur Georgii Lyttletoni, Angli, libellus, theotiſce verſus: *Anmerkungen über die Bekehrung und das Apostelamt Pauli* etc. Adde: *Characteristik der Bibel*, Tom. I. p. 79. ſqq. Cf. D. Christ.

Fr. Ammon *opuscula theol.* Erlangae, 1793. 8. Commentat. exeget. *de repentina Sauli ad doctrinam christianam conversione.*, Ceterum *de vita Pauli Apostoli* inter alios bene expoſuit Hermannus Witsius, in libro quem inſcripſit: *Meletemata Leidensia*. Baſil. 1739.

2. Ἠτήσατο — συναγωγὰς) *Expetiit sibi ab eo literas ad Synagogas Damasci.* Damaſcus in ea Syriae parte poſita fuit, quae in ſacris litteris *Syria damascena*, apud Strabonem autem *Coelè Syria* vocatur. Magnam ibi Iudaeorum, ob quaeſtuoſam et copioſam, quae ibi florebat, mercaturam fuiſſe frequentiam, vel ex eo conſtat, quod non una, ſed plurea Synagogae in ea civitate fuerunt. ὅπως — εἰς Ἱερουσαλὴμ) *Ut, si quosdam christianam religionem sectantes ibi reperisset, mares atque foeminas, vinctos deducet Hierosolyma.* Ἡ ὁδὸς hic ut ſaepius alibi eſt *religio*, quam quis ſequitur. Nempe דֶּרֶךְ יְהוָה *via Domini* eſt via, quam praeſcripſit Deus, cultus quem ſibi vult praeſtari, hinc religio. Cf. Matth. XXII. 16. Ὁ ὢν τῆς ὁδοῦ huius religionis ſectator. Saulus igitur huius (chriſtianae) religionis ſectatores auctoritate Pontificis et Senatus Hieroſolymitani vinctos ducere voluit Hieroſolyma. Quaeritur, quid iuris vel Pontifici, vel Senatui Hieroſolymitano fuerit in Damaſcenos, prorſus ad alterius ditionem pertinentes? Enim vero tanta erat Synedrii Hieroſolymitani auctoritas, ut non ſolum qui in vicinia terrae Iſraeliticae habitabant Iudaei, ſed Babylonii etiam et Alexandrini ſtatuta eius venerarentur ac iuſſa capaſſerent, magnum illum Senatum agnoſcentes pro firmiſſima arce totius legis oralis, praeſertim quando agebatur de crimine haereſeos, et iudicio capitali in falſos

falsos Prophetas; quod unice huic Senatui competiisse volunt. Romani autem, quorum imperio cum Arabia sua universa Aretas ipse tunc suberat, permittebant etiam Synedrio ius prehensionis et verberum, non in Iudaeos Palaestinae tantum, sed in alias quascunque Synagogas, quae sponte sua iurisdictionem in re religionis agnoscerent. Vid. WITSII Melet. sacra p. 16.

3. Καὶ ἐξάιφνης — οὐρανοῦ) *Repente circumfulsit eum lux coelitus delapsa.* Haec lux sine dubio fuit fulmen repente delapsum. Inde enim omnia, quae in sequentibus narrantur, commode intelligi possunt. VITRINGA: (in Obss. Sacr. Lib. IV. p. 370.) *Primo refertur, lumen de coelo Paulum prostravisse humi; dein vero illum audivisse vocem. Per lucem, sive lumen de coelo, quis aliud hic intelligat, quam fulgur fulminis? Quod si admiseris, non negaveris, per vocem, fulmini coniunctam, vocem tonantem et gravem intelligendam esse, quia ex lege naturae fulmina comitari solent tonitrua.* Eandem sententiam amplius ornavit *Elsnerus* ad h. l. cui *fulgur* notari videtur verbo περιέστραψεν, et *tonitru* voce φωνῆ, v. 7. Vallem *Damasci* montibus peraltis clausam esse, ex *Maundrelli* Itinerario apud D. *Paulum* (Sammlung der merkwürdigsten Reisen in den Orient. P. I. pag. 149.) cognoscitur. Unde fulgurum tonitruumque horror vehementior facile perspicitur.

4. Καὶ πεσὼν — διώκεις;) *Atque ad terram prolapsus, audivit hanc ad se vocem: Saule, Saule, quid me insectaris?* Ad terram prolapsus est, perculsus terrore ob fulgur fulminis cum tonitru coniunctum. Plerique existimant, Dominum a Paulo oculis corporeis visum esse,

et vocem èmiſiſſe articulatam, qua allocutus ſit Paulum. Sed hoc valde dubium eſt; nam potëſt etiam locus intelligi de cogitationibus in Pauli animo ortis. Cf. quae notavimus ad locum huic valde ſimilem, Io. XII, 28. ſqq. Recte obſervat AMMON (l. c. pag. 15. ſ.) Iudaeos aevo Apoſtolico in ea fuiſſe opinione, Iehovam, quum oracula vatum dudum obmutuiſſent, per fulmina et tonitrua voluntatem ſuam interdum ſignificare mortalibus. Celebratiſſima erat iſta revelationis divinae ſpecies ſub nomine בַּת קוֹל, *filia vocis*, quam, licet revera haud audiretur, imaginatione tamen ita apprehendere ſolebant, ac ſi vere intellecta et audita fuiſſet. Vid. VITRINGA obſervatt. ſacr. Lib. VI, 10. Facile igitur in animo Pauli, quum anxius in terram provolveretur, oriri potuit cogitatio, ſe nunc poenas daturum eſſe impiae Chriſtianorum perſecutionis, et ſtatim ſibi, ubi intraviſſet in urbem, ad meliorem mentem eſſe redeundum. Iſtas in animo Sauli coortas diſceptationes Lucas in dialogi formam redegit.

5. Ἐγὼ — ἀνώκεις) Poſt haec verba in editionibus impreſſis legitur longior periocha haec; *σκληρόν σοι πρὸς κέντρα λακτίζειν. τρέμων τε καὶ θαμβῶν εἶπε, κύριε, τί με θέλεις ποιῆσαι; καὶ ὁ κύριος πρὸς αὐτόν.* Gloſſam hanc eſſe, ex parallelo c. XXVI, 13. et ex paraphraſi compoſitam, prodit multiplex inter paucos, periocham referentes, diſcrepantia. Omittuntur etiam haec verba in multis Codicibus, in antiqua Latina verſione, a Chryſoſtomo et aliis Patribus hunc locum tractantibus; unde etiam in nonnullis editionibus, veluti Griesbachiana, Bengelianâ, et Complutenſi recte ſunt omiſſa. Explicationem vid. infra ad c. XXVI, 14.

6.

6. Ἀλλ' ἀνάστηθι — ποιεῖν) *Surge et adi urbem, ubi tibi, quid faciendum sit, declarabitur.* Εἰς τὴν πόλιν, sc. Damascum. Iam igitur Saulus sperare incipit, aliquem Christianorum Damascenorum sibi declaraturum esse, quid sit faciendum.

7. Οἱ δὲ — θεωροῦντες) *Comites autem itineris adstabant attoniti, sonum* (tonitru) *quidem audientes, sed neminem videntes.* Ἔννοος graeci scriptores satis frequenter usurpant de eo, qui vel mentis imbecillitate stupidus est, vel obstupefactus terrore, admiratione, et qui sive ob illam naturalis stuporis causam, nec loqui facile, nec audire possit. *Ganz betäubt.* Φωνὴ hic nihil aliud est, nisi *tonitru*, v. 4. Hoc audiverunt quidem Pauli comites, sed quid sibi vellet, non intellexerunt; nam articulata verba ne Paulus ipse quidem audivisse videtur. Quomodo hic locus conciliandus sit cum c. XXII, 9. infra ad illum locum dicetur.

8. Ἀνεῳγμένων — οὐδένα ἔβλεπε) Pro οὐδένα habent οὐδὲν Syr. Erp. Vulg. Laud. Sensus est: *Quanquam oculis erat apertis, nihil* (neminem) *tamen conspiciebat*, et is sensus clare exprimitur infra XXII, 11, ubi eadem historia refertur. Coecus ergo factus fuerat. Nempe vis fulminis praestrinxerat aciem oculorum ita, ut nihil videre posset. Hoc phaenomeno naturali fulminis ac tonitru Deus, quum vellet Paulum monere, praesentiam suam declaravit. Sic Iosephus, Antiqq. L. III, 5. 2. fulgura et tonitrua in monte Sinai (Exod. XIX, 16.) indicia praesentiae divinae fuisse dicit. Atque eodem modo profanos quoque Deorum suorum adventum describere solitos, patet ex Aeneid. VIII. v. 524. et *Ovid.* Fastor. III, 367.

Memorabile ſane documentum ſingularis providentiae divinae continet haec Pauli hiſtoria. Niſi enim in itinere Damaſcum ei contigiſſet id, quod hic narratur, fortaſſis nunquam ad ſe rediturus, ſed in priſtina ſua ſuperſtitione Iudaica et odio erga Chriſtianos perſeveraturus fuiſſet. χειραγωγοῦντες δὲ ἄνδρον) *Manibus deducentes*, ut coecis fieri ſolet.

9. Καὶ ἦν — ἔπιεν) *Et per tres dies permansit coecus nihilque cibi vel potus sumsit.* Quod indicio eſt, hoc triduum meditationibus precibusque ad Deum (infra comm. 11.) ab eo transactum eſſe.

10. Ἀνανίας) Graeci perhibent; fuiſſe unum ex ſeptuaginta diſcipulis, et in ordine Diaconorum; quod veriſimilitudine non caret. Cetera vero, quae de eo eiusque morte narrantur, partim maxime incerta, partim aperte fabuloſa ſunt. Vid. b. Walchii Ienenſis antiquitates Damaſcenas. §. 20. Ananiae cuiusdam meminit etiam *Iosephus*, Antiqq. Lib. XX, c. 2. Sed eundem eſſe, de quo Lucas haec narrat, non eſt veriſimile. Vid. *Michaelis* ad h. l. ἐν ὁράματι, *in visione.* MACROBIUS Somn. Scip. I, 3. *Visio est, quum quis id videt, quod eodem modo quo apparuerat, eveniet.* SUETONIUS in Auguſti vita de Q. Catulo: *Ac die proximo obvium sibi Augustum quum incognitum alias habere, non sine admiratione contuitus, simillimum dixit puero de quo somniasset.* Credibile eſt ita Paulum Ananiae viſum ac ſi eum oculis uſurpaſſet; nimirum vultum, ſtaturam, totamque reliquam habitudinem Pauli animo eius obverſata fuiſſe; eaque ſingula ab eodem paullo poſt, quum Paulum adiiſſet, ſecundum ὁράματος veritatem fuiſſe agnita. Vid. *Pricaeum* ad h. l.

In

In somnio hanc visionem contigisse Ananiae, totus narrandi modus ostendit. ἰδὲ, ἐγὼ κύριε) i. e. Paratus sum iussa accipere et facere. AMMONIO l. c. pag. 24. verisimile videtur, Ananiam Saulo vel Hierosolyma Tarso petenti vel in festis diebus Hierosolymis obvio, iam antea fuisse familiarem.

11. Τὴν ῥύμην — εὐθεῖαν) *Ad viam* vel plateam urbis *quae recta vocatur.* Ῥύμη non est *vicus*, sed *via.* Urbes olim in vicos, vici in vias, viae in domos dividebantur. Recta vocata est haec via, quia eius aedes aequaliter a se invicem distabant. ἐν οἰκίᾳ Ἰούδα) Cum quo vetus hospitium Saulo videtur fuisse. ταρσέα) Patrio etiam nomine indicatur Saulus, qui esset Tarsensis. Fuit autem Tarsus Ciliciae urbs vicina Anchialae.

12. Καὶ εἶδεν — ἀναβλέψῃ) *Viditque* (is Saulus) *per visum* (in somnio divinitus sibi oblatum) *virum, Ananiam nomine, ad se venientem, sibique manus imponentem, ut oculorum usum recipiat.* Syrus recte accepit ut continuata Dei verba. Et Saulus vidit Ananiam, et Ananias Saulum in visione; quod indicio erat, non fortuito, sed procurante Deo haec ita evenisse.

13. Ἀπὸ πολλῶν) i. e. ἐκ πολλῶν, ex, sive de multis, sc. ἀνθρώπων, non ἐτῶν vel χρόνων, ut alii volunt. Insignis persecutor fuerat Saulus. τοῖς ἁγίοις σου) Sancti sunt *Christiani* iam nunc. Quum homines dicuntur ἅγιοι τοῦ θεοῦ, indicatur eos esse sacratos Deo, vel cultores Dei, vel dilectos Deo, ut ex multis V. T. locis constat. Ergo non est haerendum in sanctitatis notione, quasi vitae et morum sanctitas intelligatur.

14. Καὶ ὧδε ἔχει ἐξουσίαν) Oſtendit Ananias, quam non tutum ſibi ſit, eum accedere, qui poteſtatem acceperat in ipſa urbe Damaſco capiendi homines eius profeſſionis, cuius erat Ananias. Fortaſſis Ananias literis Chriſtianorum Hieroſolymitanorum edoctus fuerat, quo conſilio Saulus Damaſcum ſit profectus. παρὰ τῶν ἀρχιερέων) Eſt Synecdoche. Ex parte enim nobiliſſima deſignatur totum ſynedrium. ἐπικαλεμένους τὸ ὄνομά σε) *Qui tibi nomen dederunt.* Deſcriptio Chriſtianorum, v. 12. 1 Cor. I, 2. Hac phraſi LXX ut plurimum illam hebraeam קָרָא בְּשֵׁם exprimunt.

15. Σκεῦος ἐκλογῆς) Pro σκεῦος ἐκλεκτὸν, *instrumentum exquisitissimum.* Hebraismus. Σκεῦος h. l. eſt *homo*, cuius miniſterio aliquid effici poteſt, ὄργανον, hebr. כְּלִי. τοῦ βαστάσαι τὸ ὄνομά μου) *Ut nomen meum celebrando perferat* ad gentes etc. Βαστάζειν h. l. metaphorice eſt: *tradere, divulgare*, et ὄνομα τοῦ Χριστοῦ *doctrina Christi.* Senſus eſt: *ut me et doctrinam meam annunciet* etc.

16. Ἐγὼ γὰρ — παθεῖν) *Ego vero illi oſtendam, quam multa debeat mei causſa perpeti mala.* Γὰρ h. l. non eſt *nam*; non enim eſt nexus horum verborum cum v. 15. Verte igitur: *vero, inſuper, atque etiam*, vel ſimili modo. Senſus eſt, Saulum paullo poſt multa ob religionem Chriſtianam experturum eſſe mala, et tamen fore conſtantem. Hoc eo pertinebat, ut Ananias deſineret metuere virum, qui mox ipſe ſua ſponte maxima mala toleraturus ſit propter religionem.

17.

17. Εἰς τὴν οἰκίαν) Illius Iudae, de quo supra v. 11. Εἶπε — ἀγίᾳ) Brevem summam colloquii Ananiae cum Saulo indicat Lucas; nam plura ab utroque dicta esse, non est dubitandum.

18. Ὡσεὶ λεπίδες) *Veluti squamae*, humore in oculis arefacto. Cf. Tob. XI, 13.

19. Καὶ λαβὼν τροφὴν ἐνίσχυσεν) *Et cibo capto vires recepit.* Ἐνισχύειν hic neutraliter usurpatum notat, *invalescere, confirmari, vires capere*, s. *recipere*. LXX. interpretes Gen. XLVIII, 2. id de viribus corporis ponunt, pro וַיִּתְחַזֵּק *et confirmavit se.*

20. Ἐν ταῖς συναγωγαῖς) Semper enim Apostoli primum Iudaeos affati sunt, ut aut eos converterent, aut omnem eis excusationem adimerent. ἐκήρυσσε τὸν χριστὸν) Lege Ἰησοῦν, ut habent nonnulli Codd. et Verss. Nam quaestio erat, an Iesus Nazarenus esset ille Christus, sive Dei filius. Messiam esse Dei filium, hoc per se omnibus Iudaeis notum erat. Cf. infra v. 22.

21. Ὁ πορθήσας) Verbum πορθεῖν, si de hominibus aut animalibus usurpatur, verti potest: *perdere, opprimere*, quae generalis notio tres continet speciales, nimirum *hostiliter tractare, captivos abducere, occidere*, ut patet ex locis a Kypkio laudatis.

22. Ἐνεδυναμοῦτο) *Confirmabatur*, sive corroborabatur; fortior fiebat in dies, sc. *fide*, et firma persuasione, Iesum esse Messiam. συνέχυνε) Pudefaciebat, confusos reddidit argumentis. συμβιβάζων) *Docens, ostendens.* Haec verbi notio, quae 1 Cor. II, 16. et aliquoties apud

LXX.

LXX. Interpretes occurrit, rara est profanis. Occurrit tamen in Ocello Lucano de *universo*, c. III. ἴπερ ἀληθῶς ὁ λόγος συμβιβάζει, *siquidem revera ratio docet.*

23. Ὡς δὲ ἐπληρῶντο ἡμέραι ἱκαναὶ) *Completis satis multis diebus*, i. e. post tempus longius. Profectus est nempe Paulus in Arabiam, et post aliquot annos reversus est Damascum, ut ipse narrat Gal. I, 15—18. Auctor huius historiae multa exponit compendiose, et temporum multa momenta coniungit.

24. 25. Cf. 2 Cor. XI, 32. 33. ex quo loco discimus, Iudaeorum eorumque *Ethnarchae* precibus factum esse, ut magistratus Damascenus, ab Areta urbi sine dubio etiam impositus, ad portas eius custodiam collocaret, adscitis forte nonnullis Iudaeis, qui indicarent, si Paulus accederet et fuga se incolumen extrahere vellet.

26. Παραγενόμενος — Ἱερουσαλὴμ) Monuimus iam ad v. 23. Paulum non statim ex urbe Damasco Hierosolyma profectum esse, sed contulisse se in Arabiam. Ex loco citato Gal. I, 18. discimus, eum post triennium demum, quum rediisset Damascum, profectum esse Hierosolyma. Ergo Lucas triennii historiam omisit. Omnino credibile est, Paulum per hoc triennium non fuisse otiosum in Arabia, sed religionem christianam iis etiam in locis ab eo esse propagatam. ἐπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς) Familiariter conversari cum illis, ut infra c. X, 28.

27. Πρὸς τοὺς Ἀποστόλους) Sc. Petrum et Iacobum, Gal. I, 18. 19. καὶ διηγήσατο αὐτοῖς) Haec Graeci ad *Barnabam* referunt, et recte, propter illa quae sequuntur de Damasco. Conveniebat enim id potius narrari ab aliis, qui

qui id ſcirent, quam ab ipſo Saulo praedicari. καὶ πῶς — Ἰησοῦ) *Et quanta cum libertate ac fiducia Damasci doctrinam Iesu sit professus.*

28. Καὶ ἦν — Ἱερουσαλήμ) *Itaque assidue cum illis versatus est Hierosolymis.* Vid. ſupra c. I, 21.

29. Πρὸς τοὺς Ἑλληνιστάς) Etiam cum Iudaeis, graeco ſermone utentibus, ut hic Syrus.

30. Εἰς Καισάρειαν) Eam nempe, quae erat ad mare mediterraneum, ubi ſedes Procuratoris Romani. Τάρσος eſt patria Pauli. Sine dubio in Cilicia etiam docuit.

31. Εἶχον εἰρήνην) Multis in exilium legreſſis deflagraverat vexatio; id eſt quod Chriſtiani pacem vocabant. Accedit, quod Paulus deſierat vexare Chriſtianos, iam ipſe Chriſtianus et Apoſtolus, et Iudaei ipſi magnas calamitates experti ſunt, quod ſtatuam Imperatoris Caii recipere nollent. Vid. *Ioseph.* Antiqq. Iud. Lib. XVIII, c. 8. et de B. Iud. L. II, cap. 10. οἰκοδομούμενοι, et numero membrorum et incrementis in cognitione religionis ac virtute proficiebant coetus. Comparatur ſocietas Chriſtiana cum aedificio, quod diligenti opera in maiorem molem excreſcit. Πορευόμενοι — κυρίου) *proficientes in religione.* Πορεύεσθαι, ut hebr. הָלַךְ interdum ſignificat *proficere.* ὁ φόβος τοῦ κυρίου, *religio*, ut ſaepe. τῇ παρακλήσει — πνεύματος, refero ad πορευόμενοι. Proficiebant tranquillitate et ſpe, quam operatur Spiritus ſanctus per doctrinam Chriſti. Ἐπληθύνοντο *augebantur*, crescebat numerus Chriſtianorum in ſingulis coetibus. Redit Lucas ad narrationem eorum, quae in *Iudaea* acta ſunt. Quae ſequuntur eo tempore accidiſſe videntur, quo Paulus Damaſci et in Arabia commoratus eſt.

32. Διὰ πάντων, sc. τόπων, quum omnes illas regiones, quarum v. 31. mentio facta est, peragraret. Visitabant Apostoli coetus Christianorum, ut eos in fide confirmarent. Λύδδαν) Lydda urbs fuit Palaestinae olim celebris, et perhibetur postea appellata esse Diospolis.

34. Στρῶσον σεαυτῷ) Sc. τὴν κλίνην, sive τὸν κράββατον. Lectum, quem antehac straverunt tibi alii, tute tibi sterne, in signum restitutae valetudinis.

35. Τὸν Σαρωνᾶν) *Sarona* satis constat, regionem fuisse campestrem et locum pascuum inter Caesaream Palaestinae et Taborem montem, lacumque Gennesarem, tractu longo ultra Joppen se extendentem.

36. Ἐν Ἰόππῃ) *Joppe* olim celebris urbs fuit maritima Palaestina. Hodie *Iaffa* dicitur, ubi appellunt, qui iter religiosum in terram sanctam suscipiunt. ταβιθὰ) Syrum טְבִיתָא est ex Hebraeo צְבִי *caprea*, vel *dama*, et quidem sylvestris, (quam arabico nomine Gazellam vocare solent, quae ab eximia pulchritudine laudatur,) mutatione τῆ צ ut fit, in ט. Occurrit aliquoties apud interpretes Chaldaeos. Δορκὰς) Sic vocabatur inter Graecos, quomodo *Thomas* Δίδυμος, *Cephas* Πέτρος. Sine dubio haec mulier Tabitha appellata est ob formae venustatem. Hoc autem nomen tum familiare fuisse Iudaeis, docuit *Lightfootus* in Cent. Chorographica Matthaeo praemissa, c. 18. et *Bochartus* in Hieroz. Tom. II, pag. 305. sqq. edit. Lipsi. Αὕτη — ἐποίει) *Haec erat plena liberalitatis et beneficiorum, quae exhibebat.* Ἔργα ἀγαθὰ hic non sunt in universum recte facta, sed κατ' ἐξοχὴν beneficia aliis exhibita, quod series orationis indicat. *Gutthätigkeit.*

38.

38. Μὴ ὀκνῆσαι) Notat ὀκνεῖν *dubitare, recusare* et *cunctari, moras nectere, tergiversari.*

39. Ἐπιδεικνύμεναι — ἱμάτια) Vestimenta confeciſſe videtur pia matrona eo conſilio, ut diſtribueret egenis. μετ' αὐτῶν ἔσα, *dum viveret.*

40. Θεὶς τὰ γόνατα) *Positis genubus*, i. e. quum in genua procubuiſſet, qui geſtus eſt praecantium. Ἀνεκάθισε, *erecta sedit.*

CAP. X.

Hactenus Iudaeis tantum et Proſelytis circumciſis operam dederant Apoſtoli, quia in ea erant opinione, beneficia Meſſiae nonniſi ad Iſraelitas pertinere; ethnicos autem ſi vellent participes fieri Meſſiae, debere prius circumciſione ſociari Iſraelitis, quam fierent cives regni divini. Nunc autem providentia Dei factum eſt, ut ad ethnicos etiam accederent Apoſtoli, cuius rei initium fecit *Petrus*, ex promiſſione Chriſti Matth. XVI, 19. coll. Act. XV, 7.

1. Ἀνὴρ — Ἰταλικῆς) *Caesarea*, prius dicta turris Stratonis, florentiſſima erat, Palaeſtinae civitas, et ſedes Procuratoris Romani. Ἑκατοντάρχης, *centurio.* Ut enim Latini a centenario numero militum, quibus aliquis praefectus eſſet, nominarunt Centurionem, ſic interpretando fecere Graeci ἑκατοντάρχην, et ἑκατόνταρχον, qui eſt vetuſtioribus ταξιάρχης. σπεῖρα, *cohors*, ut recte Vulgatus. Erat haec cohors Caeſareae in praeſidiis, ubi etiam erant Syri milites, a quibus Romani ſive Itali hic diſtinguuntur.

2. Εὐσεβὴς, *pius*, qui vitam et mores ſuos inſtituebat ad normam legis naturae. Φοβούμενος τὸν θεὸν, cultor veri Dei, ſed non circumciſus, (Act. XV.) *gentilis*: cf. infra v. 45. 28. Cap. XI, 3. 18. σὺν παντὶ τῷ οἴκῳ αὐτοῦ, *Cum tota familia sua*, id enim hic οἶκος eſt, ut ſaepe apud Ioſephum, aliosque. ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ) Iudaeis, quos ideo amabat, quod unum Deum colerent. καὶ δεόμενος τοῦ θεοῦ διαπαντὸς) Aſſiduus in precibus fundendis ad unum et verum Deum. Talis quum eſſet Cornelius, dignus eſt habitus qui primus ex gentibus Chriſtianae ſocietati adiungeretur.

3. Εἶδεν — πρὸς αὐτὸν). *Conspexit manifeste per visum, hora diei nona angelum ad se venientem* Ὅραμα eſt *visum quodcunque, sive vigilanti, sive per quietem somni oblatum fuerit, eine jede ausserordentliche und wunderbare Erscheinung.* Utrum Cornelio vigilanti, an vero ſomnianti hoc viſum oblatum fuerit, Lucas non commemorat. EICHHORNIUS (*in der allgemeinen Biblioth. der bibl. Litteratur*, T. III. p. 391. ff.) ſuſpicatur, deſcribi hic ſingularem Cornelii fidentiam, firmamque confiſionem animi, qua poſt multas dubitationes, et preces ad Deum factas confirmatus fuerit in propoſito Petrum ad ſe accerſendi. Lucam enim pro more ſuo brevitatis ſtudioſum, (c. IX, 23.) praeteriiſſe momentum, quod, ſi additum fuiſſet, narrationi lucem afferre potuiſſet. Arbitratur nempe Vir doctus, Cornelium antea de Petro audiviſſe, eiusque res, et nominatim diverſorium eius, (v. 5. f.) ex cive Ioppenſi, qui Caeſaream forte veniſſet, cognoviſſe, tandem vero, Petri accerſendi propoſito inter preces confirmato, hanc animi ſui ſententiam et internam quaſi vocem

cem ſic arripuiſſe, quaſi vox angeli eſſet, fortaſſis etiam, dum praecationis ardore concitatus eſſet animus, temere pro angeli voce habuiſſe. STORRIUS vero (diſſ. exeget. in libror. N. T. hiſtoric. aliquot loca, P. II. p. 81. ff.) vulgarem ſententiam et interpretationem adverſus *Eichhornium* defendit. Fortaſſis tamen Cornelio ſpecies angeli, eum alloquentis per ſomnium oblata eſt. Sic *Petro* infra v. 17. ὅραμα obtigiſſe dicitur ἐν ἐκστάσει. v. 10.

4. Αἱ προσευχαὶ — τοῦ θεοῦ) *Preces tuae et eleemosynae ascenderunt ad commonefaciendum Deum.* Haec formula manifeſte ducta eſt a ſacrificiis, quae vel dicuntur aſcendere, vel eſſe μνημόσυνον. Dum flamma, fumus coelum verſus ſe elevabat, totum ſacrificium veluti in flamma et fumo ad coelum ſcandere videbatur. Μνημόσυνον per ſe eſt id, quod admonet. Ubi igitur ſacrificia dicuntur μνημόσυνα, ſenſus eſt, ea commonefacere, admonere Deum, ne obliviſcatur hominis, qui illud ſacrificium offert. Hinc *ſuffitus* legalis dicebatur אַזְכָּרָה Levit. II, 16. Videtur etiam aperte reſpici ad opinionem Iudaeorum, quod hominum preces Deo ab angelis offerantur, (Tob. XII, 12.) et de pretio eleemoſynarum. Quae commenta Iudaica vix pro oraculis divinis haberi poſſunt. Videntur igitur iſtae cogitationes potius in mente Cornelii ſomniantis, quam a legato divino profectae eſſe. EICHHORNIO omne angeli cum Cornelio colloquium nihil aliud niſi declaratio laetitiae ſecundum Iudaicas opiniones expreſſae, qua permotus Petrum ad ſe arceſſiſſet, fuiſſe videtur.

6. Οὗτος — βυρσεῖ) Ipſum vocabulum βυρσεύς, et aliae rationes, quas b. *Walchius* Ien. filius affert, (diſſ.

de Simone coriario) oſtenduntˌ Simonem ex eorum coriariorum genere fuiſſe, quos Graeci βυρσοδέψας, Latini *coriarios subactarios* nuncuparunt, qui ex caeſorum animalium detractis pellibus coria praeparaverunt. ᾧ ἐστιν — θάλασσαν) Apud veteres coriarii plerumque extra urbes, prope flumina, officinas et domos ſuas habuerunt, tum ob foetidos in eorum officinis et aedibus odores et ſordes, tum vero, quod aqua hi, coria praeparantes, nullo fere pacto carere poterant. Vid. Walch. l. c.

7. Τῶν προσκαρτερέντων αὐτῷ) Qui apparebant ei, i. e. ad iuſſa eius exſequenda pro foribus aſſiſtebant. Verbum προσκαρτερεῖν Dativo perſonae iunctum notat, *adhaerere alicui*, *constanter alicui praesto esse*, et quum de ſervis et miniſtris ſermo eſt, *famulari*, *ministrare*. Sic Demoſthenes in *Neaeram*, τὰς θεραπαίνας τὰς Νεαίρᾳ τότε προσκαρτερέσας, *ancillas, quae tunc Neaerae famulatae sunt*. In verbis Lucae igitur Genitivus τῶν προσκαρτερέντων, ante quem ἐκ ſubaudiendum eſt, tam ad δύο οἰκέτας, quam ad στρατιώτην referendus eſt.

9. Ἀνέβη — δῶμα) *Ascenderat in tectum*. Τὸ δῶμα, *tectum domus*, quo ſenſu haec vox haud raro eſt apud Ioſephum, e. g. Ant. VI, 4, 1. VII, 2, 1. Tectorum uſus uti multiplex erat, ſic et ibi, utpote ab omni perturbatione remoti, piis meditationibus dare ſe, precesque ad Deum fundere ſolebant veteres Hebraei. Cf. ſupra c. I, 23.

10. Ἐγένετο δὲ πρόσπεινος) *Valde autem esuriit*. Particula πρὸς auget ſignificationem. ἤθελε γεύσασθαι) *Cupiebat cibum capere, comedere*, absque Hebraismo, quum haec huius verbi notio ſit ſatis frequens Graecis. Heſychius:

chius: γεύσασθαι, πειράσαι, ἅψασθαι. Ubi bene monet Cel *Ernesti*, πειράσαι forte ita dictum esse, uti apud nos *versuchen*, de cibis. παρασκευαζόντων) *Parantibus autem illis cibos*, sc. iis, quorum erat *parare*. Παρασκευάζειν h. l. de parandis cibis est intelligendum. ἐπέπεσεν — ἔκστασις) ἐξίστασθαι h. l. est, (ut in Apologia Apuleius) *ad oblivionem praesentium externari*. Victorinus de Contempl. Lib. V. *Mentis alienatio est quando praesentium memoria menti excidit*. In ecstasi itaque esse dicitur, qui alicuius rei profunda cogitatione ita est mersus et defixus, ut rerum externarum sibi non sit conscius, et sensuum externorum usus aliquamdiu cesset. In Petro caussa huius ἐκστάσεως erat in precando. Mersus divinarum rerum profunda cogitatione ita quasi descenderat in se, ut nesciret quid extra se gereretur. Vid. 2 Cor. XII, 2.

11. Καὶ θεωρεῖ τὸν οὐρανὸν ἀνεῳγμένον) Haec coelorum apertura cum reliquis consequentibus in Petri imaginatione tantummodo extitisse videtur, ut fieri solet in somniis, et visionibus ecstaticis, in quibus non res ipsae sensibus, sed rerum emblemata phantasiae obiiciuntur. Vid. *Witsii* Meletemata Leidensia, p. 211. EICHHORNIO in Biblioth. univers. litterat. bibl. P. III. pag. 420 — 424. (*Ueber das Gesicht des Apostels Petrus*) visum, quod Petro obtigit, cum fame gravissima ita coniunctum fuisse videtur, ut ea fessus, dum cibi apparabantur, inter preces, corpus amplius fatigantes, deliquium animi passus fuerit; humi igitur prostratum, oculis clausis, vel etiam apertis, sui vix compotem iacuisse. Durante hoc deliquio, phantasiam ipsi illusisse, et obtulisse phantasma, ut audire vocem: *macta et vescere* coelitus sibi videretur.

Quum autem cauſſas huius animi ſtatus ignorans, deliberaret ſecum, quid ſibi hoc viſum vellet: providentia Dei moderante factum eſſe, ut e tecto aedium duos peregrinos advenientes conſpiceret; et quia eorum miſſio rem chriſtianam concerneret, eum hoc omne phaenomenon poſtea ad πνεῦμα ἅγιον retuliſſe. καταβαῖνον σκεῦος — τῆς γῆς) *Utenſile, tanquam linteum magnum, alligatum extremis partibus quatuor, vidit descendere*, i. e. *demitti ad sese usque, et deferri supra terram.* Σκεῦος hebraeum כְּלִי, ſignificat omne id, quod in uſu eſt domeſtico, etiam e lino aut lana. Ἀρχὰς *cuiusvis rei extremitates* ſatis graece dicas. Sic in Gloſſario ἀρχὴ ξίφους, *mucro.*

12. Πάντα τὰ τετράποδα τῆς γῆς) *Varii generis seu conditionis animantes quadrupedes.* καὶ τὰ θηρία — πετεινά) *ferae, reptilia et volucres*, ſc. varii generis animantia, munda et immunda.

13. Θῦσον καὶ φάγε) i. e. Macta omnia iſta, et de omnibus ede. His ſymbolis non ſolum ſignificatum eſt, licere Petro omnibus gentium cibis veſci, ſed, ipſos gentiles, quos antea denotarant animalia immunda, iam eſſe mundos, v. 28. i. e. licere homini Iudaeo conſuetudine eorum uti; annunciandum iis eſſe Evangelium ſicuti Iſraelitis.

14. Μηδαμῶς) Nequaquam ſcilicet faciam hoc, ut de iſtis comedam. πᾶν κοινὸν ἢ ἀκάθαρτον) *Aliquid profani et impuri.* Alterum per alterum explicat. Sic *cibos profanos ac nefarios* dixit Apulelus. חֹל, κοινὸν *commune* eſt, quo vulgo utuntur gentes, non etiam populus

lus Deo ſanctificatus, ſ. *omnis res per leges rituales Mosaicas interdicta et prohibita;* hic autem intelliguntur animalia, quae victui inepta putabantur. Levit. XI. De rationibus harum legum vid. SPENCERUM de *Legibus Hebraeor. Ritual.* Lib. I. cap. 5. Sect. 1. MICHAELIS ad h. l. obſervat: quando Petrus impuros et communes cibos prohibitos exiſtimet, eſſe hanc vocem ſomnolenti. Nam diu ante, Matth. XV, 10—18. et Marc. VII, 14—23. contrarium erat edoctus. Fortaſſe igitur Petrum innuere voluiſſe, ſe eiusmodi cibos, quos nunquam degustaſſet, averſari.

15. Πάλιν ἐκ δευτέρου) Per pleonaſmum. Repetendum vero eſt verbum ἐγένετο ex v. 13. ut ἀπὸ τῶ κοινῶ ἃ ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοίνου) *Quae Deus tanquam munda commendat, tu ne pollue,* i. e. ne pollura dixeris aut exiſtimes. *Rem facere* dicuntur, inprimis apud Poetas, qui eam talem eſſe ſcribunt, qui modus loquendi etiam apud Philonem reperitur. Scopus huius viſi huc redit: quorum hominum conſortium Deus cenſet licitum, horum hominum conſortium non eſſe vitandum. Cf. 17. ſeqq.

16. Ἐπὶ τρὶς) Iterum vocula ἐπὶ abundat. Simili pleonaſmo ἐς ſive εἰς ponunt Profani. *Polyb.* III, 28. ἐπὶ τρὶς. Theocritus *Idyll.* 17, v. 71. ἔκλαγε φωνᾷ ἐς τρὶς, *ter voce insonuit.* Solent viſa et oracula, quae penitus animo infigi Deus vult, repeti.

17. Τί ἂν εἴη τὸ ὅραμα ὃ εἶδε) *Quid sibi vellet,* ſ. *quid significaret visio illa, quam viderat.* Palaephatus de incredib. c. 32. ἐθαύμαζον τί ἂν εἴη τὸ γεγονος, *mirabantur quid sibi vellet id quod acciderat.*

διε-

διερωτήσαντες τὴν οἰκίαν σίμωνος) *Interrogando s. percunctando quaerebant aedes Simonis*, nempe coriarii, ut ſupra v. 6.

18. Φωνήσαντες) *Vocantes* portae curatorem.

20. Ἀλλὰ ἀναστὰς κατάβηθι) Eleganter particula ἀλλὰ adhibetur in *adhortando*, et verti debet *agedum* ut ap. Xenoph. Cyrop. I, 3. ἀλλὰ πρέαγε ἐναγχῶ. μηδὲν διακρινόμενος) *Nihil haesitans*, nempe ideo, quod illi ad quos arceſſeris, Iudaei non ſunt. ἐγὼ ἀπέσταλκα αὐτοὺς) Activum pro duplici Activo, i. e. *feci, ut mitterentur.*

22. Μαρτυρούμενος — Ἰουδαίων) Non unius et alterius, ſed *totius gentis laudibus ornatus.* Eſt ergo illud ὅλου acute pronunciandum. ῥήματα) Sc. τῆς ζωῆς, ut ſupra V, 20. vel πάντα σοι ὑπὸ τοῦ θεοῦ προστεταγμένα. inf. comm. 33.

23. Ἐξένισε) *Recepit hospitio*; participes fecit hoſpitii ſui, volente Simone coriario. Τῶν ἀπὸ τῆς Ἰόππης) *Ioppensium.* Sic ap. Herodot. οἱ ἀπὸ τῆς σπάρτης, *Spartani*,

24. Καὶ τῇ ἐπαύριον) ſc. ἡμέρᾳ. Eadem phraſis v. 23. Senſus eſt: Poſt adventum nuntiorum Cornelii altera die Petrum iter eſſe ingreſſum, et poſt hanc altera, i. e. tertia die, poſtquam Ioppa exiviſſet, Caeſaream perveniſſe. τοὺς ἀναγκαίους φίλους) *Amicos necessarios*, ſc. *intimos.* *Necessarii* interdum etiam ſunt *consanguinei*, vel *affinitate iuncti.* Sed h. l, nonniſi *familiares* intelligendi eſſe videntur; nam improbabile eſt, centurionem, hominem Italum, multos *consanguineos* Caeſarea habuiſſe; nec opus erat conſanguineos et affines iam voce συγγενεῖς notatos, ite-

iterum commemorari; *familiarium* vero, improbabile est, mentionem non fieri, quos tamen a centurione advocatos fuisse vix est, quod dubites.

25. Ὡς δὲ ἐγένετο (τῷ) εἰσελθεῖν τὸν Πέτρον) *Quum in eo esset, ut fores intraret Petrus.* προσεκύνησεν) *Adorare voluit.* Iudaei quidem, et aliae gentes Orientis eum honorem exhibebant, non regibus tantum, sed et aliis in dignitate positis. At apud Graecos et Romanos is mos Deorum honori reservatus erat.

27. Συνομιλῶν αὐτῷ) *Cum eo verba faciens*, sc. a loco quo ei obviam factus est ad introitum domus eius. Cf. Luc. XXIV, 14. Hoc solent una ambulantes.

28. Ὑμεῖς ἐπίστασθε — ἀλλοφύλῳ) *Vos scitis nefas esse Iudaeo familiariter uti externae s. alienae gentis homine, imo etiam adire eum*, sc. extra necessarios usus. Κολλᾶσθαι τινὶ est: *associare se alicui*, familiaritatem nectere cum aliquo; προσέρχεσθαι, accedere, vel intrare eius domum. Ἀλλόφυλοι apud Iosephum duplici sensu occurrunt. Primo enim, et quidem κατ' ἐξοχήν ita dicuntur *Palaestini* s. *Philistaei*, ut Ant. IX, 5. 3. deinde in universum omnes, qui neque ortu, neque religione Iudaei sunt, ut Lib. eodem c. 6. §. 6. Hoc loco ἀλλόφυλος intelligitur quicunque Gentilis, neque religione Iudaeus, saltim non circumcisus. κἀμοὶ ἐμοὶ — ἄνθρωπον) *Sed Deus me edocuit neminem hominem censere impurum.* Sic igitur Petrus eventu et facto intellexit, non ampliua fore discrimen populi sancti et populorum ex opinione Iudaica impurorum, paganos potius aeque recipiendos in coetum Dei ac Iudaeos. Nam κοινὸς, ἀκάθαρτος est,

qui ex opinione Iudaica excluſus eſt e communione populi Dei. Ceterum apparet ex hoc exemplo, quantam vim habuerint viſa ad edocendos Apoſtolos de rebus magni momenti ad religionem pertinentibus, veluti hic edoctus eſt Petrus, Paganos recipiendos eſſe in coetum chriſtianum. Quam utilis, quam ſcitu neceſſaria Apoſtolis fuerit haec veritas, non eſt cur multis moneamus. Habemus hic etiam exemplum eius rei, quam promiſerat Chriſtus Io. XIV, 26. Nam diſertis quidem verbis praeceperat Chriſtus Apoſtolis, ut omnes gentes docerent, Marc. XVI, 15. 16. Quoniam vero obliti erant huius mandati, per Spiritum ſanctum iterum erant monendi.

29. (Ἐπὶ) τίνι λόγῳ) *Quam ob causſam.* Perinde eſt ſive inter Hebraismos, ſive inter locutiones bene graecas referas hanc Phraſin. Polybius: πρός τινα λόγον.

30. Ἀπὸ τετάρτης — ὥρας) *Ante quatuor dies ad hanc horam ieiunavi.* Sic recte vertit THALEMANNUS. Nam ἀπὸ h. l. ſignificat *ante*, ut Matth. XXV, 34. ἀπὸ καταβολῆς κόσμου, *ante mundum conditum.* Cf. 2 Theſſ. II, 13. Apoc. XIII, 8. Alii per quatriduum integrum Cornelium ieiunaſſe volunt.

32. Ὃς παραγενόμενος λαλήσει σοι) *Qui ubi advenerit loquetur tecum*, ſive dicet cetera, nimirum pertinentia ad ſalutem tuam et tuorum.

33. Ἐνώπιον τοῦ θεοῦ) *Inſpectante Deo*, qui corda noſtra novit, et ſcit nos ſincero animo cupere audire et diſcere voluntatem divinam. Vetuſtior videtur eſſe lectio Syri et Latini ἐναντίον σου.

34. Ἀνοίξας — τὸ στόμα) Exorsus est Petrus. Cf. Matth. V, 2. ἐπ' ἀληθείας καταλαμβάνομαι) *Reipsa deprehendo.* Petro persuasum fuerat, *nefas Iudaeo esse cum gentibus versari.* Hanc opinionem visione ea, cuius mentio v. 11. et deinceps, eripere ei Dominus conatus erat. Quum autem adhuc subdubitaret, edoctus iam est amplius Cornelii exemplo, verum esse, quod significatum ei aenigmatice κατ' ὄψιν fuerat; unde ἐπ' ἀληθείας καταλαμβάνεσθαι se ait, i. e. ipsa veritate ad mutandam sententiam se cogi. ὅτι ἐκ ἔστι προσωποληπτης ὁ θεὸς) *Deum non habere rationem dignitatis s. externae conditionis hominum.* Nam *Personarum acceptor* est, qui personarum habet rationem, et inter eas discrimen aliquod statuit. Vox hebraeo-graeca, apud alios Auctores non occurrens, praeter sacros.

35. Ἐν παντὶ ἔθνει) Non indifferentismus religionum, sed *nationum* hic asseritur. Deus non tantum Iudaeos sed et ex omnibus aliis nationibus homines beneficiorum Christi participes fieri vult. ὁ φοβούμενος αὐτὸν, καὶ ἐργαζόμενος δικαιοσύνην) *Colens eum, et exercens virtutem*, pro modulo cognitionis primae, ex lumine naturae haustae. Etiam inter paganos fuerunt, qui recte de Deo, eiusque providentia et regimine statuerent. Ἐργαζόμενος δικαιοσύνην, *recte agens*, secundum legem naturae Rom. II, 14. 26. δεκτὸς αὐτῷ ἐστι) *Gratus et acceptus ei est*, et maiora accipit, quamvis sit non circumcisus.

36. Τὸν λόγον — κύριος) Locum hunc vexatum *Thalemannus* in versione Latina ita interpretatus est, ut sub-

audito κατὰ ante τὸν λόγον, verba huius commatis iunxerit verbis comm. 35. (*qui eum ex quacunque gente colit, et recte agit, is ei acceptus est,*) ita: *secundum eam doctrinam, quam Deus tradi iussit Israelitis, per quam denuntiat pacem* (inter Iudaeos et Gentiles,) *per Iesum Christum, qui est omnium Dominus.* Alii novam hic periodum inchoari existimant, et vertunt: *Quod attinet ad doctrinam quam* (Deus) *tradidit Israelitis, promittens illis felicitatem per Iesum Christum, hic* (Iesus) *est omnium Dominus*, i. e. huius doctrinae summa est haec, Iesum esse omnium Dominum. Ἀποστέλλειν τὸν λόγον, *tradere doctrinam.* Alias interpretum de huius loci sensu sententias collegit *Wolfius* in curis ad h. l. quas omnes recensere, instituti ratio non permittit. Haud contemnenda est sententia ea, qua verba ὑμεῖς οἴδατε a comm. 37. avelluntur; τὸν λόγον vero et comma 37. τὸ γενόμενον ῥῆμα, uti per appositionem iuncta censentur; ut sensus fit: *Verbum quod misit Israelitis, annuncians pacem per Iesum Christum,* (hic est omnium Dominus,) *ipsi nostis, verbum inquam, quod factum est per totam Iudaeam.* Ita fere Erasmus. Alii denique λόγον construunt cum εὐαγγελιζόμενος, et hoc Participium non referunt ad Deum, sed ad Petrum. Mihi nunc *Thalemanni* interpretatio verior esse videtur.

37. Ὑμεῖς οἴδατε — Ἰωάννης) *Vos audivistis, quid acciderit primum in Galilaea, et deinde in universa Iudaea, inde a baptismate, a Ioanne instituto.* Τὸ γενόμενον ῥῆμα significat *rem gestam, negotium gestum*: nam ῥῆμα, sicuti hebr. דבר saepe *res, negotium*, et intelligenda sunt miracula Christi, ut patet ex sequentibus,

non

non tamen excluſa eius doctrina. ἀρξάμενον ἀπὸ τῆς γαλιλαίας.) *Cuius rei factum initium in Galilaea.*

38. Ἰησοῦν — δυνάμει) *Ut nempe Deus Iesum Nazarenum largissime donaverit spiritus sancti donis* etc. Vocula ὡς hic omnino transpoſita eſt, et ἀυτὸν abundat, uti τοῦτον ſupra c. I, 22. quod exemplis ſimilibus illuſtrat *Kypke* ad h. l. Δύναμις, *vis miracula edendi. Ungere*, tropice ſumtum, in univerſum eſt *tribuere aliquid*, *inaugurare*. Ratio huius tropicae ſignificationis quaerenda eſt in ritu Symbolico Iudaeorum, qui ungere ſolebant reges, Sacerdotes, et alios; qua actione Symbolica ſignificabant, hominibus illis, qui oleo illinerentur, tribui certa iura, certam dignitatem. Ergo phraſis: *Deus unxit Iesum Spiritu*, ſine tropo recte exprimitur: Deus fecit ut Ieſus eſſet doctor, et legatus divinus, dum eum dotibus eximiis inſtruxit. Πνεῦμα καὶ δύναμις, *divina vis.* Hac divina vi inſtructus eſſe dicitur is, qui vel facit, vel habet, quae ipſe nec facere, nec habere poteſt, ſed Deus per eum agit, eique dat. Nominatim Prophetae inſtructi eſſe dicuntur πνεύματι καὶ δυνάμει, (ut Elias et Ioannes Baptiſta, Luc. I, 17.) i. e. idonei redditi a Deo vel ad docendum vel ad patranda miracula. Quum igitur Ieſus dicitur inſtructus fuiſſe πνεύματι καὶ δυνάμει, tum ſpectatur qua eſt legatus divinus. Cf. Io. III, 34. Hac divina vi non tantum docendi, ſed etiam miracula patrandi inſtructus Ieſus διῆλθεν — διαβόλου, *peragravit*, (Palaeſtinam) *benefaciens, et sanans omnes in potestatem diaboli redactos*, i. e. omnes daemoniacos, omnis generis aegrotos, nam phraſis *in potestatem diaboli redactum esse* eſt periphraſis hominis daemoniaci. Alias καταδυναστευόμενος dicun-

dicuntur, *qui oppressi sub iugo crudelissimae servitutis ingemiscunt*, uti apud Ioseph. XII, 2. 3. Ὁ θεὸς ἦν μετ' αὐτῶ, *Deus eum adiuvit.*

40. Ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι) Fecit eum cognosci, visu, auditu, tactu, 1 Io. I, 1. vel ita instituit, ut ille conspicuus fieret. Δοῦναι, ex hebr. נָתַן, *disponere, constituere.*

41. Ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις) *Declaratis prius a Deo testibus.* χειροτονεῖν, proprie *sublata manu eligere*, ut in Graecia manibus sublatis fiebant electiones magistratuum, deinde *eligere, creare, declarare quocunque modo.* ὅτινες — αὐτῷ) i. e. consuetudine eius usi sumus, et familiaritate. Haec addidit Petrus, ut maiorem fidem suis dictis adstrueret.

42. Ὅτι αὐτός — νεκρῶν) i. e. quod a Deo sit constitutus omnium hominum, nunc viventium, et eorum qui olim in terris vixerunt, iudex et dominus, praemia et poenas olim distributurus. Nomen κριτὴς h. l. omnem gloriam Christi synecdochice exprimit, fideliumque respectu coronidem denotat beneficiorum Christi, 2 Tim. IV, 8. coll. Hebr. XII, 23.

43. Τούτῳ — μαρτυροῦσιν) *De hoc omnes Prophetae docent, per eum omnes in eum credentes, peccatorum veniam consecuturos esse. Omnes*, i. e. plurimi Prophetarum de eo testantur. Sic enim πάντες saepe ex re ipsa est sumendum. Pertinent huc omnes loci V. T. ubi Prophetae loquuntur de foedere novo, in quo ἄφεσιν ἁμαρτιῶν futuram esse dicunt. Prophetas N. T. nonnulli intelligunt, i. e. Apostolos et alios doctores christianos; sine ur-

urgente neceſſitate, ut mihi quidem videtur. Ἄφεσις ἁμαρτιῶν hic ponitur pro omnibus Chriſti beneficiis, quorum haec eſt caput quaſi et ſumma. Ergo ſenſus eſt, Prophetas praedixiſſe, Meſſiam redditurum eſſe felices omnes eos, qui eius religionem ſuſcepturi eſſent. *Eckermannus* (Theolog. Beytr. Partic. II. pag. 139. f.) eam ſignificationem verbi μαρτυρεῖν, cum Dativo conſtructi, praefert, qua idem eſt ac *laudare et commendare, probare*, ut Luc. IV, 22. Io. III, 26. Luc. XI, 48, ut ſenſus ſit: doctrinam de remiſſione peccatorum, per Ieſum adipiſcenda, conſentire cum doctrina veterum Prophetarum, atque ab iis dudum fuiſſe probatam et commendatam. Pſ. XL, 7—9. L, 8—15. Ieſ. I, 16. 17. Ezech. XVIII, 21. 22.

54. Ἐπέπεσε — τὸν λόγον) *Acceperunt Spiritus ſancti dona omnes audientes ſermonem.* Ἐπιπίπτειν, ut latinum *illabi*, Aen. III. 89. *animis illabere noſtris.* Cf. notata ad cap. VIII, 15. Erat autem haec diſpenſatio plane neceſſaria, ut diſceret Petrus, et per Petrum Apoſtoli, non negandum illis aquae baptiſmum, quibus etiam Spiritus baptiſmum Deus impertiret.

55. Ἐξέστησαν — πιστοί) Obſtupuerunt Chriſtiani ex Iudaeis. Nam περιτομὴ per transnominationem *homines circumcisi*, Rom. IV, 9. Gal. II, 7. 8. 9. ἐκκέχυται) Eadem vox, quae ſupra II, 17. 33. reſpondet hebraeo שָׁפַךְ Ioel II, 28. et copiam ingentem donorum ſignificat. Mirati ſunt Iudaeo-chriſtiani, quod gentiles dona Spiritus ſancti accepiſſent, quia putabant, neminem gentilium ſine circumciſione et tranſitu ad Iudaismum iura civitatis chriſtianae adipiſci poſſe.

46. Λαλέντων γλώσσαις) Sc. διαφόροις vel ἑτέραις, Variis linguis, ut Apoſtoli et alii in primo coetu, c. II, 6. 11. qui locus omnino hic eſt conferendus.

47. Ὕδωρ κωλῦσαι) Id ſic dicitur, ſicut *prohibetis aquas* apud Ovidium. Prohibet aquas Deus, quum imbrem negat; prohibet aquam, qui non ſinit bibi, et qui non ſinit lavari. Hoc loco ſenſus eſt, neminem poſſe prohibere, vel nihil omnino obſtare, quo minus baptizentur ii, qui pariter atque ipſi Spiritum ſanctum accepiſſent.

CAP. XI.

2. Διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς) *Altercati ſunt cum eo fideles e Iudaismo.* Οἱ ἐκ περιτομῆς, *circumcisi, Iudaei,* et hic quidem Chriſtiani ex Iudaeis, ut c. X, 45. Verbum διακρίνεσθαι ſignificat in ſacris litteris *disceptare, ambigere, dubitare, litigare, altercari.* In ſermone graeco ſignificat et *decernere.* Putabant Chriſtiani ex Iudaeis, derogari nobilitati gentis iudaicae, ſi Iudaeus familiariter uteretur homine ethnico.

3. Ὅτι — συνέφαγες αὐτοῖς) *Quare adiisti Gentiles, atque cum iis epulatus es?* commercium cum iis habuiſti? Ὅτι hoc loco interrogandi vim habet, et notat *quare? quamob rem?* pro τί γέγονεν, ὅτι, vel τι ἐστιν, ὅτι; Sic Marc. IX, 12. 20. coll. Matth. XVII, 19. Reprehendebant Petrum, quod non tantum commercium habuiſſet cum Gentilibus, ſed eos etiam in coetum Chriſtianorum per initiationem baptismi recepiſſet.

4. Ἐξετίθετο) *Narravit;* nam ἐκτίθεσθαι in N. T. ſaepe eſt *narrare, exponere, explicare.* Sic e. g. infra c. XVIII.

XVIII, 16. XXVIII, 23. Hanc significationem accepit ad imitationem hebraici נָבַל, ut Iobi XXXVI, 15. Est tamen hoc sensu quoque apud Iosephum A. I, 12, 2. Καθεξῆς, *Singillatim;* a capite ad finem. Nuda rei gestae narratio sufficere poterat ad Petrum excusandum.

12. Οἱ ἐξ ἀδελφοὶ ἓξ οὗτοι.) Qui testari poterant, a Deo dona Spiritus sancti in *Cornelium* et domesticos eius effusa.

15. Ἐν δὲ — ἐν ἀρχῇ) *Quum ego vero coepissem verba facere, tributa sunt hominibus illis dona Spiritus sancti, uti et nobis ab initio*, nempe die pentecostali. Ἐν τῷ ἄρξασθαί με, paullo laxius accipiendum est, ut non vertatur *quum inciperem*, sed *quum coepissem*, quod fieri potuit in media illa oratione. Cf. c. X, 44.

16. Ἐμνήσθην — ἁγίῳ.) Supra c. I, 5. Hanc Christi promissionem Petrus non tantum ad Apostolos, sed ad omnes Christianos referri vult.

17. Ἐγὼ δὲ — τὸν θεὸν;) Pro: ἵνα δυνατὸς ὦ. Quis ego eram, ut Deo possim obsistere? Deus eos tales vocavit ad salutem, non ego.

18. Ἀκούσαντες δὲ ταῦτα, ἡσύχασαν.) *His auditis siluerunt*, sive, ut vertit Vulgatus: *tacuerunt.* Verbum ἡσυχάσαι hac notione aliquoties est apud Philonem, veluti Lib. I. Alleg. ἐυθὺς ἡσύχασεν, *quum dixisset — mox tacuit.* ἄρα γε — ζωὴν) *Ergo etiam Paganis Deus concedit, ut emendentur* (ad christianam religionem perducantur) *suae felicitatis caussa.* Μετάνοια h. l. est transitus a falsa religione ad veram, et nominatim a gentili superstitione ad christianam religionem. Sensu theologico

hic non ſumi vocem μετάνοιας inde apparet, quod Cornelius cum familia ſua vir ἐυσεβὴς fuiſſe dicitur. c. X, 2. Sic etiam quum de *Iudaeis* ſermo eſt, μετάνοια haud raro eſt tranſitus a contemtu Meſſiae ad venerationem eius, ad religionem chriſtianam.

19. Οἱ μὲν οὖν — Ἀντιοχείας) *Qui ergo dispersi fuerant inde a tempore calamitatis, quae Stephano acciderat, hi itinera fecerunt usque Phoenicen, Cyprum et Antiochiam.* Per reliquam huius capitis partem deſcribitur propagatio doctrinae chriſtianae extra Palaeſtinam. Ἡ θλῖψις ἡ γενομένη ἐπὶ Στεφάνῳ, *calamitas quae acciderat Stephano*, vel ob Stephanum. Alii: *post* Stephani mortem, ut ἐπὶ denotet: *post*, et ſenſus ſit, *post Stephani* tempus vel caedem exortam eſſe hanc, quae memoratur, calamitatem, cuius ſit mentio c. VIII, 1. In hac ſignificatione ἐπὶ occurrit apud *Aelian.* Var. Hiſt. XII, 1. ἐπὶ πολλοῖς ἐβιάσθη, *post multa coacta est.* De diſperſis illis vid. ſupra c. VIII, 1. ſq. *Antiochia*, cuius hic fit mentio, eſt Antiochia Syriae, qua haec Ciliciam ſpectat. Fuit haec urbs, Strabone teſte, metropolis Syriae, ſedes regia illorum, qui huic regioni imperitarunt, et poſtea legatorum Romanorum, ad Orontem fluvium. Cicero orat. pro Archia c. 3. eam vocat locum nobilem, celebrem quondam urbem, atque eruditiſſimis hominibus liberaliſſimisque ſtudiis adfluentem. Habitabant in ea Graeci, ſed et Iudaei habebant ibi ſplendidiſſimam Synagogam, teſte Ioſepho, de B. I. Lib. VII, 3, 3. Ad hanc urbem exules Chriſtiani, qui Hieroſolymis ſeceſſerant, velut ad tutum aliquem portum confugerunt.

20.

20. Ἑλάλων πρὸς τοὺς ἑλληνιστὰς) Legendum potius ἕλληνας, *docuerunt Graecos*, i. e. *Gentiles*. Si enim Chriſtiani illi Cyprii et Cyrenaei Helleniſtas docuiſſent, nihil feciſſent aliud niſi quod etiam fecerant illi, de quibus v. 19. dictum eſt. Nam Helleniſtae etiam fuerunt Iudaei, qui tantummodo alia lingua utebantur quam Iudaei Palaeſtinenſes. Legendum eſt igitur ἕλληνας, *Graecos*, i. e. Paganos. Hanc lectionem habent verſio ſyriaca, et latina vulgata cum aliis nonnullis, Codex Alexandrinus, Chryſoſtomus et Euſebius.

21. Χεὶρ κυρίου) *Auxilium divinum*, ſc. per Evangelium ſe exſerens.

22. Ἠκούσθη εἰς τὰ ὦτα) i. e. ἠκούσθη τοῖς ὠσὶν, *auribus auditus est sermo ille*, vel *res illa*. Pleonasmo emphatico, ut: Vocemque his auribus hauſi. Λόγος h. l. eſt *fama*, *rumor*.

23. Τὴν χάριν τοῦ θεοῦ) *Beneficium divinum*, i. e. incrementum eccleſiae. τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ) *Ut firmo et constanti animo adhaererent domino*, i. e. religioni chriſtianae, quam amplexi erant. Πρόθεσις τῆς καρδίας h. l. eſt *firmus et constans animus*, ut 2 Tim. III, 10. προσμένειν, *adhaerere*, ut apud Ioſeph. Ant. XIV, 2, 1. μόνων τῶν ἱερέων Ἀριστοβούλῳ προσμενόντων, *quum soli sacerdotes Aristobulo fide constante adhaererent*.

25. Σαῦλον) Prae ceteris Paulus erat idoneus ad hoc negotium, quia a Chriſto ipſo delectus, adhaec etiam linguae graecae peritia erat inſtructus. Paulus in patriam, Tarſum confugerat, propter inſidias ſibi a Iudaeis ſtructas. c. IX, 30.

26. Ἐγένετο — Χριστιανούς) *Versati sunt autem cum illo coetu per integrum annum, imbuentes doctrina Evangelica permultos; ac primum Antiochiae fideles Christianorum nomine insigniti sunt.* Ἐκκλησία h. l. est coetus fidelium, συνάγεσθαι *confluere, convenire*, interdum etiam significat *hospitio excipere, benevole et humaniter aliquem suscipere*, ut Matth. XXV, 35. hebraico loquendi modo. Sic 2 Sam. XI, 27. συνήγαγεν αὐτὴν εἰς τὸν οἶκον αὐτοῦ. Cf. Iudd. XIX, 15. in quibus locis in hebraico legitur אָסַף. Vertere igitur licet, *benevole excepti sunt*. Vox χρηματίσαι sat crebro neutraliter notat, *denominari, nomine accipere*. Vid. *Kypke* in h. l. χριστιανούς) Antea *discipuli* Christi, πιστοὶ tantum vocabantur, vel fortasse Nazareni et Galilaei. Quaerunt eruditi, an hoc nomen sibi ipsis imposuerint discipuli, an ab aliis illud ipsis sit impositum? Non videntur sibi ipsis imposuisse; potuissent enim graviorem invidiam sibi conciliare, si voluissent adeo novo nomine distingui a Iudaeis. Quamdiu pro Secta Iudaeorum habebantur, iisdem iuribus et privilegiis cum his fruebantur, et facilius odium Romanorum evitare poterant. Igitur credibile est, hoc nomen ipsis ab aliis esse impositum. Nam Antiochēni ad iocos et dicteria erant proni, *Zosimo, Iuliano, Procopio*, aliisque testibus. Quum igitur, qui partes Anticaesaris alicuius sequebantur, solerent nomine ita definente a Latinis appellari, e. g. Caesariani, Pompeiani, Mariani, Herodiani; morte principis autem illae partes extinguerentur; Antiochenis mirum videbatur, discipulos Christo Regi, quem ignominiosa morte sublatum ipsi fatebantur, adhuc adhaerere; unde illis per ludibrium istud nomen imposuerunt.

Chri-

Christiani igitur sunt assectae Christi. Hoc nomen adeo non aversati sunt qui Christo nomen dederant, ut potius honori sibi duxerint. Si discipuli sibi ipsis imposuissent, multo frequentius et promiscue eo uterentur, quum tamen nonnisi tribus locis reperiatur, hic, et infra XXVI, 28. et 1 Petr. IV, 16. Antiochiae primus erat coetus Christianorum, ex Iudaeis et gentilibus mixtus. Nam hactenus Iudaeo-christiani nondum in unam societatem coierant cum iis, qui ex gentilibus ad Christum accesserant.

27. Προφῆται) De Prophetis N. T. consulenda sunt inprimis loca in Epist. ad Roman. XII. et 1 Cor. XIII. XIV. Fuerunt, ut patet ex his aliisque locis, viri tales, qui subito quodam et inopinato saepe Spiritus Sancti afflatu ad publice dicendum in ecclesia impellebantur, et nunc docebant nunc Deum carminibus celebrabant, nunc preces recitabant, vel etiam vaticinia proferebant. Dignitate inferiores erant Apostolis, superiores vero ceteris doctoribus omnibus. Eph. II, 20. III, 5.

28. Λιμὸν μέγαν μέλλειν ἔσεσθαι) Constat, auctoribus *Dione Cassio* Lib. LX. *Suetonio* in Claudio c. 28. et *Tacito* Annal. XII, 43. sub Claudio, non semel, sed aliquoties, nec in Iudaea solum, sed Romae etiam, praecipue tamen in Iudaea, famem esse grassatam. *Krebsius*, qui omnino hic conferendus, illam famem, ab Agabo praedictam, pertinere existimat ad Claudii annum quartum, quo fames exorta est, quae anno sexto adhuc duravit. ἐφ' ὅλην τὴν οἰκουμένην) Intellige aut *magnam Romani imperii partem*, aut *terram Judaicam*, ut Luc. II, 1, quod posterius probabilius, quum v. 29. discipuli Antiochiae habitantes (ibi igitur fames non saeviit,)

dicantur pecuniam misisse Christianis in Iudaea degentibus. Confirmat hanc sententiam Iosephi locus Antiqq. XX, c. 5. §. 2. ubi de fame loquitur, quae *Fado* et *Tiberio Alexandro* Procuratoribus, κατὰ τὴν Ἰουδαίαν fuerit. Idem c. 2, 5. commemorat, Helenam, reginam Adiabenorum tum temporis venisse Hierosolyma, atque fame urbem premente, multisque alimentorum inopia pereuntibus, misisse alios Alexandriam, qui vim magnam tritici coëmerent, alios vero in Cyprum, qui caricarum sarcinas advehi curarent.

29. Καθὼς εὐπορεῖτό τις) *Prout cuique suppetebat.* Elliptica est locutio, in qua Genitivus χρημάτων, aut simile quid supplendum est: *uti cuique opes suppetebant.* Plane *Strabo* Lib. III. Celtiberos vocat χρημάτων εὐποροῦντας, *divites.* ὥρισαν) Descripserunt, definierunt pecuniae certam summam. εἰς διακονίαν) *Ad levamentum pauperum.* Cf. supra c. VI, 1. τοῖς κατοικ. — ἀδελφοῖς) Qui pauperes forme erant; nam sua iam erogaverant, a Iudaeis autem quod sperarent, non erat.

30. Πρὸς τοὺς πρεσβυτέρους) Haec prima est Presbyterorum in ecclesia mentio. Iudaeis זְקֵנִים dicti, non solum qui iudiciis publicis, sed et qui synagogis singulis praeerant. Totum autem regimen ecclesiarum Christi conformatum fuit ad synagogarum exemplar. Ex epistolis Apostolorum utcunque colligi potest, hos Christianorum Presbyteros partim docuisse, partim rerum externarum curam in coetu christiano habuisse. διὰ χειρὸς) *Per*, hebr. more, בְּיַד.

CAP.

CAP. XII.

1. Κατ' ἐκεῖνον — τῆς ἐκκλησίας) *Circa illud tempus*, nempe regnante *Claudio*, Romanorum Imperatore. Redit hic Lucas in tempus praeteritum. Nam fames, de qua c. XI, 27. sqq. post mortem demum Herodis Aggrippae fuerat. *Herodes* iste, de quo hic sermo est, apud scriptores profanos vulgo *Agrippa* et quidem *Maior* dicitur. Hic *Herodes* s. *Agrippa* nepos fuit Herodis illius Magni, cuius mentio Matth. II. filius Aristobuli, Herodis M. iussu interfecti, et patruus Philippi Tetrarchae. Titulum *Regis*, et Tetrarchiam, quae Philippi fuerat, debuit munificentiae liberalitatique Imperatoris *Caii*, Ioseph. A. XVIII, 6, 10. qui non multo post addidit tetrarchiam Herodis fratris ipsius, Lugdunum in exilium erecti. Nequa minus eum auxit et ornavit *Claudius* Imperator, qui, teste Iosepho Ant. XIX, 5, 1. imperio Agrippae adiecit, quicquid Iudaeae et Samariae olim ad eius avi Herodis regnum pertinebat. De familia Herodis copiosus exposuit Io. Fr. Fischer de Vitiis Lexicor. N. T. Prolus. XVIII. p. 243 sqq. *Herodes Agrippa*, valde studiosus iudaicae legis ἐπέβαλεν τὰς χεῖρας — τῆς ἐκκλησίας, *manus admovit*, i. e. *coepit affligere, nonnullos Christianos*. Hebraeum est שָׁלַח יָד, quod saepe vertitur ἐπιβάλλειν, sive ἐκτείνειν χεῖρα. Τινὲς τῶν ἀπὸ τ. ἐκκ. h. l. synecdochice sunt *praesides ecclesiae*, sicuti τὶς ἀπὸ τῆς στοᾶς est Stoicus Philosophus.

2. Ἀνεῖλε — μαχαίρᾳ) Filium Zebedaei, Matth. XX, 23. qui etiam vocatur Maior, distinguendus a Iacobo minore, Alphaei filio, et Iudae fratre. Haec Hierosoly-

mis acta sunt. Alter Iacobus, cuius postea quoque mentio sit, ab Anania Pontifice fuit interfectus, regnante Nerone.

3. Προσέθετο συλλαβεῖν καὶ Πέτρον) *Amplius comprehendit Petrum.* Solent N. T. Scriptores verbum προστίθημι aliis verbis addere, ita, ut partim adverbialiter ponatur pro *deinde, amplius, porro, praeterea*, partim vero plane abundet. Imitati sunt hac in re Scriptores hebraicos, qui eadem ratione suum יסף aliis verbis addere solent, e. g. Gen. VIII, 10. Deut. III, 26. Vid. SCHLEUSNERI Lex. ad h. v.

4. Τέσσαρσι τετραδίοις στρατιωτῶν) *Quatuor quaternionibus militum*, i. e. sedecim militibus. Milites, quibus custodia captivorum vel carcerum, aliorumque locorum committebatur, quatuor apud Romanos simul esse solebant, qui excubitum noctis ita faciebant, ut vigiliis in quatuor partes ad clepsydram distributis, singuli deinceps ternis horis vigilarent. Quia igitur Herodes Petrum custodiri iussit a quatuor militibus, quorum duo ei alligati, (v. 6.) cum in ipso carcere observarent, totidem ante fores excubarent: facile intelligitur, necesse fuisse, ut quatuor militum quaterniones deligerentur, qui custodiae hominis praeficerentur. Vid. WALCHII *diss. de vinculis Petri* etc. FISCHER de vitiis Lexicor. pag. 452. ἀναγαγεῖν, et mox προαγειν est *producere* aliquem tanquam reum, partim ut ad crimina respondeat, partim ut poenas luat.

5. Προσευχὴ — ἐκτενῶς) *Assiduae preces fusae sunt a coetu Christiano.* Ἐκτενὴς, *extensus, intensus.*

sus. Προσευχὴ ἐκτενὴς significat *intensas, ardentes, vehementes preces.*

6. Τῇ νυκτὶ ἐκείνῃ) Quum productarus scilicet esset postridie Herodes Petrum. Somnus autem Petri indicat bonae conscientiae et confidentis Deo animi securitatem. μεταξὺ — δυσὶ) Militibus adligatus et quidem duabus catenis. Utraque nempe manus, ut eo tutior esset custodia, singulari catena fuit onerata; ita, ut dextra ad alterius militis, sinistram, sinistra ad alterius dextram esset alligata, ope nempe manicarum, quarum formam et usum *Wolchius* l. c. descripsit.

7. Καὶ ἰδοὺ ἄγγελος κυρίου ἐπέστη) *Tum improviso angelus Dei superstitit.* EICHHORNIUS (Allgem. Bibl. d. bibl. Litterat. Tom. III. p. 396. sqq.) totius huius narrationis summam hanc esse arbitratur, ut Petrus *modum* liberationis ipse ignoraverit, ideoque beneficium acceptum singulari providentiae Dei *universe* assignaverit, quod ipsum solum exprimat angeli mentio. Fieri potuisse, putat, ut Petrus ab ipso praefecto, qui ei faveret, vel ab alio quovis homine ereptus sit. Sed lege quae contra disputavit STORRIUS in dissert. exeget. in libror. N. T. historic. aliquot loca. P. II. pag. 84. sqq. Alii statuunt, fulgur nocturno tempore carcerem penetrasse, et foribus perruptis liquasse catenas Petri, qui tamen illaesus manserit; hunc vero, quum expergefactus custodes carceris ictu fulminis prostratos vidisset, fulminis quasi ductu sine mora per eos transiisse foras in plateam, antequam sensisset, se Dei potentia e carcere liberatum esse. Huiusmodi coniecturas aliis diiudicandas relinquimus. Interim hoc est verum, saepe ministerio angelorum adscribi operationes divinas, ex cauſ-

sis naturalibus ortas. Exemplum habemus in ipso hoc capite v. 23. ubi angelus Herodem percussisse dicitur. ἐν τῷ πνεύματι) Φυλακὴ idem est quod δεσμωτήριον, carcer, apud Atticos praesertim. Vid. *Kypke* et *Wetsten.* κατέξας δὲ τὴν πλευράν) *Percussit latus.* Ut solent, qui aliquem volunt excitare.

8. Περίζωσαι, *praecinge te.* Vestes Orientalium ad imos usque pedes demissae erant, quas succingere, et circa lumbos subligaculo arcte ac firmiter constringere moris erat, ne currentibus, laborantibus, aut etiam pugnantibus impedimento essent. Ὑπόδησαι τὰ σανδάλιά σου, *indue calceamenta tua.* Περιβαλοῦ τὸ ἱμάτιόν σου, *circumda tibi vestimentum tuum.*

10. Διελθόντες — τὴν πόλιν) Non contemnenda est *Lightfooti* sententia, conicientis, carcerem hunc fuisse extra civitatem intra duos extimos muros. Si enim fides habenda scriptoribus iudaicis, triplex murus urbem Hierosolymam cinxit, quorum interior et antiquissimus sexaginta, exterior nonaginta, medius 14 turres habuit. In una harum turrium detentus fuisse Petrus videtur. Per *primam custodiam* Lucas intelligit *primos excubantes vigiles*, metonymice, ut: *Noctem custodia ducit insomnem Iudo.* Vero simillimum est, gravem soporem, Deo ita providente, artus militum occupasse, ut nec liberationi Petri obsistere, nec eius rationem edifferere valuerint. Ἦλθον ἐπὶ — τὴν φέρουσαν εἰς τὴν πόλιν) *E carcere in ipsam urbem Hierosolymorum.* Sine dubio turres interioris muri duplicem habuere portam, quarum altera ad civitatem, altera ad pomoerium, sive illud spatium, quod inter interiorem et medium murum fuit,

du-

duxit. αὐτομάτη) Αὐτομάτως fieri dicitur, quod fit sine labore humano.

11. Καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ) *Petrus vero quum ad se rediisset*; i. e, quum somno ponsus dissipato, et animo ex stupore ob rem inopinatam iterum collecto, sanus sibi conscius esset, et quid secum ageretur rectius intelligeret et perpenderet. De his, qui ex stupore aliquo et perturbatione ad se redeunt, Polyb. 1, 49. ταχὺ δ' ἐν αὑτῷ γενόμενος. *Horatius* Epist. II. 2. 138. ubi — redit ad sese. Καὶ πάσης — Ἰουδαίων) *Ab omni expectatione populi Iudaici*, i. e. ut falleretur expectatio populi Iudaici, ut frustra esset omnis illa expectatio.

12. Συνιδών τε) *Considerato, ubi locorum esset*, quaesivit proximam domum fidorum sibi. *Considerans*, vel *desiderans*, quid videlicet agendum esset, ut saepe apud Profanos. τὸ ἐπικαλούμενον Μάρκου) Graeci hunc Ioannem cognomento Marcum, Evangelistam Marcum fuisse perhibent, consobrinum Barnabae, cuius Petrus ad Evangelii praeconium opera ut usus.

13. Τὴν θύραν τοῦ πυλῶνος) *Ianuam vestibuli*, s. *aediculae portam continentis*. Per πυλῶνα *coniclave*, s. *conclavia* intelliguntur, quae portae adiecta, s. superstructa sunt. Sic Polybius L. XV, c. 29. τὸν χρηματιστικὸν πυλῶνα τῶν βασιλείων vocat portam regiae et vestibulum, in quo reges soliti de negotiis conveniri. ὑπακοῦσαι) Hoc loco denotat *audire* pulsantem ostium, et scisitando cognoscere quis adsit. *Demosthenes* in *Everg.* ἐκέλευσα δὲ τὸν ἄνθρωπον τὴν ὑπακούσασαν μετελθεῖν ἐντοῦ, Iussi ancillam, quae, *quum audiisset pulsantem*, praesto sue-

rat,

rat, accersere ipsum. Ῥοδὴ) *Menander* Antiphita ap. *Stob.* bis Ῥόδη, mulieris nomen. Quemadmodum *Susanna* nomen habet a liliis, *Hadassa* a myrto, ita *Rhode* a Rosis.

15. Ὁ ἄγγελος αὐτοῦ ἐστιν) De angelo tutelari hoc nonnulli intelligunt. Si hoc est, ancilla loquitur ex opinione vulgi; nam Iudaei et ethnici angelos tutelares dari crediderunt. Durior est eorum sententia, qui de angelo mortis cogitant. Potuit etiam ancilla in ea fuisse opinione, *nuncium* a Petro e carcere missum adesse cum mandatis. Hoc sensu vox ἄγγελος occurrit Luc. VII, 24. et alias saepe.

17. Κατασείσας — σιγᾶν) Κατασείειν) in universum est, *alicui manu, vel alio quocunque modo, signum dare.* Sic est apud Iosephum A. XVII, 16, 2. Deinde inprimis Oratores κατασείειν τῇ χειρὶ dicuntur, quum, orationem habituri, manu silentium indicunt; ap. eundem A. VIII, 11, 2. Ἰακώβῳ) Fuit is Iacobus minor, Alphaei, auctor epistolae, Episcopus Hierosolymorum. καὶ τοῖς ἀδελφοῖς) Iis, qui in eo loco tunc non aderant. Multis enim in locis coetus habebant, ne nimia multitudo in unum conglobata suspectiores eos faceret. εἰς ἕτερον τόπον) Ne forte ibi, quo multi convenerant, quaererentur. Pontificii nonnulli sine idoneis rationibus statuunt, Petrum concessisse Romam, ibique episcopatum suscepisse. Mox eum rediisse Hierosolyma patet ex c. XV. huius libri.

18. Τί ἄρα ὁ Πέτρος ἐγένετο) *Quid factum esset Petro?* ut Io. XXI, 21. et saepe apud Profanos.

19. Ἀνακρίνας — ἐκέλευσεν ἀπαχθῆναι) *Caussae cognitione de iis instituta, poena eos affici iussit.* Ἀπαχ-

Ἀπαχθῆναι usurpatur a Graeci· aeque ac Latinis *de deductione ad mortem*, interdum tamen de abductione vel in carcerem, vel ad poenam qualemcunque etiam non capitalem. Hesychius: ἀπάγεσθαι, εἰς θάνατον ἕλκεσθαι, Custodes quorum culpa vinctus e custodia effugerat, gravissima poena, ea ipsa plerumque, quae elapso inferenda fuisset, apud veteres solebant affici. καὶ καταλθὼν — διέτριβεν) *Et descendens e Iudaea, Caesaream profectus est, ut ibi aliquamdiu commoraretur*, s. et ibi aliquamdiu commoratus est. Διέτριβεν, sc. ἐκεῖ. Vel interpunctione ad vocem Ἰουδαίας apposita, εἰς τὴν καισάρειαν valet ἐν τῇ καισαρείᾳ.

20. Ἦν δὲ ὁ Ἡρώδης θυμομαχῶν Τυρίοις καὶ Σιδωνίοις) *Infestus erat* his urbibus Herodes, nocebat illis quantum poterat. Θυμομαχεῖν proprie est, *infenso animo bellum meditari, vel gerere.* Sed bellum meditari adversus Tyrios et Sidonios vix poterat Herodes; erant enim subiecti imperio Romanorum, quibus ipse etiam regnum suum debebat. Est igitur θυμομαχεῖν h. l. *infenso in aliquem esse animo.* Prohibuit forsan Herodes annonae aliorumque terrae proventuum in has urbes transportationem, quod easdem maxime vexabat. Hoc sensu de *Hannibale* dicit *Corn. Nepos* c. 1. quod, quamvis patria pulsus esset, *nunquam destiterit animo bellare cum Romanis*, i. e. quod nocere Romanis omni ope annisus sit. Similia loca sunt ap. Polyb. et Plutarch. ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτὸν) Legati ex communi utriusque civitatis decreto. καὶ πείσαντες) Πείθειν est, *sibi consiliare.* Xenophon de republ. Athen. ἐὰν μὴ πείσῃ τὸν ἄρχοντα τῆς θαλάσσης, *nisi maris dominatorem sibi conciliaverit.*

τὸν

τὸν ἐπὶ τοῦ κοιτῶνος) *Cubicularium.* Supplere potes ὄντα, s. γινόμενον, s. τεταγμένον. Sic Plutarchus in Othone: ἐπὶ τῶν ἐπιστολῶν γενόμενος τοῦ Ὄθωνος, *qui Othoni fuerat ab epistolis.* ἠτοῦντο εἰρήνην) i. e. Rogabant hae urbes, *ne ipsarum turbaret tranquillitatem* et *ne ipsas.* commeatuum transvectione aliove commercio impedito, aliisve modis, quos facile suppeditat vicinitas, *premeret atque infestaret. Pax* enim non tantum *bello*, sed et ἀκαταστασίαις 1 Cor. XIV, 33. et τῷ μάχεσθαι, *rixis privatis*, et τῷ ἀδικεῖν Act. VII, 26. opponitur, et εἰρήνην ἔχουσι, *qui quiete et tranquille vivunt*, Act. IX, 31. διὰ τὸ — βασιλικῆς) Sc. χώρας. *Quia regio eorum ex regis territoriis alebatur.*

21. Τακτῇ τὲ ἡμέρᾳ) *Statuto die.* Fuit dies secundus ludorum, pro salute Imperatoris Romani celebrari Caesareae solitorum, de quo Iosephus A. XIX, 8, 2. omnino hic conferendus. Reges Iudaeorum hoc dederunt adulationi, ut *Caesareae*, quae splendide erat aedificata, ludos scenicos in honorem Caesaris agerent, atque in eo mores Paganorum imitarentur. Hoc fieri Hierosolymis, ubi veri Dei templum erat, non potuit. ἐνδυσάμενος ἐσθῆτα βασιλικὴν) Ex argento rara arte textam, quae, solis radiis in eam incidentibus, splendorem de se edebat admirabilem, teste eod. Ioseph. l. c. καὶ καθισας ἐπὶ τοῦ βήματος) *sedens in edito loco.* Per βῆμα h. l. intelligendus est suggestus, in theatro Caesareensi ab Herode M. exstructus, unde et spectaret ludos, et, si luberet, concionaretur; quod intelligitur ex Iosepho l. c. παρῆλθεν εἰς τὸ θέατρον, *processit in theatrum.* ἐδημηγόρει πρὸς αὐτοῦς) *Concionem ad eos habuit.* Iosephus l. c. tradit, ludos

ab

ab Herode esse celebratos. Sed nulla hic pugna est, quum utrumque sit factum. Videtur nempe haec Herodis oratio spectasse ad compositionem pacis cum Tyriis Sidoniisque factae. Fuit autem hoc in Graecorum institutis, ut, quas res in quamplurimorum notitiam volebant pervenire, eas in celebritate ludorum proponerent.

22. Ὁ δὲ δῆμος — ἀνθρώπου) *Dei oratio est haec, non hominis.* Iosephus l. c. huius acclamationis causam ab admiratione vestimentorum magnificorum Herodis repetere videtur, Lucas ab admiratione orationis ab eo habitae. Sed utrumque esse potest, et illa verba, τολὴν βασιλικὴν, nullam aliam ob causam adiecta videntur, quam ut indicaret Lucas, vestis illius regiae magnificentiam in clamore illo adulatorio commovendo, valuisse. *Adulatores,* Iosephus inquit, *Deum appellabant* (Herodem) *dicebantque, propitius nobis esto; et, licet hactenus te veluti hominem reveriti sumus, in posterum mortali sorte maiorem habebimus.*

23. Παραχρῆμα, δὲ ἐπάταξεν αὐτὸν ἄγγελος κυρίου) Vox ἐπάταξε indicat poenam a Deo repente, et immediate immissam. Iosephus in eadem re l. c. tradit haec: *Paullo post autem, oculis in altum sublatis, supra caput bubonem funiculo cuidam insidentem conspexit* (Herodes) *et statim hunc malorum nuncium esse intellexit.* Addit, Herodem subito fuisse ventris cruciatibus correptum, et auferri se iussisse. Iosephus igitur ea, quae in sensus oculosque hominum cecidérunt prodidit, Lucas autem loquendi et cogitandi rationem Iudaeorum secutus est. Saepe enim immediate operationes divinae, vel etiam ex causis naturalibus ortae, ministerio Angelorum adscribuntur.

tur. Cf. Io. V, 4. ἀνθ' ὧν — θεῷ) Iosephus: *Rex neque illos* (adulatores) *obiurgavit, neque impiam eorum adulationem reiecit.* Hoc Lucas his verbis expressit: *Non exhibuit Deo honorem*, non professus est, nihil ad se pertinere talia, quae proprie uni Deo conveniunt. γενόμενος σκωληκόβρωτος) *Quum eroderetur a vermibus. Iosephus* l. c. scripsit, τῷ τῆς γαστρὸς ἀλγήματι illum confectum, quinto die esse mortuum. Ex hac igitur Lucae narratione patet, huius cruciatus causam dedisse rodentes alvum vermes. Putredinis vermicularis vi plures homines, etiam dum viverent, vexatos, et deinde consumtos esse, docet RICHARDUS MEAD in tractatu *de morbis biblicis*, in vernaculam versо, Lipsi. 1787. ἐξέψυξεν) Hoc non eo valet, ut Herodes statim in ipso theatro post has hominum acclamationes mortuus esse dicatur; sed illo tempore coepit dolores sentire, et domum deportatus paucis diebus post inter magnos cruciatus diem obiit supremum. Tanta est brevitas Lucae in narranda hac historia, ut multa de modo quo res accidit, vix intelligi possent, nisi Iosephus eandem historiam tradidisset.

24. Ὁ δὲ λόγος — ἐπληθύνετο) Multa hominum fruge. Doctrina enim Evangelica germini comparatur. Ergo sensus est: *Doctrina divina*, (religio christiana) *indies latius propagata est.*

25. Ὑπέστρ. ἐξ Ἰερουσαλήμ) Al. leg. ἀπὸ, al. εἰς Ἰερουσαλήμ, al. εἰς Ἀντιόχειαν, al. ἐξ Ἰερουσαλήμ εἰς Ἀντιόχειαν. Et ex Hierosolymis revèrsos esse Antiochiam, verum est. Verbum ὑπέστρεψαν fortassis in Plusquamperfecto est exponendum, ut dicere velit Lucas, haec quae modo de Herode narrata sunt, ante quam Barnabas et Pau-

Paulus Hierosolymis Antiochiam reversi fuissent, evenisse. πληρωσαντες την διακονιαν) *Confecto negotio*, quum venissent pauperibus Iudaeae, ex pecunia Antiochiae collecta. Supra c. XI, 29. 30.

CAP. XIII.

Incipit tertia huius historiae Apostolicae epocha, usque ad finem libri pertinens, quae historiam de Pauli Apostoli meritis et itineribus comprehendit.

1. Ἦσαν — Σαῦλος) De *Prophetis* vid. notata ad c. XI, 27. In magnis urbibus, qualis Antiochia, sicut multae erant Iudaeorum synagogae, quia omnes in unum locum coire non poterant, tantis spatiis divisi, ita plures Christianorum conventus: Singulis suus magister, qui et κατ' ἐξοχην dictus: ὁ ἐπισκοπος. In rebus magnis magistri ex omnibus urbis regionibus coibant, ut hic. Ἡρῳδου — σύντροφος) *Una educatus cum Herode tetrarcha*, eius sodalis. Herodem Antipam hic intelligendum esse, multis probat b. *Io. Ern. Imman. Walchius*, qui torum hunc locum illustravit binis dissertatt. una *de συντρόφοις Veterum*, altera *de σύντροφῳ Herodis*. Hunc Herodem Antipam cum fratre Archelao Romae a privato quodam educatum esse, *Iosephus* tradit de B. Iud. Lib. I. c. 28. §. 4. *Menachemus* autem, quisque ille fuerit, cum Herode Antipa unam nutricem habuisse, ac simul Herodis filiorum socius in puerili aetate, eorumdemque convictor, condiscipulus ac collusor fuisse videtur, usque dum eos Pater Romam, ut ibi educarentur, misit. Principum filii suos habebant sodales, s. huiusmodi pueros,

qui cum ipsis educarentur; qui mos etiam apud gentiles obtinuit. Varia exempla attulit *Raphelius* in Notis Polybian. ad h. l.

2. Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ) *Quum autem illi ministrarent Domino*, i. e. munere suo fungerentur, et preces funderent ad Deum. De verbo λειτουργεῖν vide Schol. ad Luc. I, 23. Quoniam additur eos eodem die ieiunium egisse, verisimile est, fuisse illum diem solemnem, inter Sacra communia et preces ab omnibus Christianis Antiochenis celebratum; profecto enim ieiunium non egerunt quotidie. Dum igitur hunc diem celebrant, Εἶπε — προσκέκλημαι αὐτούς, *Spiritus sanctus dicit: Seiungite mihi Barnabam et Saulum ad negotium, ad quod ego eos vocavi. Spiritus sanctus dixit*, nimirum per aliquem istorum virorum, qui ad publica sacra facienda congregati erant. Contigit igitur uni ex iis revelatio, quod saepius factum esse, apparet ex 1 Cor. XIV, 26. εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς) Accusativus ὃ pendet a praepositione in προσκέκλημαι pro: πρὸς ὃ κέκλημαι αὐτούς. Vocare hic est destinare. Ἔργον, *negotium* h. l. est praedicatio Evangelii inter gentes.

3. Τότε — προσευξάμενοι) *Postquam illud ieiunium egerant, et preces fecerant*, i. e. postquam dies ille solemnis, quo congregati fuerant, praeterlapsus erat. ἐπιθέντες χεῖρας αὐτοῖς) Invocantes Dei opem ad impositum ipsis ministerium. ἀπέλυσαν) i. e. *Vale illis dixerunt*. Primum hoc iter Pauli ad gentes incidit in an. Chr. 43. vel 44.

4. Οὗτοι — ἐκπλεύσαντες) A Spiritu sancto missi esse dicuntur Barnabas et Saulus, quia monente et revelante Spi-

Spiritu miſſi erant. *εἰς τὴν Σελεύκειαν*) *Seleucia*, urbs Ciliciae, nomen habuit a novo conditore Seleuco, uno ex iis, qui imperium in orbis terrarum diverſis partibus occupaverunt, mortuo Alexandro Magno. Alii rectius intelligunt Seleuciam Syriae ad Orontem fluvium. Strabo Lib. XIV. *κύπρου*) Barnabae patriam, in mari Cilicio.

5. Σαλαμῖνι) *Salamis*, urbs Cypri in regione orientali. *εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην*) *Ioannem*, Marcum cognomine, de quo ſupra c. XII, 25. habebant miniſtrum, ſc. obeuntem munera minora, ut in eccleſia Diaconi.

6. Τὴν νῆσον) Addunt ὅλην Codd. Verſſ. et Patres nonnulli, quia ab oriente ad Occidentem usque venerant. Ἄχρι Πάφου) *Paphus*, urbs occidentalis, ſacra olim Veneri; unde Venus Paphia; regina Paphi. Τινα μάγον) Heſychius: *τὸν ἀπατεῶνα*, *impostorem*, magicas artes exercentem. Vocatur etiam Magus ille ψευδοπροφήτης, i. e. *fraudator*. Etenim in N. T. Pseudoprophetae non ſemper ſunt ii, qui falſas res praedicunt, aut falſam doctrinam tradunt, ſed omnino fraudatores, in quacunque demum re fuerit fraus, e. c. Pſeudo Meſſiae. Βαριησοῦ) Filius Ieſu ſive Ioſuae alicuius. Talia nomina ſunt *Barionae*, *Bartholomaei*, aliaque facta πατρωνυμικῶς.

7. Ὃς ἦν — Παύλῳ) *Qui erat apud Pronconsulem, Sergium Paulum*. Duplicis generis magiſtratus eo tempore in provincias mittebantur. Nonnullae enim provinciae erant Caeſareae; atque in has mittebantur Propraetores, qui iis praeeſſent. Aliae erant provinciae Senatus, populique Romani, et in eas mittebantur Proconſules. Cyprus antea quidem fuerat provincia Caeſarea; ſed Au-

guſtus eam donaverat populo, unde fiebat, ut per Proconſulem adminiſtraretur. Vid. Dio Caſſius hiſt. Rom. L. IV, p. 523. ed. Leuncl.

8. Ἐλύμας ὁ μάγος) Elymas non eſt nomen proprium huius viri, ſed aequipollet voci ſequenti ὁ μάγος. עֲלוּמָא ſapiens. Eſt idem, qui v. 6. dictus fuerat Bar Ieſus. In lingua arabica et perſica Elymon non ſolum ſapientem, qui res divinas et humanas ſcrutatur, ſed etiam *Magum*, *magicas artes exercentem* ſignificat. Vid. SCHLEUSNERI Lexicon.

9. Σαῦλος δὲ ὁ καὶ Παῦλος) i. e. Qui, ex quo cum Romanis converſari coepit, hoc nomine a ſuo non abludente, coepit a Romanis appellari. Maior pars Iudaeorum binomines erant, altero nomine Iudaico et altero Graeco, Ianneus, Alexander; Onias, Menelaus etc. Apud Romanos *Silas*, *Silvanus*, ut notavit Hieronymus. Falſum eſt, Paulum a Proconſule Sergio Paulo accepiſſe nomen. πλησθεὶς πνεύματος ἁγίου, i. e. *fervore divino incensus, et auxilio divino fretus.* Ideo enim h. l. Paulus dicitur repletus fuiſſe Spiritu ſancto, tum quod auſus eſt hominem ex comitatu Proconſulis, et quidem coram Proconſule increpare, et poena afficere religionis cauſſa, tum quod confidenti animo praedixit homini illi ſecuturam poenam.

10. Ὦ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας) *O qui refertus es omni fraude et scelere.* Ῥαδιουργία Atticis ſignificat levitatem et otium. Alii tamen ut h. l. Lucas nomen uſurparunt de ſingulari audacia, et improbitate atque ſcelere. Polybius L. IV. τὸ τῶν ῥαδιουργούντων καὶ

καὶ πλαστῶν φῦλον, catervam improborum seu scelleratorum atque furum dixit. *υἱὲ διαβόλε*) Soboles diabolica, Diaboli ingenium referens. *διαστρέφων — εὐθείας*) *Nonne desinis peruertere veras religionis christianae doctrinas?* Viam, quae recta et plana est, dicis esse confragosam et obliquam, i. e. doctrinam rectam et planam dicis esse falsam et perversam. Ὁδὸς, *religio*, doctrina religionis, hominibus viam ad veram felicitatem monstrans. Ὁδοὶ Θεοῦ vocantur etiam *consilia Dei*, quae sunt recta et irreprehensa (*εὐθεῖαι*). Consilium Dei erat Sergium Paulum deducere ad christianam religionem; huic autem consilio obsistebat Magus.

11. Χεὶρ κυρίου *ἐπί σε*) *Manus Domini contra te*, i. e. Deus ipse tuis conatibus resistet, vel *te puniet*; manu enim plagam infligimus. Παραχρῆμα — *χειραγωγούς*) *Protinus autem eum corripuit tanta coecitas et nox oculorum, ut oberrans quaereret, qui se manu duceret.* Per ἀχλὺν, si de oculis adhibetur, peculiaris oculorum morbus intelligendus est, quo oculus pellicula superinducta excaecatur. Morbus est temporarius, non is, quem nostri *den Stahr* appellare solent. Vid. *Michaelis* ad h. l. Loquitur de hoc et similibus Hippocrates *praedictor.* l. II. Sect. 2. Hesychius; ἀχλὺς ἡ ἐν τοῖς ὀφθαλμοῖς λεπτὴ ὕλη, ὁμίχλη, σκοτία, ἀμβλυωπία.

12. Ἐκπλησσόμενος — κυρίου) *Obstupefactus de hac doctrina Domini.* Διδαχὴ h. l. non de doctrinae ipsius argumento, sed de rebus huic doctrinae annexis, de miraculis dicitur.

13. Οἱ περὶ τὸν Παῦλον) *Paulus et qui cum eo erant.* Iam Pauli potior, quam Barnabae ratio habetur.

εἰς Πέργην τῆς Παμφυλίας) Celebrem Dianae templo, ut *Mela* nos docet. *Cic.* Verr. I, 20. *Pergae fanum antiquissimum et sanctissimum scimus esse.* Hodie vocatur *Pirgi.* Ἰωάννης — ἱεροσόλυμα) Fortassis propter molestiam itineris.

14. Εἰς Ἀντιόχειαν τῆς Πισιδίας) Non illam Syriae, de qua supra. Cilicia autem et Pamphylia et Pisidia vicinae regiones sunt. εἰσελθόντες — σαββάτων) Quanquam Paulus praecipue ethnicorum caussa hoc iter instituerat, Iudaeos tamen minime neglexit, sed in singulis urbibus Synagogas primum adiit, ut praerogativa gentis servaretur. Τὰ σάββατα autem hic est pro τὸ σάββατον, ut saepe in Evangeliis.

15. Μετὰ — προφητῶν) *Post lectam Pericopam ex Mose* (Parascham) *et ex Prophetis,* (Haphtaram.) Moses enim anno vertente perlegebatur per sabbata, et lectiones Mosaicis congruentes in Prophetis prioribus et posterioribus adiungebantur. *Elias* in *Thisbi*, in voce פטר prophetarum lectionem post Antiochi demum Epiphanis tempora, quum legis lectio palam et severe esset interdicta, ortam docet; retentam vero deinceps. ἀπέστειλαν — λέγετε) *Miserunt praefecti Synagogae ad eos, qui dicerent: Carissimi populares, si qua vobis parata est cohortatio ad populum, dicite.* Praefectorum erat praelegere pensum Codicis sacri, et curare ut in Synagoga omnia fierent ordine. Praelectum pensum erat explicandum. Igitur honoris caussa ad Paulum mittunt praefecti, et quaerunt, an vellet hodie explicare pensum praelectum. Vid. CAMPEG. VITRINGA de Synag. Vet. Lib. II, c. 2.

16. Ἄνδρες — τὸν θεὸν) Οἱ φοβούμενοι; aut σεβόμενοι τὸν θεὸν, quum Ἰσραηλῖται ab iis distinguuntur, in N. T. dicuntur ii, *qui etsi natione non sunt Iudaei, eorum tamen religionem amplexi, verum Deum colunt; proselyti portae.* Eadem loquendi ratione utitur quoque Iosephus A. XIV, 7, 2. Demonstrat Paulus in sequenti oratione, Iesum Nazarenum esse Messiam, a Deo ad salutem non tantum Iudaeorum, sed et totius humani generis missum. Id vero efficit non rhetoricis artibus, sed simplici narratione historiae Iesu, et maxime memorabilium fatorum populi Dei, ad eum spectantium.

17. Ἐξελέξατο τοὺς πατέρας ἡμῶν) *Magnis beneficiis affecit maiores nostros.* Saepe enim ἐκλέξασθαι sicut hebr. בָּחַר notat *amare, beneficiis ornare.* Deut. IV, 37. καὶ τὸν λαὸν — Αἰγύπτῳ) *Et populum evexit durante incolatu ipsorum in Aegypto.* Notat ὑψόειν in genere *in statum eminentiorem conditionemque meliorem evehere*, et dicitur de iis qui in honore et dignitate constituuntur, qui opibus abundant, et quorum ingens sit numerus, quod locis Profanorum Scriptorum confirmat Kypke. μετὰ βραχίονος ὑψηλοῦ) *Cum potentia eximia*, hebraica phrasi בִּזְרוֹעַ רָמָה. Haec separatio gentis Abrahamiticae eo consilio facta erat, ut notitia et cultus veri Dei in ea conservaretur. Adde, Messiam ex ea gente nasci debuisse.

18. Ἐτροποφόρησεν αὐτοὺς) *Indulgenter tractavit eos.* Nam τροποφορεῖν est *mores alicuius ferre, seu tolerare*, indulgenter tractare, ex τρόπος, mos, et φέρειν Deut. I, 31. Alii legunt: ἐτροφοφόρησεν αὐτούς, i. e. ἔθρεψεν αὐτούς, ut *Hesychius* interpretatur. Significat nempe

hoc verbum *ulnis aliquem ferre, uti nutrix*, deinde summam curam et amorem indicat. Haec notio optime convenit contextui orationis. Non enim apparet, (ut verbis utar cel. *Ernesti* in not. ad gloss. S. Hesychii p. 137.) quare h. l. demonstretur, quomodo Deus Iudaeorum *pravos mores tulerit* in deserto: quae Dei cura in nutriendo populo conspicua saepius celebratur in sacris literis. Accedit, quod hanc lectionem exhibent bonae notae codices vetusti, versio Syra antiqua cum nonnullis aliis versionibus, et Patres nonnulli.

19. Καὶ καθελὼν — γῆν αὐτῶν) *Quum septem nationes in Cananaea exstirpasset, dedit iis possidendam eorum terram.* Καθαιρεῖν h. l. est *expellere sedibus*: De septem illis nationibus vid. Deut. VII, 1. Κατεκληρονόμησεν αὐτοῖς) i. e. κατακληρονομεῖν ἐποίησεν, vel κατεκτήσατο αὐτοῖς, ut αὐτοῖς sit Dativus, ut vocant, *commodi*. Sic habes κατακληρονομεῖν, 1 Reg. II, 8. Deut. III, 28. Quae loca debeo cel. *Matthaei* not. ad h. l. Alii legunt κατεκληροδότησεν, non male.

20. Καὶ μετὰ — προφήτου) Contradicere videtur Paulus loco 1 Reg. VI, 1. ubi ab exitu Israelitarum ex Aegypto ad aedificationem templi nonnisi 480. anni numerantur. Unde nonnulli hoc nostro loco legendum esse putant: ὡς τριακοσίοις πεντήκοντα ἔτεσι. *Vossius* autem et *Perizonius* numerum 1 Reg. VI, 1. corruptum esse, suspicati sunt. *Iosephus* Ant. VIII, 3, 1. τῆς δ' οἰκοδομίας τὸ ναὸν Σολόμων ἤρξατο — μετὰ ἔτη ϕϟβ (592) τῆς ἐπ' Αἰγύπτου τῶν Ἰσραηλιτῶν ἐξόδου. Quibus 592 annis, si demas annos 40 quos in deserto degerunt, 17 Iosuae, 40 Samuelis et Saulis, 40 Davidis, 4 Salomonis, remanent anni

451. Hanc *Iosephi* lectionem probat *Michaelis* ad h. l. Alias interpretum de h. l. sententias collegit *Wolfius* ad h. l. Ex Koppii sententia verba ὡς ἔτεσι τετρακ. κ. πεντήκ. non de tempore ab occupata Palaestina ad Samuelem usque praeterlapso, sed vel ab Abrahami aetate, vel a Iacobi in Aegyptum discessu ad Iudicum tempora sunt interpretanda. Vid. *Koppii* Progr. cit. supra ad Act. VII, 6. Κριταὶ non tam iudices fuerunt, quam potius principes populi, qui cum tuffetibus Carthaginiensium quodammodo conferri possunt.

21. Κἀκεῖθεν) *Ab illius temporibus.* Glossar. ἐκεῖθεν, *dein, exinde.* ἔτη τεσσαράκοντα.) Hic Samuelis prophetae, et Sauli regis anni in unam summam conferuntur; nam inter unctionem Sauli regis et mortem eius non erant 20. nedum 40. anni. Alio modo nodum solvit Michaelis ad h. l. omnino hic conferendus.

22. Καὶ μετασήσας αὐτὸν) *Postquam illum amovisset*, f. *sustulisset*, quod h. l. tam de remotione e vita, quam de remotione e regia dignitate intelligendum esse videtur; et μεθιστάναι et, *ab officio removere*, et *e medio tollere* significat. Μετασήσαι τὸν ζῶντα pro *e vivis tollere* dicitur 3 Maccab. II, 28. et c. III, 1. ᾧ καὶ εἶπε μαρτυρήσας) *Quem etiam praedicans, dixit*, i. e. *in cuius etiam laudem dixit.* Μαρτυρεῖν saepe est *approbare, laudibus extollere.* εὗρον Δαβὶδ — κατὰ τὴν καρδίαν μου) *Deprehendi Davidem filium Iesse, tanquam virum secundum mentem meum.* Εὑρίσκειν h. l. *comperire, deprehendere*, ut Rom. VII, 21. Verba haec non leguntur in uno V. T. loco, sed desumta sunt ex Ps. LXXXIX, 21. et 1 Sam. XIII, 14. In priori loco extant verba: *Inveni Davidem ministrum meum*; in altero *Samuel* Sauli di-

cit, Deum quaesiturum esse virum, qualem optem. Solent Scriptores Iudaici, quos Paulus hic imitatur, haud raro re-ctare locum, qui totidem syllabis in V. T. non extat, sed ex pluribus aliis locis compositus est. ὃς — μα) Nempe in regendo populo. Propius ad propositum accedit Paulus, et ostendit, ex *Davidis* stirpe nasci debuisse Messiam, quod omnes Iudaei concedebant. Iam vero Iesum Nazarenum esse hunc promissum Messiam, docet in sequenti oratione.

23. Τούτου — Ἰησοῦν) *Ex huius gente Deus, secundum promissa sua dedit Israelitis servatorem, Iesum.* Pro ἤγειρεν optimi Codd. habent ἤγαγε, quomodo הֵבִיא LXX. ἄγειν, Ies. XLVIII, 15. Dan. IX, 24. *Venire fecit, misit.* De resurrectione Christi hic non est sermo. σωτῆρα Ἰησοῦν) Alii legunt σωτηρίαν, eodem sensu.

24. Προκηρύξαντος — Ἰσραήλ) *Ita ut Ioannes antequam* (Iesus) *adiret munus suum, primum ad baptismum atque emendationem prioris vitae invitaret totum populum Israeliticum.* πρὸ προσώπου τῆς εἰσόδου αὐτοῦ.) Hebraismus: Antequam Iesus munus suum auspicaretur. Sic *ingredi consulatum* dicunt et Iurisperiti. πρὸ προσώπου autem, hebr. לִפְנֵי significat *ante.* Magna erat Ioannis Baptistae auctoritas apud populum. Quare testimonium eius plurimum valuit ad probandum, Iesum esse Messiam.

25. Ὡς δὲ — δρόμον) *Quum in cursu suo pergeret.* Sic implere post aliquem in Hebraismo est, aliquem sequi. Id enim, de quo in sequentibus sermo est, non est factum in fine muneris Ioannis. Verba quae sequuntur extant I, 20. Marc. I, 7. Luc. III, 16.

26. Ἄνδρες — ἀπεστάλη) *O Fratres, ex Abrahami gente oriundi, et qui sunt inter vos cultores Dei,* (Proselyti)

ſelyti) *ad vos haec doctrina ſalutaris defertur.* Non alienum hic negotium agitur. Nuntius is, quem adferimus, tam ad veſtram, o Iudaei, quam ad veſtram, Proſelyti, ſalutem pertinet. Haec ipſa hora, qua ego in Synagoga verba facio ad vos, curat Deus tradi vobis doctrinam de illa ſalute. Ἀποστέλλω, ut hebr. שָׁלַח h. l. eſt *tradi iubeo.* Ὁ λόγος τῆς σωτηρίας ταύτης, *doctrina de hac ſalute,* vel doctrina haec ſalutaris. Σωτηρία, יְשׁוּעָה hic, ut ſaepius, beneficia Meſſiae ſignificat.

27. Τοῦτον — ἐπλήρωσαν) *Quum non agnoscerent hunc et oracula prophetarum, quae singulis Sabbatis praeleguntur, condemnando eum, eventum attulerunt istis vaticiniis.* Ἀγνοήσαντες et ad Ieſum, et ad propheticas voces ſive lectiones refertur. κρίναντες ἐπλήρωσαν) Poſtquam condemnaſſent eum, implerunt illas, ſc. voces Prophetarum. Eſt hic ellipſis duplex: κρίναντες, nempe αὐτὸν: et ἐπλήρωσαν, nempe τὰς φωνάς. Κρίνειν pro κατακρίνειν, ut ſaepe. Quaſi aliud agentes impleverunt maxime memorabilia vaticinia Prophetarum.

29. Καθελόντες ἀπὸ τοῦ ξύλου) Deeſt articulus, ut ſaepe. Vult enim dicere: οἱ καθελόντες α. τ. ξ. qui eum de cruce detulerunt, Ioſephus Arimathenſis, et comites eius.

32. 33. Καὶ ἡμεῖς — ἀναστήσας Ἰησοῦν) *Et nos quoque vobis nunciamus, Deum, quod maioribus nostris promiserat, nobis, eorum posteris praestitisse, misso Iesu,* (eoque Meſſia constituto.) Ἐπαγγελία h. l. ut ſaepius, eſt ipſa res promiſſa, beneficium promiſſum. τοῖς τέκνοις αὐτῶν ἡμῖν) ἐκγόνοις, *posteritati ipsorum, nimirum nobis.* ἀναστήσας Ἰησοῦν) i. e. *Exhibens Iesum,* ut ſuprà c. II, 30. III, 26. Τὸ ἀναστήσας hic reſpondet ver-

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bo ἤγειρε, quod supra v. 23. extat. Alii de *resuscitatione* ex mortuis accipiunt. Sed prior interpretatio, (de exhibitione et missione Christi) *contextui* melius convenit. Nam thesis a Paulo probanda proponitur v. 23. quam v. 24 et sequentibus probat et confirmat, et v. 34. demum docet eundem Messiam, a Deo missum post mortem in vitam rediisse. ὡς καὶ ἐν τῷ ψάλμῳ τῷ δευτέρῳ γέγραπται) i. e. De Iesu, maximo omnium Rege intelligendum est id, quod praedictum est Ps. II. Vetus lectio fuit: ἐν τῷ πρώτῳ ψάλμῳ, nam olim in hebraeis codicibus Psalmi, qui nunc primus et secundus dicuntur, cohaerebant, quod uberius docet *Michaelis* ad h. l. υἱός μου — γεγεννηκά σε) Sensus est: *Tu es filius meus*, (adeoque verus Messias,) *hodie declaro, te esse natum meum.* Saepe res tum dicitur fieri, quum ea aut facta aut futura repraesentatur. Multa exempla collegit *Glassius* Lib. III. tr. 3. can. 15. Loquitur vates de certo quodam die, quo Deus sit declaraturus dignitatem regis a se constituti. Id nunc, Paulus inquit, impletum est; nam Deus et miraculis multis et resuscitatione Iesu ex mortuis eundem Iesum, quem vobis praedicamus, declaravit Messiam, Cf. Rom. 1. 4.

34. Ὅτι — εἴρηκεν) *Quod autem eum ex mortuis excitarit, non denuo moriturum, ita significavit.* Ὑποστρέφειν εἰς διαφθορὰν, *reverti ad corruptionem, ad putredinem*, est *denuo mori.* Hoc additur, quia demonstrandum erat, Jesum esse filium Dei. Nam alii etiam homines in vitam revocati, sed rursus mortui sunt. Ὅτι δώσω — πιστὰ) *Praestabo vobis beneficia Davidi sancte et firmiter promissa*, ex Ies. LV. 3. Τὰ ὅσια Δαβὶδ, hebr. חַסְדֵי דָוִד sunt beneficia Davidi sancte promissa.

miſſa. τὸ ὅσιον, hebr. חֶסֶד, proprie *benignitas* h. l. per metonymiam eſt ipſum *beneficium*. Τὰ πιστὰ, הַנֶּאֱמָנִים, certa, firma, ſolida. Δώσω, implere, praeſtare. Intelliguntur beneficia Davidi promiſſa de rege ex eo naſcituro et regno eius aeterno. 2 Sam. VII, 12. ſqq. Pſ. LXXXIX, 1. ſqq. De *resurrectione* Meſſiae locus Ieſaiae proprie non agit, ſed de rege aeternum regnaturo, qui non alius eſt, niſi Meſſias. Si autem regnum Meſſiae aeternum eſt, non potuit cum morte eius finiri. Debuit potius reſurgere ex mortuis, ut regnaret in aeternum. Vid. ECKERMANNUM *in den theologischen Beyträgen*. Partic. II. p. 175. ſqq.

35. Ἐν ἑτέρῳ) Alibi dicit; David ſcilicet, quod ex remotiore loco repetitur, ut ſaepe. ὁ ὅσιός — διαφθοράν) Eſt idem locus, qui ſupra II, 27. ex Pſ. XVI, 10.

36. Δαβὶδ — βουλῇ) *Quum sua aetate*, i. e. tempore vitae ſuae *inserviisset Dei consiliis*, nempe in populo regendo. ἐκοιμήθη — διαφθοράν) *Obdormivit, sepultusque cum maioribus corruptionem passus est.* Occurritur exceptioni, Pſalmum agere de Davide, quod Paulus refutat ab eventu. Saltim ſenſu eminenti et maxime proprio haec verba de Davide intelligi non poſſunt. Vid. *Eckermannum* l. c. p. 181.

38. 39. Ὅτι διὰ τούτου = δικαιοῦται) Poſt καταγγέλλεται pone comma. Ἀπὸ πάντων, i. e. ὧν, ἀφ' ὧν. *Per Iesum vobis annuntiari remissionem peccatorum, et ab omnibus, a quibus non poteratis liberari, vel absolvi per legem Mosis, per eum absolvi, quicunque crediderit.* הַצְדִּיק, LXX δικαιοῦν ſaepe eſt *a poenis liberare*.

berare, Exod. XXIII, 7. Pſ. LXXX, 3. Prov. XVII, 15. Ὁ πιστεύων, qui religionem chriſtianam ſuſcipit. Huic doctrinae opponitur ὁ νόμος Μωσέως, univerſa oeconomia Moſaica. Ἐν τῷ νόμῳ Μωσέως, *iuxta legem*. Senſus igitur eſt: Doctrinam Chriſti ſuſcipiens abſolvitur ab omnibus illis peccatis, a quibus iuxta legem Moſis abſolvi non poteramus. Cauſſae vero, cur Iudaei non ab omnibus peccatis abſolvi poſſent per legem Moſis, erant in ipſa huius legis natura. Ritibus enim et cerimoniis, quas lex iſta praecipiebat, c. c. ſacrificiis, lotionibus, non efficiebatur omnium peccatorum remiſſio. Omnia illa inſtituta externa pertinebant tantum ad puritatem externam, ut ne quis excluderetur e gente Iudaica. Hoc argumentum in epiſtolis Paullinis, praeſertim in epiſtola ad Galatas et ad Hebraeos uberius tractatur. Vid. inprimis Hebr. X.

40. Βλέπετε — προφήταις) Videte, ne idem vobis eveniat, quod olim maioribus veſtris urbe et templo exciſo, ipſis deportatis ob contemtum beneficiorum Dei. Locus extat Habac. I, 5.

41. Ἴδετε οἱ καταφρονηταί) *Videbitis vos, qui tot monita contemnitis, quid sim facturus.* De lectione hebraici textus: רְאוּ בַגּוֹיִם vid. *Dathe* not. crit. ad hunc Habacuci locum. Ex plurimorum ſententia LXX ſenas pro בַּגּוֹיִם legiſſe videntur בֹּגְדִים. Etiam Syrus interpres *transgressores*. *Pocockius* autem (in not. miſcell. ad portam Moſis p. 29.) exiſtimat, Beth in בַּגּוֹיִם eſſe radicale ab arabico verbo בעא *iniustus, iniurius fuit*; hinc nomen בַּגִּיא, cuius pluralis igitur בַּגּוֹיִם idem ſignificet, quod graecae verſionis καταφρονηταί, *insolentes, super-*

superbos. καὶ ἀφανίσθητε) Et obstupescite. Ἀφανίζεσθαι proprie est evanescere, deformari, vastari, h. l. autem ad imitationem hebraici שָׁמַם quod non tantum vastari, sed etiam attonitum esse, stupere notat, idem est ac obstupescere. Dan. VIII, 27. Iesa. LIX, 16. ἔργον — ὑμῖν) Prophetam vaticinari de Chaldaeorum irruptione in Palaestinam, contextus docet. Sed Paulus apte poterat uti his verbis, quia calamitates, quas Iudaei post tempora Habacuci passi sunt, similes erant iis, quae illis a Romanis imminebant, praecipue in Palaestina viventibus et rebellantibus, ex parte tamen etiam omnibus in dispersione Iudaeis.

42. Vulgaris lectio huius commatis est: ἐξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. Sed magnus est dissensus codicum, versionum et Patrum. Ven. D. *Griesbachius*, omnino hic conferendus, legendum putat: ἐξιόντων δὲ παρεκάλουν εἰς τό μεταξὺ — ταῦτα. Tum supplendum τινὲς τῶν ante ἐξιόντων, et sensus esset: *Exeuntium nonnulli rogarunt, ut* etc. Si lectio haec vera est, *Iudaei* nonnulli rogarunt Apostolos, ut sibi porro praedicarent verbum. Ex vulgari lectione autem *Ethnici* rogarunt, Verba εἰς τὸ μεταξὺ σάββατον varie explicantur. Nonnulli (εἰς pro ἐν posito) de *insequenti Sabbato* accipiunt. Sed τὸ μεταξὺ σάββατον, sicuti ὁ μεταξὺ χρόνος, potius esset *Sabbatum intermedium*. Itaque σάββατον h. l. significat *septimanam*, et sensus loci est: *diebus septimanae*, vel etiam *diebus inter Sabbata interiectis*. Sic *Philo* de Victim, off. p. 852. C. τὸν μεταξὺ χρόνον γενέσεως καὶ θανάτου παρὰ τοῦ θεοῦ χρῆσιν λαβών, *accepta usura temporis quod inter nativitatem*

tem et mortem interpositum est. Item a Alleg. extr. τὴν μεταξὺ τοῦ βίου τριψας ὁδὸν, *peracta interim vitae via.* Et ſic ſemper apud Demoſthenem. Optimum eſſe videtur, τὸ μεταξὺ σάββατον interpretari de *Sabbato proxime sequenti*, ſ. *quod post insecuturum erat*, quo ſenſu paullo inſolentiori τὸ μεταξὺ apud Ioſephum occurrit. Vid. KREBSIUS ad h. l. Plura de hoc loco vide in *Bowyeri* coniect.

43. Λυθείσης τὲ τῆς συναγωγῆς) *Soluto vero conventu.* Sic Diodor. Sic. Lib. XIX, c. 25. τότε μὲν ἔλυσε τὴν ἐκκλησίαν. ἠκολούθησαν — τῷ Βαρνάβᾳ) ſecuti ſunt Paulum et Barnabam, nempe domum, ut porro ab iis edocerentur. οἵτινες) Paulus et Barnabas. ἐπιμένειν (al. προσμένειν) τῇ χάριτι τοῦ θεοῦ) *Ut perseverarent in doctrina evangelica*, quae h. l. per Metonymiam vocatur gratia Dei, quia ſummo Dei beneficio nobis contigit. Nam χάρις generatim eſt *beneficium.*

44. Τῷ δὲ ἐρχομένῳ σαββάτῳ) *Proximo Sabbato.* Codd. quidam legunt ἐχομένῳ pro ἐρχομένῳ. Quamcunque lectionem praeferueris, ſenſus erit idem. Nam ἔρχεσθαι et ἔχεσθαι in hac re promiſcue, ſenſuque non diverſo uſurpari, uſus loquendi docet. σχεδὸν πᾶσα ἡ πόλις, non tantum Iudaei et Proſelyti, ſed gentiles etiam, ut patet ex com. 48.

45. Τὸς ὄχλους) Etiam ex *gentibus*, quibus ſe aequari ferre non poterant. ἐπλήσθησαν ζήλου) *Ira, odio impleti ſunt*, indignati ſunt, non circumciſos in Synagoga permixtos eſſe circumciſis et filiis Abrahae, iisque fere aequales ab Apoſtolis haberi.

46.

46. Παῤῥησιασάμενοι) *Usi oratione libera et aperta, atque confidente*, nihil territi ipsorum contumeliis. ἦν ἀναγκαῖον) i. e. Oportebat ex Christi praecepto et exemplo. Matth. X, 6. Luc. XXIV, 47. ἀπωθεῖσθε αὐτὸν) *Fastiditis*, מְאַסְתֶּם. Plurimis in locis V. T. מָאַס vertitur ἀπωθεῖν, interdum ἐξουθενεῖν, φαυλίζειν, aliisque verbis. καὶ οὐκ ἀξίους — ζωῆς) *Indignos vos iudicatis aeternae felicitate.* Est locutio figurata, referenda ad troporum id genus, quod Metonymiae nomine indicatur. Non enim certe Iudaei in ea fuere opinione, quod essent indigni aeterna felicitate, sed designarunt ea, quae tolerent ea indigni. Tale et Rom. II, 1. στρεφόμεθα, sensu reciproco: *convertimus nos.* Fecerunt hoc, ut credi fas est, in ipsa Synagoga, ubi haec gesta sunt. Errant, qui existimant, Apostolos ab eo tempore Iudaeis non amplius operam dedisse. Contrarium patet statim ex cap. XIV.

47. Οὕτω — τῆς γῆς) *Sic enim mandata nobis dedit Dominus: Constitui te doctorem gentium, ut tu sis salutifer usque ad fines orbis terrarum.* Verba haec sunt Iesaiae c. XLIX, 6. Illud φῶς ἐθνῶν, si de homine dicitur, significat *doctorem nationum.* Io. I, 4. Τοῦ εἶναι σε εἰς σωτηρίαν, *ut sis salutifer*, salutem afferas, eo nempe sensu, quo doctor salutem afferre potest. Ἕως ἐσχάτου τῆς γῆς, cuiusvis gentis hominibus in omni terrarum orbe. In verbis Iesaiae non est vaticinium de Paulo, aut de N. T. doctoribus, sed Propheta proprie de se ipso loquitur. Dicit nempe Deus Iesaiae: A puero te mihi selegi non doctorem Iudaeorum tantum, sed aliarum etiam nationum, ita ut, quae tu vaticinaris, ea quoque ad alias gentes pertineant. Illa Prophetae verba Paulus trans-

fert ad se. De me, inquit, idem valet quod Iesaias de se dixit. Vero Paulum ita dixisse, apparet e cap. IX, 15. Cf. ECKERMANNUS in Symb. Fasc. II. pr 185.

48. Ἀκούοντα δὲ τὰ ἔθνη, *quum audirent gentiles*, qui tum forte in Synagoga Antiochiae aderant, lucem sibi obtingere. ἐδόξαζον τὸν λόγον τῦ κυρίυ) *Laudarunt, celebrarunt evangelium*, i. e. Dei bonitatem in Evangelio apparentem. καὶ ἐπίστευσαν — ζωὴν αἰώνιον) *Et susceperunt religionem christianam quotquot ordinati erant ad aeternam felicitatem.* Varie explicantur verba: ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. Nonnulli vertunt: *Quotquot studiosi erant felicitatis aeternae, appetebant aeternam salutem.* Usitatum enim est Graecis Perfecta Passiva saepius reciproca et media significatione ponere, quum multa verba Perfectum Medii non habeant. Quin etiam Latini Passivis pro Mediis seu Activis reciprocis utuntur. Τάττειν ἑαυτὸν εἴς τι Graecis est: *appetere aliquid, studiosum esse rei alicuius.* Sic apud *Xenoph* Memorab. Socr. II. 1. 11. τάττω ἐμαυτὸν εἰς δουλειαν, significat: *Servus esse volo.* Alii vertunt: *Et crediderunt, quicunque ordinarunt se ipsos,* (i. e. in ordinem salutis tradiderunt se,) *ad vitam aeternam.* Dicunt nempe, τεταγμένυς εἰς ζωὴν αἰώνιον opponi iis qui vita aeterna se ipsos indignos reddiderunt v. 46. nempe τῷ ἀπωθεῖσθαι τὸν λόγον τῦ θεῦ ex lege igitur oppositionis τὺς τεταγμένυς, esse, τὺς ἑαυτὺς τάξαντας, nempe admittendo et sequendo illam τάξιν divinam vitae aeternae consequendae, verbum Dei audiendo, et Spiritui Sancto, per illud operari volenti, non resistendo. Cf. v. 42. Si retinetur significatio verbi τάττειν, *destinare*, non est laborandum

dum in formula per se, et notione destinationis, sed respiciendum est ad ipsam rem de qua agitur, ex ea enim intelligitur caussa, cur iis, de quibus hic est sermo, parata fuerit aeterna felicitas. Susceperant nempe religionem, ideoque iis destinata, certa et parata erat felicitas futura. Sic etiam in Iudaeorum libris modo simpliciter dicitur aliquis felicitati aut miseriae destinatus, modo *probus* felicitati, *improbus* miseriae destinatus esse dicitur. Loca collegit Wetstenius ad h. l. Utitur Paulus verbis vitae communis; his autem non substituendae sunt notiones philosophicae et metaphysicae. Sic nos etiam dicere solemus in vita communi: *Es ist mir einmahl so beschieden; es kann nicht anders seyn.* De absoluto decreto hic non est cogitandum.

49. Διεφέρετο) Διῆλθε λόγος. *Chrysostomus* τετέσι, διεκομίζετο. *Divulgabatur autem doctrina Domini per totam istam regionem*, nempe per Pisidiam.

50. Παρώτρυναν) *Concitarunt, exacerbarunt* τὰς σεβομένας γυναῖκας, *proselytas*; nam erant et proselyti in ea urbe v. 43. τὰς εὐσχήμονας) Τὰς πλουσίας inquiunt Graeci, τὰς παρὰ Ῥωμαίοις ματρώνας.

51. Ἐκτιναξάμενοι — αὐτῶν) Non rem tantum, sed et rei symbolum observarunt, iuxta Domini verba Matth. X, 14. ubi dicta vide. Declarabant hoc Symbolo, hos Iudaeos non esse meliores Ethnicis. εἰς Ἰκόνιον) Oppidum Lycaoniae non magnum, sed munitum, ut Strabo scripsit L. XII. Hodie *Coni* vocatur.

52. Οἱ δὲ — ἁγίου) *Discipuli autem repleti sunt gaudio et Spiritu sancto*, i. e. confirmati sunt in proposito propagandi religionem. Nam πνεῦμα ἅγιον h. l.

eſt animi fortitudo, magnus animus ad aliquid agendum, ut ſaepe.

CAP. XIV.

1. Κατὰ τὸ αὐτὸ) *Una, simul*, ut ſaepe apud Profanos. Supra c. III, 1. ἐπὶ τὸ αὐτὸ. Vid. Kypke. Sunt tamen, qui ſupplent ὕδος, ut ſit idem quod κατὰ τὸ εἰωθὸς, ut infra c. XVII, 2. κἀκεῖ λαλῆσαι, ἔτως) Ut docerent eo *modo* et ſucceſſu. Λαλεῖν elliptice uſurpatur de praedicatione Evangelii. ὥϛε — πλῆθος, *ut Iudaeorum et Paganorum magna multitudo susciperet religionem christianam.* Πιϛεύειν hic, ut ſaepiſſime eſt religionem ſuſcipere.

2. Οἱ δὲ ἀπειθήσαντες — τῶν ἀδελφῶν) *Infideles autem Iudaei concitarunt et irritarunt animos Gentilium contra fides.* Κακῦν hic eſt *aliquem exacerbare, contra alterum excitare et irritare, einen wider den andern aufhezen.* Sic eſt apud Ioſeph. XVI, 1. 2. Videtur quidem conſtructio κακῦν τινα κατά τινος, aliquid inſolentis difficultatisque habere. Sed voces, τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν non pendent a verbo ἐκάκωσαν, ſed ab ἐπήγειραν. Eſt enim is Scriptorum quum Graecorum, tum Latinorum mos, ut praemiſſis pluribus, ea interdum ſubiiciant, quae conſtructione non proximis iungenda, ſed ad remotius, et nonnunquam ordine primum, referri debeant.

3. Παῤῥησιαζόμενοι ἐπὶ τῷ κυρίῳ) *Libere, aperte docentes, freti Domino.* Proprie: *Libere docentes propter Dominum.* Nam ἐπὶ cum Dativo et poteſtatis ac iuris

iuris habet significationem, et causſae atque indicii, ut Herodoto in Polymnia: πυθόμενοι ἐπ' ὃις ἥλθον, *sciscitati qua de causa advenissent.* τῷ μαρτυροῦντι τῷ λ. τ. χαρ. ἀ.) *Qui confirmabat Evangelium suum gratiosum.* Ὁ λόγος τῆς χάριτος vocatur Evangelium, quia ex ſumma Dei bonitate proceſſit. Confirmavit autem veritatem Evangelii, ut ſtatim ſequitur, ſignis et miraculis, quae ipſo largiente, Apoſtolorum adminiſtratione edebantur.

4. Ἐσχίσθη) *In diversas partes abiit.* Ut Aen. II. 39. Scinditur incertum ſtudia in contraria vulgus. οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις) *Quidam stabant a partibus Iudaeorum.* Xenoph. Hell. III. σὺν τοῖς ἕλλησι μᾶλλον, ἢ σὺν τῷ βαρβάρῳ εἶναι.

5. Ὡς δὲ — λιθοβολῆσαι αὐτούς) *Quum vero Gentiles et Iudaei eum primoribus suis consilium cepissent de iis violandis et lapidandis.* Ὁρμή, *impetus animi, consilium.* Herodian. VIII. 8. 6. ὁρμῇ δὲ ἀλόγῳ χρησάμενοι, ἀνῆλθον ὁμοθυμαδὸν ἐις τὰ βασίλεια, *Vesano quodam motu unanimiter ad regiam concurrentes.*

6. Συνιδόντες) *His compertis etc.* λύστραν καὶ δέρβην) Derbe ad latus Iſauriae. Vicinam fuiſſe Lyſtram intelligi poteſt ex iis, quae hoc loco commemorantur. Dicitur ἡ λύστρα, et τὰ λύστρα, quemadmodum inſula ἡ ψύρα et τὰ ψύρα.

8. Ἀδύνατος τοῖς ποσὶν) *Debilis, unvermöglich.*

9. Καὶ ἰδὼν — σωθῆναι) *Et vidit, eum habere fidem convalescendi.* Σώζεσθαι h. l. eſſe *sanari*, inde apparet, quoniam ſermo eſt de aegroto. Πίστις *fiducia* aegroti, qua certe ſperabat, fore, ut ſanaretur. Fiduciam

concepit inde, quod viderat miracula a Paullo et Barnaba in urbibus illis patrata. v. 3.

11. Λυκαονιστὶ) Ipsa Lucae narratio ostendit, Paulum non intellexisse, quae tum Lycaonice dicebantur; si enim intellexisset, statim tanquam re inopinata audita scidisset vestes, non vero expectasset, donec sacerdos accersitus cum tauris et coronis accederet, quod nonnisi post aliquam temporis moram fieri poterat. Ergo Apostoli non omnes linguas intellexerunt. *Paulus Ernestus Iablonskius* in dissert. de lingua Lycaonica, eam statuit non fuisse dialectum graecam, sed Assyriacae proximam, atque hinc deductam. ὁι θεοι — ἡμᾶς) Putarunt eos esse Deos, sub humana imagine terras invisentes. Id interdum factum credebant gentes. *Iupiter* apud Ovidium Metamorph. I. *Et Deus humana lustro sub imagine terras.* *Arrianus Epictet.* III, 1.

12. Ἑκάλεν — τὸν δὲ Παῦλον, Ἑρμῆν) Solebat enim Iupiter Mercurium secum ducere. *Hyginus* poët. Astron. *Hunc autem* (Hyrica) *quum Iovem et Mercurium hospitio excepisset.* *Eurip.* Ion. 4. Ἑρμῆν μεγίστῳ Ζηνὶ δαιμόνων λάτριν. ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τῷ λόγῳ) *Quia ille verba praeibat*, i. e, *Plurimum loquebatur.* Allusum videri potest ad cognomen Mercurii ἡγεμών. *Iamblichus* de Myster. init. θεὸς ὁ τῶν λόγων ἡγεμὼν ὁ ἑρμῆς. MACROB. Sat. I. 8. *Scimus Mercurium vocis et sermonis potentem.* Tanto autem facilius Lystrenses ad hanc de Paullo persuasionem pervenire poterant, quanto maior in eo dicendi fuit vis. *Mercurius* enim eloquentiae praeses, et omnis quasi facundiae antistes credebatur.

13.

13. Τὸ Διὸς τὸ ὄντος πρὸ τῆς πόλεως) i. e. Iovis προπυλαίου, qui idem ac Iupiter cuſtos et conſervator fuit. Addit Lucas hoc ἐπίθετον, quia in una urbe unum ſaepe numen pro diverſis epithetis ſingularia beneficia deſignantibus, in diverſis templis cultum eſt, diverſaque ſacra et diverſos ſacerdotes habuit. ταύρους καὶ στέμματα) i. e. ταύρους ἐστεμμένους, *tauros cum corollis et vittis*, ſecundum ſacrificiorum veterum ritum. De conſuetudine victimas floribus ornandi vid. Wetſt. ad h. l. ἐπὶ τοὺς πυλῶνας) Vel, ad loca circum portas urbis, vel ante fores aedium, in quibus Paulus et Barnabas diverſabantur. Poſterior ſententia eſt veriſimilior. Solemnia enim haec Apoſtolis fuiſſe deſtinata, evincit eorum ſermo, quo hos honores a ſe amoliuntur. Videtur igitur Sacerdos ſolenni pompa, una cum turba ad ipſum Iovem praeſentem in civitate, eſſe ingreſſum, ibique ante fores aedium, quas intraverant Apoſtoli, ſacrificare voluiſſe.

15. Ὁμοιοπαθεῖς) *Similis conditionis et naturae*, i. e. cibi et potus indigi, morbis mortique obnoxii. Sic etiam Iac. V, 17. Ἀπὸ τούτων τῶν ματαίων) *Ab his idolis et falsis Diis*, in genere maſculino, veluti ſi digito deſignaſſet ſtatuas Deorum. Hebr. אֱלִילִים, הֲבָלִים, גִּלֻּלִים, quibus nominibus Hebraei Deos gentium vocant, quippe inania hominum commenta, Deos ſine re. ἐπιστρέφειν — ζῶντα) *Vos convertere ad cultum Dei aeterni*, qui non moritur, ut Reges illi in Deos conſecrati, ſed ſemper vivit agitque. ὃς ἐποίησε — ἐν αὐτοῖς) Paulus in hac oratione Lyſtrenſes ad veri Dei cognitionem ita ſtudet perducere, ut ſimul falſam eorum de Iove et Mercurio perſuaſionem tacite quaſi refellat. Poſtquam nimirum Deum

generatim omnium rerum auctorem esse v. 15. dixerat, *bonorum speciatim fortunae* mentionem fecit. v. 1. Constat enim, Iovem quidem omnium bonorum auctorem et quasi effectorem habitum esse, sed ita, ut ceterorum deorum quasi ministerio in bonis illis rite dispensandis, sapientissime uteretur. Sic *bona mentis* Minervae, *corporis* Aesculapio, *bona* denique *fortunae* Mercurio tulerunt accepta. Paulus contra docet, uni Deo Israelis nos omnia fortunae bona accepta ferre debere, eundemque tanquam unicum verum Deum beneficum esse colendum.

16. Ὃς ἐν ταῖς — ὁδοῖς αὐτῶν) *Qui superioribus sive praeteritis aetatibus sivit omnes nationes pergere secundum ipsorum sententiam*, i. e. passus est Deus nationes omnes sequi suum sensum, suas opiniones in cultu divino; non abduxit eas revelatione peculiari a suis religionibus. Πορεύεσθαι ταῖς ὁδοῖς αὐτῶν est *vivere suo arbitratu*, atque pro sua opinione. Hoc autem loco sermo est de religione, quam deserere monentur ii, ad quos Paulus loquitur. Ergo omnino sensus est: Deus passus est nationes omnes sequi suas opiniones de colendo numine. Nec legem illis dedit, quibus pravos cultus compesceret, nec prophetas.

17. Καί τοιγε — ἀγαθοποιῶν) *Quanquam dedit documenta providentiae suae et existentiae beneficiis generi humano exhibitis.* Hic horum verborum est sensus. Nam ἀμάρτυρος est is, de quo nulla extant documenta. Ergo Deus οὐκ ἀμαρτυρος est, cuius revera extant documenta. Deus nempe benefaciendo demonstravit, se esse verum et summum Deum. Vox ἀγαθοποιῶν optime connectitur cum superioribus. Satis memoriam sui insculpsit

ſculpſit eorum animis, qui non ceſſet perpetuo illis benefacere. καιρὸς καρποφόρους) *Tempestates frugiferas*, ſoles, ventos, ver, aeſtatem, autumnum Ἐμπιπλῶν — ἡμῶν) *Satians nos alimentis et laetitia*, vel ut *Thalemannus* vertit: *explendo nos cibo abundanti ad laetitiam.* Τὰς καρδίας ἡμῶν, i. e. nos. Alii cum *Grotio* εὐφροσύνην hic pro vino, tanquam effectum pro cauſſa poni putant; καρδίαν autem de *ventriculo* interpretantur. Sic veteres Medici ſtomachum olim καρδίαν vocarunt, quando καρδιαλγίαν, καρδιωγμὸν etc. ventriculi affectus vocant. Vid. *Wolfii* curas ad h. l. Quicquid ſit, hoc vult Apoſtolus: Deus non tantum neceſſaria, ſed et copiam bonorum ad laetitiam ſuppeditat nobis. Ex his igitur omnibus, ut documentis certiſſimis, concludi poteſt, eſſe Deum et providentiam.

18. Τοῦ μὴ θύειν) i. e. ἀπὸ τοῦ μὴ θύειν. Repreſſerunt aegre conatum ſacrificandi.

19. Ἐπῆλθον — τοὺς ὄχλους,) *Venerunt autem Iudaei Antiochia et Iconio, qui multitudini persuaserunt*, i. e. multitudinem perſuadendo irritarunt. Iudaei, qui iam Antiochiae et Iconii tumultus contra Paulum et Barnabam excitaverant, venerunt in urbem, in quam Apoſtoli profecti erant, ibique in conatu ſuo perrexerunt. Horum Iudaeorum perſuaſionibus tantopere res converſa eſt, ut incolae urbis quem modo Deum eſſe putarant, eum nunc lapidibus obruerent. λιθάσαντες — τεθνάναι) Conjectis lapidibus in Paulum, extra urbem protraxerunt eum, rati eſſe mortuum. Non in Barnabam, ſed in Paulum coniecerunt lapides, ut qui λόγῳ ἡγούμενος multitudini magis erat inviſus.

20. Κυκλωσάντων — πόλιν) *Quum vero Christiani eum cingerent*, (et defenderent a multitudine tumultuante,) *surrexit ille et rediit in urbem*, reverſus nempe ad praeſentium ſenſum poſt animi exſternationem ex tot lapidum vulneribus illatam. *Pricaeus* ſuſpicatur, Paulum ſe mortuum finxiſſe. Salva pietate ſancti viri hoc ſtatui poſſet. Nam vitam conſervare voluiſſet, Chriſtum diutius praedicandi, pluresque agones ſubeundi cupedine.

21. Εὐαγγελισάμενοι — ἱκανὸς) *In ea urbe quum Evangelium tradidiſſent, et collegiſſent diſcipulos satis multos.* Μαθητεύειν interdum ſimpliciter ſignificat *docere;* hoc autem loco, quia praeceſſit εὐαγγελίζεσθαι, *docere Evangelium*, ſignificat illud verbum *aliquem facere discipulum*, adducere ad numerum diſcipulorum.

22. Παρακαλοῦντες — τῇ θεῷ) Ex τῷ παρακαλοῦντες repetendum ἀπὸ τῆς κοινῆς eſt λέγοντες, cuius notio in τῷ παρακαλοῦντες incluſa latet. Expone igitur, ac ſi ſcriptum eſſet, παρακαλοῦντες ἐμμένειν τῇ πίστει καὶ λέγοντες ὅτι δεῖ. Sic apud Ioſeph. Ant. V, 1, 18. Senſus eſt, *per multiplices calamitates intrandum esse in regnum Dei*, i. e. eos, qui velint Chriſtiani fieri, oportere perpeti multas calamitates, ſc. religionis cauſſa. Ἡ βασιλεία τοῦ Θεοῦ h. l. ut ſaepiſſime eſt *coetus cultorum Dei in his terris*, coetus chriſtianus. Intrat in hunc coetum, qui fit Chriſtianus. Calamitates autem intelliguntur, quae ſuſcipiantur religionis cauſſa. Ab his enim calamitatibus occaſionem ſumſerunt Apoſtoli monendi Chriſtianos recentes, perferendas eſſe calamitates religionis cauſſa, ut eos adhortarentur ad conſtantiam. De aliis miſeriis

ſeriis vitae, quae non pertinent ad religionem, h. l. non eſt ſermo.

23. Χειροτονήσαντες) *Quum constituissent.* Nam χειροτονεῖν h. l. ſimpliciter eſt: *constituere*, quum alias ſit *protensis manibus eligere, per suffragia aliquem muneri alicui praeficere.* Vid. SCHLEUSNERI Novum Lexicon Graeco-latinum in N. T. ſub voce χειροτονέω, et cf. WOLFII curas in noſtrum locum. Caeterum habemus hic novum exemplum antiſtitum, ex ipſis recens converſis ſumtorum. προσευξάμενοι — πεπιστεύκεισαν) *Quumque preces fecissent cum ieiuniis*, (quum egiſſent ſolemnem diem in ſingulis eccleſiis, quem tranſigerent inter preces et ieiunia,) *tradebant illos curae Domini eius, cuius religionem susceperant.* Bonis votis eos commendabant Deo. Παρέθεντο, *commendabant.* Sic ſaepe apud Ioſephum, ut Kypke oſtendit.

25. Εἰς Ἀτταλειαν) Attaliam *Ptolomaeus* in ora maritima Pamphyliae ponit poſt Lyciam. Sic et *Strabo.* Alii Lyciae attribuunt. Sed provinciarum fines a Romanis ſaepe mutati. Hodie: *Satalia Vecchia.*

26. Εἰς Ἀντιόχειαν) Nempe Syriae, ut ſequentia oſtendunt. ὅθεν — ἐπλήρωσαν) *Ubi Dei beneficio praefecti fuerant huic negotio, quod expleverant.* Παραδεδομένοι εἰς τὸ ἔργον, *traditi ad negotium*, i. e. praefecti negotio, quibus demandatum eſt negotium. Intelligi autem hic negotium docendi, per ſe clarum eſt. Reſpicitur ad cap. XIII, 1—5. Τῇ χάριτι τοῦ Θεοῦ, *beneficio Dei.* Illud beneficium Dei erat, quod revelati ne ſingulari ptaefecti fuerant huic negotio.

27. Ἀνήγγειλαν — αὐτῶν) *Exposuerunt omnia, quae Deus iis exhibuisset beneficia.* Est locutio hebraica. Nam verbum נָגַד cum particula עִם saepe ita usurpatur, ut sit *alicui boni aliquid exhibere.* Ἤνοιξε θύραν) i. e. *Occasionem dedit,* ut 1 Cor. XVI, 9. aliisque locis.

CAP. XV.

Καὶ τινες — Ἰουδαίας) *Quidam ex Iudaeis fidem amplexi, qui ex Iudaea venerant,* sc. Antiochiam. ὅτι ἐὰν — σωθῆναι) *Nisi circumcidamini more Mosaico, non potestis fieri felices.* Σωθῆναι h. l. non simpliciter de aeterna salute est intelligendum, sed de ea salute, vel felicitate, quam Iudaei a sua circumcisione repetebant. Haec autem felicitas in eo erat, ut circumcisi reciperentur in foedus cum Deo, et fierent membra populi Dei. Dicebant igitur illi Iudaeo-christiani Antiochenis: Nisi fueritis circumcisi, non potestis frui beneficiis, quae Deus populo suo promisit. Sub circumcisione vero reliquorum etiam rituum Mosaicorum observatio comprehenditur, ut patet ex comm. 5. Plerique bona fide credidisse videntur, circumcisionem, et legem Mosaicam, utpote a Deo mandatam, etiam a Christianis esse retinendam. Alii vero tenaces veterum rituum fuisse videntur ex arrogantia, vel metu, ne a Iudaeis reliquis vexarentur. Cf. Galat. II, 4.

2. Γενομένης — πρὸς αὐτούς) *Igitur orto tunc dissidio haud parvo, et commota disputatione inter Paulum Barnabamque et illos.* Nam Paulo et Barnabae imposita necessitas, cum illis hominibus disputandi. Στάσις, dis-

dissidium, contentio. ἔταξαν ἀναβαίνειν) *Ordinarunt ut ascenderēnt*, i. e. proficiscerentur. Καὶ τινας — ἄντων) e. c. Titum, Graecum, quem Paulus tum circumcidi non est passus, ne Iudaizantibus cedere videretur. Cf. Gal. II, 1—5. πρὸς — ἱερουσαλήμ) Maior enim Apostolorum et ecclesiae Hierosolymitanae apud Christianos erat auctoritas, quam Pauli et Barnabae.

3. Προπεμφθέντες) *Officiose deducti.* Significatur enim hoc verbo officium, quod ab amicis atque notis praestatur discedentibus, tam verbis et oratione, quam factis et opera; et inde sunt λόγοι προπεμπτικοὶ. τὴν ἐπιστροφὴν τῶν ἐθνῶν) *Conversionem Gentilium*, sc. ad Deum, nempe Cornelii, Antiochensium, Cypriorum, Pisidarum, Pamphiliorum, Lycaoniorum, Lyciorum.

4. Τῶν ἀποστόλων) Quorum praecipui erant Ioannes, Petrus et Iacobus, Gal. II, 9.

5. Ἐξανέστησαν — πεπιστευκότες) Sicut Antiochiae quidam e Iudaeis facti Christiani, ita et Hierosolymis quidam duriorem illam defendebant sententiam, praecipue autem ex illis, qui Pharisaei fuerant.

6. Ἰδεῖν περὶ τοῦ λόγου τούτου) *Ut cognoscerent ista de re*, vel de hac disputatione, s. quaestione. An hic conventus pro concilio possit haberi, nec ne, disputatur a doctis. De qua re consulendi sunt auctores, qui de rebus ad historiam ecclesiasticam pertinentibus scripserunt.

7. Πολλῆς — γενομένης) *Quum diu disputatum esset*; Paulo et Barnaba libertatem Christianorum ex gentibus conversorum defendentibus, Iudaizantibus autem observationem auctoritatemque rituum Mosaicorum urgentibus.

bus. ὑμεῖς ἐπίσασθε — πιστεύσαι) *Nostis, Deum iam dudum me sibi elegisse, ut per me Pagani audirent doctrinam Evangelii et fide illam susciperent.* Constructio: ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο est tota hebraica, ut בָּחַר בְּצִיּוֹן ἐξελέξατο ἐν Σιὼν, *elegit Sionem. Deus elegit nos*, i. e. me Petrum, ut per me Evangelium traderetur gentibus. Ἀφ' ἡμερῶν ἀρχαίων, *ab antiquissimis inde temporibus, iam dudum, iam olim*, ut Ps. XLIV, 2. בִּימֵי קֶדֶם. Quum autem addit Petrus: *Deus me elegit, ut Pagani per me audirent doctrinam Evangelicam*, respicit ad historiam, quae narratur Act. X.

8. Ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς) *Cui perspectae et notae sunt animi cogitationes, Deus, adprobavit eos*, i. e. declaravit eos haud indignos, quibus Evangelium annunciaretur. Nam μαρτυρεῖν τινί, *approbare, laudare aliquem.* καθὼς καὶ ἡμῖν) Qui circumcisi sumus, et Mosis instituta observamus.

9. Καὶ οὐδὲν — καὶ αὐτῶν) *Nihil discrevit*, i. e. *discrimen fecit nullum inter nos et illos*, quod quidem attineat ad gratuiti favoris beneficium, conferendum credentibus. τῇ πίστει — αὐτῶν) *Fide puras efficiens mentes ipsorum.* Ἡ πίστις, *doctrina christiana* in universum, ut saepe. Per hanc Deus mentes Paganorum purgavit, dum eos a perniciosis erroribus liberavit, et flagitiis eripuit eorum mentes. Perducti enim sunt religione christiana ab idolorum cultu ad cultum veri Dei, atque ad cognitionem viae salutis, quae ipsis antea incognita fuerat. Hoc igitur vult Petrus: Ipsemet olim credideram, gentiles nonnisi circumcisione et observatione rituum puros

ros effici, et dignos ſocietate populi Dei reddi poſſe. Sed Deus nunc ſatis declarat, omnes illos recipiendos eſſe in ſocietatem populi Dei, quorum mentes religione Chriſti ab erroribus et a vitiorum impuritate ſunt purgati. Quum igitur mundati ſint, non debent amplius immundis accenſeri.

10. Τί πειράζετε τὸν Θεὸν;) *Cur Deum tentatis?* Tentare Deum dicitur is, qui agit ita ut velit experiri, an Deus aliquid facere poſſit vel velit; qui nova deſiderat potentiae et divinae voluntatis documenta, ubi iam extant documenta certiſſima. Sic igitur ii, qui iugum legis Moſaicae imponere volebant Chriſtianis, tentabant Deum. Dederat enim Deus certiſſimum documentum, ſe Paganos etiam felices fieri velle, dum Cornelio eiusque familiae largitus fuerat Spiritum ſanctum. De certo hoc facto dubitabant illi Iudaismi defenſores, et experiri volebant, an res ita ſit? Veteres quidam omittunt τὸν Θεὸν, ut ſenſus ſit: Cur tentatis, i. e. conamini imponere iugum illis etc. ἐπιθεῖναι — μαθητῶν) Metaphorice: *Alligare gravando fratres, ad sustinendum ea, quae neque nostri maiores neque nos perferre potuimus. Iugum*, de quo Petrus loquitur, ſine dubio eſt lex Moſaica cum ſuis ritibus. Dicimur non poſſe, quod perdifficile eſt. Valde moleſta fuit obſervatio legis Moſaicae ob ingentem illum numerum praeceptorum ritualium, quem videre potes apud Moſen de Kotzi. Et Petrus oſtendit, quam durum ſit, onus tam moleſtum iis imponi, quos Deus velit ab eo eſſe liberos.

11. Ἀλλὰ — κἀκεῖνοι) *Sed et nos credimus*, (non obſervatione legis Moſaicae, ſed) *favore et benignitate Do-*

Domini Iesu fore ut salus nobis contingat, quomodo et illis, sc. Paganis, qui non servantur per legem Mosis, quam nunquam habuerunt, sed beneficio Christi. Nonnulli haec verba κἀϑ' ὃν τρόπον κἀκεῖνοι non retulerunt ad τῶν μαϑητῶν, sed ad οἱ πατέρες, et Petrum dixisse arbitrati sunt: Nos uti illi maiores nostri per Messiam se servari crediderunt. Sed adversarii hoc non concessuri fuissent Petro. Pharisaei enim, adversus quos Petrus disputabat, omnino in ea erant opinione, Iudaeos per legem Mosaicam salute potiri (v. 1.) non solo Messiae beneficio. Necesse est igitur, ut in conclusione orationis Petrinae sit illud: Nos Iudaei, uti illi Pagani mero beneficio Messiae, χωρὶς ἔργων νόμου speramus felicitatem.

12. Καὶ ἤκουον — ἐν αὐτοῖς) Haec eo consilio commemorarunt Paulus et Barnabas, ut confirmaretur pluribus exemplis, quod Petrus dixerat supra v. 7—9. Nisi enim Deus voluisset, ut doctrina Christi propagaretur inter gentes, non comprobasset Pauli legationem per miracula.

13. Ἀπεκρίϑη Ἰάκωβος) *Loqui coepit Iacobus*, ut supra III, 15. et alibi. *Iacobus minor*, *Alphaei* filius hic intelligitur, qui post Petrum maxima auctoritate pollebat apud Christianos.

14. Καϑὼς πρῶτον — ὀνόματι αὐτοῦ) *Quemadmodum primum Deo placuerit recipere ex gentibus ingentem multitudinem inter cultores nominis sui.* Λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ, proprie: *gentem de nomine suo vocatam*, i. e. sibi propriam, cultu et obsequio sibi deditam. Verba illa: ἐπὶ τῷ ὀνόματι αὐτοῦ desunt in Codd. Verss. et Patr. haud paucis. Ἐπεσκέψατο λαβεῖν, *Libenter recipere*

pere voluit, vel placuit ipsi recipere. Similis huic est locutio Ierem. XXXII, 41. καὶ ἐπισκέψομαι τῷ ἀγαθῶσαι αὐτούς. Cf. textum hebr. Sensus igitur est: Deus inter gentes sibi collegit populum, qui dicitur populus Dei, sicut olim Iudaei dicebantur populus Dei.

15. Καὶ τούτῳ συμφωνοῦσιν). *Huic rei consonant.* Petrus experientiam, et eam quidem, quae ipsi obtigerat, produxit; Iacobus Scripturam propheticam superaddit.

16. Ἀναστρέψω — πεπτωκυῖαν) *Rursum aedificabo domum Davidis collapsam.* Ἀναστρέφω, בָּשׁוּב, verbum pro adverbio. Et Hebraeis omne habitaculum σκηνή dicitur, quia ea habitatio vetustissima. καὶ τὰ κατεσκαμμένα — αὐτήν) *Et ea quae diruta sunt in ea reficiam, eamque restituam.* Τὰ κατεσκαμμένα, sc. μέρη, *suffossas*, i. *dirutas partes.* Κατασκάπτειν, *effodere*, pro *evertere penitus*, in qua significatione hoc verbum apud Profanos etiam occurrit, ut *Kypkius* docuit. Ἀνορθῶν, *iterum aedificare, instaurare, reficere.* Desumta sunt haec et sequentia verba ex Amos. IX, 11. 12. *Domum Davidis*, quam reaedificandam esse Propheta dixit, non esse domum proprie dictam, sed effigiem regni Davidici, facile apparet. Ita etiam *mons Sion*, ubi palatium Davidis fuit, omnem omnino civitatem Israeliticam indicat. Sensus igitur huius commatis est: *civitatem Israeliticam felicitati suae esse restituendam.*

17. Ὅπως ἂν — ταῦτα πάντα) *Ut reliqui homines Deum quaerant, et omnes nationes, quae, ab eo nomen acceperunt; haec ita dicit Dominus.* Haec sunt e versione graeca, a qua hebraicus textus h. l. valde differt. In hoc enim haec extant verba: *Ut (Israelitae) possideant reliquias Edomi, et omnes gentes quae abs*

me nomen acceperunt etc. Alexandrini autem interpretes, quos Iacobus sequitur, pro יִירְשׁוּ legerunt יִדְרְשׁוּ, transposita porro particula את, et addito יהוה, pro אֲדוֹם legerunt אָדָם. Sensus huius loci e textu hebraico est, Deum post clades Palaestinae publicas effecturum esse, ut floreat iterum civitas afflicta, ut Israelitae accipiant imperium in Idumaeos, et in omnes nationes, quae ad cultum veri Dei essent transiturae. Hunc locum Iacobus, Alexandrinos secutus, memoriter profert, et simul ad alia flexit. Sicuti nempe reditus ex Babylonico exilio saepe est imago recuperatae per Messiam felicitatis: ita hic etiam reaedificatio civitatis Iudaicae repraesentat futura simul tempora, quibus civitati Iudaicae per Messiam alia contigit salus. Porro quum in Psalmis et passim in Prophetis Israelitis promittitur, eos habituros esse imperium in gentes omnes, hoc minime accipiendum est historice; huiusmodi enim imperium Iudaei nunquam habuerunt; sed prophetice innuitur, omnes, i. e. plurimas nationes accessuras esse ad colendum Deum verum, quem Israelitae colebant. Quare saepe additur, ceteras nationes venturas esse Hierosolyma Dei colendi caussa; Iudaeam fore quasi matrem omnium gentium etc. Ergo prophetico more historica cum Symbolis per illam historiam adumbratis coniuncta sunt.

18. Γνωστὰ — ἔργα αὐτοῦ) *Nota enim sunt Deo omnia opera sua.* Ἔργα θεοῦ, *quicquid Deus facit, vel facere decrevit.* Sensus esset: *Non nunc demum hoc consilium cepit, aperuitque Deus: sed apud se statuit olim, et per Prophetas significat;* illud ergo stabit, et ratum erit, et quicunque contra illud faciunt, Deo resistunt. *Thalemannus* vertit: *Etenim cara sunt Deo sem-*

semper omnia opera eius, i. e. amat omnes homines, non modo Iudaeos, sed etiam Gentiles. Hanc interpretationem probat *Schleusnerus* in Lexico sub voce γνωστὸς, hac adductus ratione, quod verbum γινώσκειν ut hebr. יָדַע saepe significat *amare*. Dubia tamen sunt verba: ἐστι τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ, quia a multis codicibus vel plane absunt, vel variant, ut constructio sit talis: λέγει κύριος ὁ ποιῶν ταῦτα, γνωστὰ ἀπ' αἰῶνος, *dicit Dominus, (nunc) efficiens quae iam olim nota erant*, sc. ex Scriptis Prophetarum. Ἀπ' αἰῶνος, מֵעוֹלָם, *olim, antiquis temporibus*. Non sine ratione suspicatur cel. *Matthaei*, totum hunc versum, suppositum esse ab aliquo, qui, ut ipse opinabatur, lenius iungere volebat verba prophetae et Iacobi, ut argumenti vis luculentius appareret.

19. Παρενοχλεῖν) *Facere negotium*, s. obiicere molestiam gentibus, s. conturbare gentes; ne scilicet sic multis aditus ad Christianismum praecluderetur.

20. Ἀλλὰ ἐπιστεῖλαι αὐτοῖς) *Scribere*, uti apud Latinos interdum *mittere* simpliciter est scribere, *epistolam mittere*; vel etiam *praecipere*, qua notione hoc verbum saepe apud Iosephum, Ant. I, 1, 1. II, 2. 1. aliisque locis. Τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων) *Ut abstineant se a pollutis idolorum cibis*, sive a pollutionibus ciborum; cuius generis sunt ea quae idolis consecrata sunt. Ἀλισγήματα, *cibi vetiti*, de quibus lex agebat, quales ante omnes εἰδολόθυτα, quae non esse impura non poterant. Sic ἄρτος ἠλισγημένος Malach. c. I, 6. 7. vocat *panes pollutos*. Ipse Lucas infra c. XXI, 25. εἰδωλόθυτον vocat, quod h. l. ἀλισγήματα τῶν εἰδώλων. Mos erat gentilibus, ut sacrificiis peractis, pars victimae

Diis consecratae daretur Sacerdotibus, pars cederet offerentibus, qui epulas sacras vel in templis, vel in privatis aedibus instituebant, ad quas invitare solebant amicos. Ovid. Metam. XII, v. 154. *Sacra tulere suam: pars est data cetera mensis.* Iudaei nefas esse putabant his epulis interesse. Quare Christianis iniungendum esse censuit conventus, ut abstinerent a talibus conviviis invitati. Nec sine ratione. Periculum enim erat, ne Christianis, qui his epulis interessent, persuaderent Pagani ut redirent ad idololatriam. Deinde etiam epulae sacrificales habebantur in honorem idolorum. Qui igitur iis intererant, ii participes fiebant cultus, qui idolis illis praestabatur, ut taceam scandalum quod datum fuisset aliis Christianis, si vidissent fratres christiana libertate sic abuti, ut interesse epulis sacrificalibus Paganorum non dubitarent. Cf. 1 Cor. VIII. totum et 1 Cor. X, 14. sq. καὶ τῆς πορνείας) Iacobus, ut facile apparet, de iis monet, quae disputationem recipere videbantur, et quae Iudaeos poterant offendere, et impedire, quo minus pii ex gentibus cum piis Hebraeis in unam ecclesiam coalescerent. Est igitur sermo de adiaphoris per se, quibusque ex charitatis tantum lege abstinendum esset. Quomodo autem inter adiaphora, per se videlicet, *scortatio* poterat reponi? Probabilis igitur est *Heinsii* sententia, qui statuit esse hoc loco ἀλίσγημα πορνείας, ut ἀλίσγημα εἰδωλοθύτων, ut vetetur, ne gentes cibis, qui idolis essent a meretricibus oblati, vel mercede emti meretricia fuerant, se polluant. Hellenistae ali qui haud dubie πορνειαν, i. e. πορνικὴν θυσίαν, ἀτελῶς dixerunt, ut si, πορνεῖον μίσθωμα, πορνείαν ὄρχια, dicas. Nihil vero usitatius erat apud gentes, quam ut meretrices, quae sufficientem corpore quaestum

ſtum feciſſent, luculentas Veneri Divisque victimas, eadem hac foediſſima mercede pretioque emtas partasque offerrent, quod Dei lege vetitum. Deut. XXIII, 19. Probabilior tamen videtur eſſe eorum ſententia, qui ſcortationem intelligunt non in ſe, ut morale quid, ut flagitium quoddam, ſed quoad cum idololatria et cultu Deorum erat coniuncta. Conſtat enim, fuiſſe quaedam ſacra publica, in quibus ſcortatio propemodum licita, et tanquam in parte ſacrorum illorum haberetur, veluti Romanorum Lupercalia et ſacra Bonae Deae, Graecorumque Dionyſiaca. Iam Moſis tempore coniunctam fuiſſe illam veneream nequitiam cum idolorum cultu, patet ex Num. XXV, 1. XXXI, 16. Non igitur mirum, ſi Apoſtoli, ubi prohibent epulas ſacrificales, ſimul etiam prohibent πορνείαν, cum epulis illis coniunctam. Cf. BENGELII Gnomon, et WETSTENIUS ad h. l. Alii, quibus *Schleusnerus* in Lexico ad vocem πορνεία accedit, de metaphorica vocis πορνεία ſignificatione cogitarunt, ita ut ſignificet *idololatriam*, non quidem craſſam illam, ſed ſubtiliorem, et illa aetate receptam, quae ad accubitum in εἰδωλείῳ et eſum τῶν εἰδωλοθύτων ſpectat, ut docuit *Io. Seldenus* in uxore hebraea. p. 493. Alii HENCKII *Magazin für Religionsphilosophie, Exegese und Kirchengesch.*, qui inſuper ἀλισγ. τ. εἰδ. ſenſu angustiori, et πορνείαν latiori accipit, et totum locum ſic vertit: *Die aus den Heiden bekehrte Christen sollen sich enthalten der heidnischen Opfermahle, und überhaupt alles dessen, was zum Götzendienste gehört, so wie auch des Essens vom Erstickten und vom Blut.* Nec contemnenda eſt *D. Guil. Abrahami Telleri* ſententia (Wörterbuch des N. T. ſub voce Hurerey) hanc vocem

explicantis de matrimonio cum ethnicis. Exod. XXXIV, 15. 16 Num. XXV, 1. 2. Hebr. XII, 16. *Michaelis* intelligit *carnem in macello venalem*, a verbo περάω, *emo*, quam significationem huius vocis illustrare et confirmare vult ex *Iulio Polluce*, L. IX. §. 34. ubi ἐμπόριον dividitur in κατηλεῖα, καὶ πορνεῖα, ἃ καὶ ὀνήματα ἄν τις εἴποι. Vid. Michaelis *Einleitung* etc. edit. 4. p. 202. Porro abstinere debebant Christiani τῦ πνικτῦ καὶ αἵματος) *Suffocato et sanguine*. Vide Levit. XVII, 10. sqq. Suffocatum animal est vel sponte mortuum, vel venatione captum. Huiusmodi animalis esu abstinendum erat Iudaeis, quoniam sanguis omnis in eius venis et arteriis remansisset. Licitus tamen erat animalis capti esus, postquam sanguis ab omnibus venis erat secretus. *Sanguinem* porro occisarum victimarum Iudaei ex lege Mosis ad aram adspergere, sive in terram fundere solebant; sed ab eius esu iis omnino erat abstinendum. Ethnicis contra sanguis et suffocatum in deliciis erat. Quoniam autem esus eius Christianis ex Iudaeis erat abominabilis, profecto non poterat expectari, ut cum Christianis ex Paganis una ederent, atque cum iis se coniungerent, nisi isti in hac re sese iis accommodarent. Haec videtur fuisse huius interdicti causa. Alias de hac re sententias vid. in Wolfii curis philologicis et Deylingii observatt. sacr. P. II. Veteres Christiani praeceptum de non edendo sanguine perpetuo observandum esse duxerunt, quod ex *Tertulliano*, *Minucio*, *Canonibus Apostolicis*, aliisque locis Veterum *Grotius* ad h. l. probat. Sed ea una ex causa, ut Iudaeorum offensa vitaretur, datam esse hanc legem, res ipsa docet. Prolixe de hac re disputat, atque dubitationes removet *Michaelis* ad h. l.

21. Difficile eſt dictu, quomodo hoc comma cohaereat cum antecedenti. Ratio reddi videtur, cur Chriſtiani ex Ethnicis abſtinere debeant ab eſu ciborum, quorum v. 20. fit mentio. Revocatur nimirum Iudaeis in memoriam interdictum huius rei, quoties Moſes legitur; quare cavendum, ne animi eorum eſu iſtiusmodi ciborum irritentur. *Wetstenius* hunc eſſe ſenſum ſtatuit: Nihil hic innovamus, neque Moſis legem abolemus. Vigeat auctoritas legum Moſaicarum apud Iudaeos natos, legantur porro eius libri ab omnibus, dummodo ne iſti legi ſubiiciantur, quos ipſe ſubiectos non voluit, aut plura a gentibus requirantur, quam Moſes requiſivit Act. VI, 11. 14. Omnium optime Scholion cod. Mosq. apud *Matthaei* nodum ſolvere videtur. Habet nempe haec: Μωυσῆς γὰρ) ὥστε περιττὸν τοῖς Ἰουδαίοις ταῦτα ἐπιτέλειν, ἀπὸ τῦ νόμε ταῦτα μανθάνουσιν. ἀπὸ τῦ νόμε γὰρ ταῦτα ἐλήλυθαν. ἡ γὰρ καινὴ (διαθήκη) οὐδέν τοιῦτον διατάττεται, οὐδαμῦ τῦ χρισῦ περι τέτων διαλεγομένε.

22. Τότε ἔδοξε — αὐτῶν πέμψαι) In verbis: ἐκλεξαμένους πέμψαι, *ut eligentes mitterent*, Accuſ. ponitur ut apud Latinos pro: ἵνα ἐκλεξάμενοι πέμψωσι. Sic Xenoph. *Cyrop.* L. VII. ἔξεσι δὲ σοι ἰδόντι ταῦτα, ἐλθόντα ἔτι καὶ περὶ τῆς ἁρπαγῆς βελεύσαθαι, *licet tibi, ut haec videns etiam veniens de rapina consulas.* Alii ἐκλεξαμένους paſſive explicant: *delectos ex sese viros.* Ita ſumitur infra comm. 25. ἄνδρας ἡγεμένους) *Viros primarios, facile principes.* Nam ἡγεμόνοι h. l. ſunt, qui praecipua aliqua auctoritate et dignitate inter ſuos florent, ob ſingularia, quibus a Deo exornati erant, dona. Hoc ſenſu apud Ioſephum A. XI, 4, 4.

23. Γράψαντες) Pro γράψαντες, ex Grammatices regulis, ordinarie ſcribendum fuiſſe γράψασι, ut τοῖς ἀποστόλοις, tanquam ſuo ſubiecto, reſponderet. Sed hoc ἀνακόλουθον grammaticum a loquendi more Graecorum non abhorret, et in Scriptoribus Atticis etiam ſaepe invenitur. Cf. etiam *Kyphii* obſerv. ad h. l. χαίρειν) *Salutem.* Eſt formula initialis epiſtolarum, Graecis conſueta, ſubaudita voce ἔυχομαι, *opto te valere.*

24. Ἐξ ἡμῶν ἐξελθόντες) *Egressi ex nobis,* i. e. ex noſtra congregatione. Aliqui hoc ſunt interpretati de diſceſſione quorundam atque defectione ab Apoſtolis. Ἐτάραξαν ὑμᾶς λόγοις, *turbarunt vos doctrinis,* vel ſermonibus. Ταράττειν eſt, in pace et tranquillitate ambulantes ſcrupulis turbare. ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν) *Avertentes animos vestros,* a recto tramite, nempe. Oppoſitum huius verbi eſt κατασκευάζειν, ut vel ex ἀνασκευῇ et κατασκευῇ Rhetorum notum eſt: iam quum κατασκευάζειν in ſacris litteris ſit, *vera religionis christianae cognitione imbuere et instruere,* facile intelligi poteſt, vi vocis oppoſitae ἀνασκευάζειν denotare, *animos falsa doctrina imbuere et corrumpere, atque adeo a vera salutis aeternae consequendae via abducere conari.* λέγοντες περιτέμνεσθαι) *Dicentes circumcidendos esse,* nempe fideles. Infinitivus pro Gerundio. οἷς διεστειλάμεθα) *Quibus mandata talia non dedimus.* Auctoritatem Apoſtolorum falſo illi ſuis dogmatibus praeſcribebant.

25. Γενομένοις ὁμοθυμαδὸν) *In unum sensum ingressis,* unanimi conſenſu.

26. Παραδεδωκόσι τὰς ψυχὰς αὐτῶν) *Qui ultimo discrimini et extremis periculis exposuerunt vitam suam.*

suam. Efficaciter commendant *Paulum* et *Barnabam*, ut qui nihil existimandi sint facere sui causa, quum propter Christum et ecclesiam tot pericula subierint, et subeant quotidie.

27. Καὶ αὐτοὺς — τὰ αὐτὰ) Ut verbis eadem vobis dicant, quae continet epistola, et certos vos faciant, epistolam hanc non esse suppositam. Ἀπαγγέλλοντας, Praes. pro Fut. ἀπαγγελοῦντας.

28. Τῷ ἁγίῳ πνεύματι καὶ ἡμῖν) *Nobis per Spiritum sanctum; ἓν διὰ δυοῖν*, vel: *Spiritui sancto per nos loquenti;* et consilia nostra dirigenti, Io. XVI, 13. et supra XIII, 2. Spiritus sanctus revelavit, quid in ea re statuendum esset. πλὴν τῶν ἐπάναγκες, τούτων) *Praeter haec necessaria.* Ἐπάναγκες, *necessario*, est adverbium, et phrasis nostra elliptica, quam plene enunciaveris: πλὴν τῶν ἐπάναγκες ὄντων τούτων. Si adverbia nominibus iunguntur, participium verbi εἰμὶ supplendum esse, vulgare est. Quod hic de *necessitate* de talibus abstinendi dicitur, id non ita intelligendum est, quasi in natura sanguinis et suffocati aliquid sit, cur christianis non liceat iis vesci. Necessaria erat haec abstinentia non in se, sed relate et certo modo. Adstringitur nempe haec necessitas ad illius temporis conditionem, ut aliarum gentium cum Iudaeis esset consuetudo magis apta, et minus dissentanea vitae ratio.

29. Ἐξ ὧν διατηροῦντες ἑαυτοὺς) *A quibus, si vobis caveritis.* Constructio paullo insolentior, ut Ps. XI, 8. Apud Hebraeos litera מ proprie valet ἐξ, nonnunquam ἀπὸ. εὖ πράξετε) Verti potest: *recte agetis*, vel *felices s. beati eritis.* Significatus *recte faciendi* hic praeferen-

dus esse videtur. Formula: *hoc si faciétis, recte facietis*, solemnis est Graecis in clausulis orationum et epistolarum. ἔῤῥωσθε) *Valete.* Usitata Graecis clausula litterarum, sicut exordium χαίρειν. Pertinent huc, quae Paulus commemorat Gal. II, 7—9.

31. Ἀναγνόντες δὲ) Christiani Antiochenses. ἐχάρησαν ἐπὶ τῇ παρακλήσει) *Illa consolatione*, vel nuncio laeto *gavisi sunt*, ut intelligatur, fuisse eos antea dolore affectos turbidis aliorum sermonibus. Multum ipsis placebat, quod viderent, libertatem, qua utebantur, ab Apostolis probari.

32. Καὶ αὐτοὶ προφῆται ὄντες) *Qui et ipsi doctores erant*, nempe ut Paulus et Barnabas, quibuscum missi erant Antiochiam. Προφήτης, נביא saepe in universum est doctor, ut satis constat. διὰ λόγου — ἐπεστήριξαν) *Cum copiosa oratione cohortati sunt et confirmarunt fratres.* Est enim παρακαλέσαι et cohortari et consolari. Τὰς ἀδελφὰς, praecipue illos e Iudaeis Christianos, quibus scrupulos adimere non adeo facile erat.

33. Ποιήσαντες δὲ χρόνον) *Quum vero per aliquod tempus ibi commorati essent*; Iudas nempe et Silas. Ποιεῖν pro διατρίβειν alii etiam Scriptores habent. ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν) *A fidelibus dimissi sunt bonis omnibus votisque.* Similes phrases sunt apud Iosephum et Philonem. πρὸς τὰς ἀποστόλας) Legendum videtur: πρὸς τὰς ἀποστείλαντας αὐτὰς. Sic enim praeter optimos codd. habent Copt. Aeth. Vulgant. Euthal. Cassiod. Beda.

34. Deeſt hoc comma in multis Codd. et Patribus. Alii addunt: *μόνος δὲ Ἰούδας ἐπορεύθη.* Recte nonnulli cenſent, temere haec eſſe illata, ab iis fortaſſe, qui comm. 22. 32. 33. et 40. inter ſe pugnare crediderunt. Sed potuerunt Silas et Iudas aliquamdiu Antiochiae remanere, quamvis peractis negotiis dimiſſi eſſent ab Antiochenis.

36. Hoc ſecundum Petri iter ad gentes incidere videtur in a. Chr. 51. vel 52.

37. *Τὸν Ἰωάννην τὸν καλούμενον Μάρκον*) Ioannes, cognomine Marcus eſt, is, cuius mentio facta eſt ſupra c. XII, 25. qui c. XIII, 5. dicitur miniſter Pauli et Barnabae, comes itinerum. Quum autem veniſſent in Pamphiliam Paulus et Barnabas, Ioannes eos deſeruit, et Hieroſolyma rediit.

38. *Παῦλος δὲ ἠξίου — μὴ συμπαραλαβεῖν τοῦτον*) *Paulus nolebat hunc secum ducere, s. comitem itineris habere.* Ἀξιόω enim, adiuncto *τῷ μὴ*, ſaepe eſt *nolo*, ut apud Ioſeph. A. I, 1, 4. VII, 7, 3. *μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον*, *qui non profectus fuerat cum iis ad hoc opus.* *Τὸ ἔργον* eſſe munus et occupationem tradendae religionis chriſtianae, facile apparet.

39. *Παροξυσμὸς*) *Animorum incitatio, vel commotio.* Senſus eſt, vehementer et acriter commotos fuiſſe eorum animos. *ὁ Παῦλος*, ut Graeci hic non male notant, *ἐζήτει τὸ δικαιον*, *ὁ Βαρνάβας τὸ φιλάνθρωπον.* Ceterum amoris et amicitiae vinculum non eſſe disruptum inter Paulum, Barnabam et Marcum, patet ex 1 Cor. IX, 6. Col. IV, 10. 2 Tim. IV, 11. Phil. v. 24. *Hieronymus* vocat *aedificatorium Ecclesiae iurgium*, quia ſeorſim plura loca adire poterant eodem tempore, quam iunctim.

CAP.

CAP. XVI.

1. Κατήντησε) *Pervenit*, ſ. *perrexit*. Proprie *occurendi* ſignificationem habet hoc verbum. Ἐκεῖ, nempe Lyſtris. γυναικός (τινος) Ἰουδαίας πιστῆς) Feminae ex illis, quae in Iudaea primae in Chriſtum crediderant. Nomen ei *Eunice*, 2 Tim. I, 5. πατρὸς δὲ ἕλληνος) Lex vetabat Iudaeis ducere extraneas legi non ſubiectas: feminis autem Iudaeis non vetabat nubere extraneo pio, ſicut *Esther* nupſit Ahaſſvero.

3. Τοῦτον — ἐξελθεῖν) *Hunc volebat Paulus secum proficisci*, nempe in Macedoniam, ubi Timotheus et Silas propinquos quosdam habebant Iudaeos gente, fide Chriſtianos, ex illis poſt Stephanum longe lateque diſperſis. περιέτεμεν αὐτὸν) Non fuerat circumciſus, quia, ut Thalmudici tradunt, non erat ius matri filium circumcidere, patre invito; patris enim poteſtas praevalebat. διὰ τοὺς — ἐκείνους) In Macedonia, quo ire volebat. Sperabat ipſius opera multos ex Iudaeis nondum converſos, ad Chriſtum poſſe converti, quorum nonnulli rigidioribus illis ſententiis occupati, conſuetudinem ſermonemque eius declinaturi fuerant, ſi ſciſſent incircumciſum. Paulus circumciſionis et uſum et omiſſionem ex temporum locorumque utilitate metiri noverat. Illis, qui neceſſitatem circumciſionis ad ſalutem aeternam conſequendam defendebant, fortiter reſtitit; ceterum facilem ſe praebuit infirmis, ſi qua eos lucrandi ſpes eſſet. ᾔδεισαν — ὑπῆρχεν) i. e. *Noverant omnes*, ὅτι ὁ πατὴρ αὐτοῦ Ἕλλην ὑπῆρχεν, *patrem eius graecum fuisse*. Similis conſtructio apud Demoſth. aliosque occurrit. Quum Graecum ſcirent parentem

tem eius fuisse, non admissuri fuissent eius doctrinam et institutionem. Nefas enim putassent docere ab homine, qui haberet a patre aliquid impuritatis. Ea igitur indulgentia usus est Paulus in Iudaeos, ut Timotheum circumcideret, quoniam in ea erant opinione, hominem ex patre impurum, circumcisione factum esse puriorem et sanctum.

4. Τὰ δόγματα — Ἱερουσαλὴμ) *Decreta facta ab Apostolis et Presbyteris Hierosolymitanis.* Δόγματα h. l. non sunt doctrinae quae vulgo dogmata dicuntur, sed decreta de quatuor rebus fugiendis. c. XV, 20. 29. Graecis Senatusconsulta, leges, edicta dicuntur τὰ δόγματα, a verbo δοκεῖν, ut τὸ δόγμα sit id, quod visum est hominibus. Nostro loco additur κεκριμένα, *facta*, *stabilita*, *sancita* ab Apostolis. Ceterum ex hoc loco intelligitur, in singulis nunc oppidis commendatum esse Christianis hoc edictum, Antiochenis scriptum.

6. Κωλυθέντες — τὸν λόγον) *Vetiti afflatu Spiritus sancti docere Evangelium*; nam λόγος h. l. κατ' ἐξοχὴν est doctrina Evangelii. Vetiti sunt per quoddam dictamen internum, cuius auctor Spiritus sanctus, animos et concilia eorum dirigens. Certe tamen non potest dici, utrum per revelationem peculiarem, an per visum aliquod, an alio modo hoc factum sit? Visi expressa fit mentio infra v. 9.

7. Ἐλθόντες κατὰ τὴν Μυσίαν) *Quum venissent ad fines Mysiae.* οὐκ ἔιασεν) Per alios poterat Evangelium ibi praedicari, quod et factum est, infra XIX, 10. 1 Petr. I, 1. et fieri debuit, Matth. XXVIII, 19.

8. Παρελθόντες δὲ τὴν Μυσιαν) *Praeterita Mysia*, praetergressi Mysiam.

9.

9. Μακεδὼν) *Macedonem* esse in somnii viso sibi conspectum, cognoscebat ex verbis: *διάβὰς εἰς Μακεδονίαν. βοήθησον ἡμῖν*) *Fer opem nobis.* Hoc Paulus recte de praedicatione Evangelii intellexit; nec aliter intelligere poterat.

10. Ἐζητήσαμεν) His indicatur, Lucam, huius libri auctorem fuisse et ipsum in illo comitatu, eo quod suam personam commemoratione comprehendit. *συμβιβάζοντες*) *Argumentum inde trahentes,* nempe ex illo viso nocturno. Συμβιβάζειν in se est *coniungere, copulare.* Iam animus *συμβιβάζων* est plura invicem coniungens et comparans, ut videat quid inde sequatur. Hic igitur omnes *περισάσεις* comparantes concluserunt, Macedoniam esse adeundam.

11. Ἀναχθέντες) *Provecti* a Troade. Est enim *ἀνάγεσθαι* verbum nauticum. *εὐθυδρομήσαμεν εἰς Σαμοθράκην*) *Secundo vento navigavimus in Samothraciam.* Prospera navigatio fidem fecit, bene eos coniecisse et rem non sine numine geri. Graeci etiam dicunt *ὀρθοπλοεῖν. Samothracia*, insula vicina Thraciae; olim Dardania a Dardano, hodie *Samandrachi.* Νεάπολιν) *Plinius* H. N. IV, 18. A meridie Aegeum mare, cuius in ora a Strymone Apollonia, Oesima, *Neapolis,* Datos. Intus Philippi colonia.

12. Ἥτις ἐστὶ—πόλις) Nec ordine nec dignitate prima fuit urbs Macedoniae Philippi. Quare nonnulli *πρώτης* legendum putant pro *πρώτη*, alii *τῆς μερίδος* omittunt, ut *πρώτης Μακεδονίας πόλις κολώνια* sit colonia in *Macedonia prima.* Vid. *Bowyeri* coniect. in h. l. Sed ni-

nihil mutandum videtur: nam πρώτη πόλις non idem ſignificat ſemper quod μητρόπολις. Interdum etiam urbes Graeciae nomen πρώτη πόλις in nummis uſurpabant. Vid. Illuſtr. *Michaelis* introductio in libros N. T. §. 187. Alii difficultatem ſic tollunt, ut dicant, Macedoniam tum in duas partes fuiſſe diviſam; alteram Proconſularem, quod a Proconſule regeretur; alteram Auguſtalem, quod eſſet pars Auguſti; et in hac parte Philippos fuiſſe urbem primariam. Κολώνια eſt nomen latinum, ſignificans urbem, quam occupatam incolerent cives Romani. Paulus colonias maxime ſequebatur, quod ibi et plus eſſent hominum et gentes variae.

13. Ἐξήλθομεν — προσευχὴ εἶναι) *Ubi ex more erat Proſeucha.* Νομίζεσθαι ſaepe eſt, *in more eſſe*, unde νενομισμένα apud Ioſeph. Ant. V, 4, 1. ſunt *ſolemnia, quae ex more peragenda ſunt.* Fuit moris apud Iudaeos, ut Proſeuchas quam proxime ad fluvios exſtruerent, quo commodius ipſis ſuppeteret aqua ad manus lavandas, antequam preces facerent. Inſignis in hanc rem eſt Ioſephi locus A. XIV, 10. 23. Philo ſynagogas vocat προσευχάς, quia in illis et legebatur lex, et orabatur. Sed etiam quibus in locis ſynagogae non erant, puta ob exiguum Iudaeorum numerum, aut quod magiſtratus non permitterent, habebant Iudaei loca, orationibus deſtinata. Proſeuchae ſ. Oratoria non ſemper fuerunt aedificia, ſed interdum loci ſubdiales et ſolitarii, ſilvulae, ubi praecandi cauſſa convenirent. Vid. VITRINGA de Synagoga vetere p. 119. 217. 1109.

14. Πόλεως Θυατείρων) Θυατειρα eſt urbis nomen in Lydia, extrema Myſorum, unde veriſimile eſt, illam purpura-

purariam gentili nomine Lydiam fuisse nominatam. ἧς ὁ κύριος διήνοιξε τὴν καρδίαν) *Cuius animum convincebat Dominus*, nimirum per doctrinam Evangelii, quam attenta mente percepera. *Aperitur animus*, si antea non intellecta intelligit. *Themist.* Orat. II. de Constantio Imp. διανοίγεταί μοι τὸ στῆθος καὶ ἡ καρδία, καὶ διαυγεστέρα γίνεται ἡ ψυχὴ, καὶ τὰ ὄμματα ὀξύτερα τῆς διανοίας, ὁρῶ γὰρ, ὦ μακάριοι, ἃ πρότερον οὐχ οἷός τε ἦν. *Pectus mihi et cor aperitur, et pellucidior fit animus, oculique mentis perspicaciores; video igitur, o beati, quae antea non poteram.* Ex aliarum etiam linguarum consuetudine pectus dicitur apertum alicui rei, quod ad eam est paratum et promtum, e. c. pectus apertum virtuti, amicitiae, vitiis. Ergo *animum aperire* simul includit hoc: reddere eum promptum et prochivem. Tota igitur vis Phraseos, *Deus aperuit Lydiae cor* s. animum est haec: Deus eam reddidit intelligentiorem et prochiviorem. Deo autem hoc tribuitur, quoniam hoc totum est opus et beneficium Dei, quando hominem impertit hac doctrina. Unde intelligitur non immediata ratione, sed per doctrinam apertum esse Lydiae animum. προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου) *Ut fidem haberet Pauli dictis.* Aequipollet enim προσέχειν cum verbis πίστην τῷ λογῷ εἶναι, v. 15. *Demosth.* ad Leocher. ποτέρῳ προσέχειν ὑμῶν ὡς ἀληθῆ λέγοντι; *cuinam vestrum ut vera dicenti fides habenda est?* Hinc saepe opponuntur ἀπίστειν et προσέχειν, quod multis exemplis probat Kypke.

15. Εἰ κεκρίκατε — εἶναι) *Siquidem* me putatis ex animo credere quod profiteor. Εἰ h. l. vertendum est, *siquidem*, vel *quandoquidem*, ut Gal. V, 25. 1 Petr. I, 17.

Ita

Ita haud raro Latini etiam ſumunt particulam *si*; quod nonnullis locis probat *Pricaeus* ad h. l. παρεβιάσατο ἡμᾶς) *Quodammodo vim nobis attulit*, nimirum vehementibus precibus; ut Mitio Terentianus, *vis haec quidem est*, inquit, quum non fieret orandi finis.

16. Εἰς προσευχὴν) Προσευχὴ hic quoque, ut ſupra v. 13. de loco faciendis precibus deſtinato, accipi debet. Ἔχουσαν πνεῦμα πύθωνος) *Fatidico spiritu praeditam.* Πυθὼν omnium veterum conſenſu ſignificat *hominem ventriloquium*, hominem qui clauſis labiis loqui ſolet, ita ut in gutture, pectore et ventre loqui videatur. Ipſi Veteres hos homines, quos vocant etiam ἐγγαστριμύθους, et γαστρομάντεις, aſſerunt fraudatores fuiſſe, qui lucri cauſſa futura praedicerent, quaſi revelata ſibi a Deo, intus in pectore verba efformante. Appellantur autem iſti homines *Pythones* (ab Apolline, quia Apollo Pythius credebatur eſſe vaticinandi Deus,) quaſi homines orti e familia Pythii Apollinis, et ab eo ornati hoc beneficio. Fingunt nempe Veteres monſtrum horrendum, quod *draco* δελφύνης, ὄφις μέγας, χλοὸς ὄφις vocatur. Hunc ſerpentem terrae filium fuiſſe et πύθωνος nomen habuiſſe tradunt. Addunt hoc monſtrum praefuiſſe oraculo cuidam in monte Parnaſſo: Apollinem autem, *Pythone* interemto, oraculo hoc potitum eſſe et ſucceſſiſſe, velut alterum praefidem, in locum interemti *Pythonis*. *Plutarchus* de defectu oraculorum: τὰς ἐγγαστριμύθους εὐρυκλέας πάλαι, νυνὶ Πύθωνας προσαγορευμένους. *Gulenius* gloſſar. Hypocr. ἐγγαστρίμυθοι, οἱ κεκλεισμένῳ τῷ στόματος φθεγγόμενοι, διὰ τὸ δοκεῖν ἐκ τῆς γαστρὸς ψθέγγεσθαι, *clauso ore loquentes, ut videantur ex ventre loqui.* Schol. ad

Aristoph. Vesp. 1014. ἔτος, ὡς ἐγγαστρίμυθος λέγεται Ἀθήνησι τ' ἀληθῆ μαντευόμενος διὰ ἐνυπάρχοντος αὐτῷ δαίμονος. Qui plura desiderat, adeat b. *Walchii* commentat. *de servis Veterum fatidicis.* Porro haec femina, de qua h. l. est sermo, habuisse dicitur πνεῦμα Πύθωνος *spiritum* Pythonis, i. e. Spiritum talem, qualem habent ventriloqui; omnes enim se cum Deo habere, commercium dicebant. A diabolo hanc mulierem fuisse gubernatam nec Lucas dicit, nec ex re ipsa intelligi potest. Sequitur Scriptor usum loquendi illo tempore receptum, quod ita vocati sunt homines fraudatores ventriloqui. ἥτις ἐργασίαν — μαντευομένη) *Quae magnum quaestum conciliabat Dominis suis vaticinando.* Est enim ἐργασία h. l. quaestus, seu lucrum; μαντένεται autem et is, qui oraculum consulit, et ipsum oraculum responsum dans.

17. Αὕτη — σωτηρίας) Paulum et eius comites esse legatos divinos, intelligere potuit haec mulier ex Pauli rebus gestis. Docuerant enim per plures dies in hac urbe, et inter alia dixerant etiam hoc, se σωτηρίαν tradere hominibus. Hoc igitur repetit mulier, et dicit: hi homines vobis ὁδὸν σωτηρίας monstrant. Quod autem laudavit Paulum et comites, in eo callide egit. Voluit nempe sibi conciliare maiorem auctoritatem, quasi ipsa cum his legatis divinis haberet communionem.

18. Διαπονηθεὶς δὲ ὁ Παῦλος) *Molestia autem affectus*, sollicitus de ea re *Paulus*. Ideo vero aegre tulit Paulus, quod nollet sibi auctoritatem parari per illam mulierem, quam fraudatricem omnes cognoscebant, quam tantum lucri causa ita agere constabat. καὶ ἐπιστρέψας — τῇ ὥρᾳ) Et retro conversus, *Spiritui dixit: Iubeo te*

in

in nomine Iesu Christi discedere ab illa muliere; et exiit Spiritus hoc ipso momento. Dum Paulus Spiritum discedere iubet, accommodat se loquendi usui recepto, quo omnes dicebant, Spiritum quendam fuisse in illa muliere. Quod autem exiisse dicitur Spiritus, id intelligendum est ita, mulierem ab illo horae momento desiisse vaticinari et loqui per ventrem. Igitur res, quam Paulus fecit nihil amittit suae dignitatis; erat enim permagna, ad quam efficiendam requirebatur facultas nemini hominum in se concessa.

19. Ἰδόντες — τῆς ἐργασίας αὐτῶν) *Quum viderent domini puellae, evanuisse spem lucri sui.* Ita indicatur fuisse plures participes lucri istius, et huius quaestus societatem quandam. Nam plures eam emerant, et possidebant. ἐπὶ τοὺς ἄρχοντας) *Ad magistratus.* Ad duumviros coloniae, quos iam dicet στρατηγούς, *praetores*, honoratiori vocabulo, sicut Capuae duumviri praetores se dici volebant.

20. Ἐκταράσσουσιν ἡμῶν τὴν πόλιν) i. e. pacem et tranquillitatem civitatis, stabilitas leges turbant.

21. Ἔθη — Ῥωμαίοις ἔσι) ἔθη h. l. sunt *ritus, vel cultus religiosi*, ut supra VI, 14. *Servius* ad Aen. VIII. 187. *Cautum fuerat et apud Athenienses et apud Romanos, ne quis novas introduceret religiones: unde et Socrates damnatus est, et Chaldaei vel Iudaei urbe depulsi. Cicero* de legibus Lib. II. 8. Separatim nemo habessit Deos, neve novos; sed nec advenas, nisi publice adscitos, *privatim* colunto. *Iul. Paulus* Sentent. V, 21, 2. qui novas et usu vel ratione incognitas religiones inducunt, ex quibus animi hominum moveantur, *honestio-*

res deportantur, humiliores capite puniuntur. Eadem vero lex etiam et clarius contra hariolos erat lata. Fortaſſis etiam hoc arripuerunt ſeditioſi iſti homines, quod Paulus et Silas Ieſum regem et dominum dicerent, et multa loquerentur de regno Dei, ad quod invitabant homines. Haec res eam ſpeciem habere poterat apud imperitos, quaſi novam civitatis formam introducere voluiſſent. Quare dicunt: Non licet nobis ſuſcipere et obſervare haec inſtituta, quia cives Romani ſumus.

22. Ὁι στρατηγοὶ — ῥαβδίζειν) Sic *A. Gellius*, I, 13. veſtimenta detrahi imperavit, virgisque multum cecidit. *Diodor.* S. XVII, 35. οἱ δὲ τὰς ἐσθῆτας περιῤῥηγνύντες. *Seneca* in controverſiis, ut verba legirima refert: *summove lictor, dispolia, verbera.*

23. Παραγγείλαντες τῷ δεσμοφύλακι) *Praecipientes carceris custodi.* Hunc cuſtodem carceris nomen habuiſſe *Stephanae* Graeci perhibent, et eum eſſe, cuius mentio fiat, 1 Cor. I, 16. XVI, 15. 17.

24. Καὶ τὰς πόδας — ξύλον) *Pedes eorum inclusit in lignum*, i. e. *alligavit compedibus ligneis.* Τὸ ξύλον fuit inſtrumentum ligneum, quinis hinc et inde foraminibus certo invicem ſpatio diviſis excavatum. In haec foramina tanquam in ocreas quasdam, pedes inferebantur noxiorum et vinculis ſeu nervis adſtringebantur. Vid. *Henr. Valesii* annot. in *Euseb.* Hiſt. eccleſ. p. 83. edit. Mogunt. *Lucianus* Toxari 29. οὐδὲ ἀποτείνειν τὰ σκέλη δυνάμενον, ἐν τῷ ξύλῳ κατακεκλεισμένα, *qui neque extendere crura posset, ligneis compedibus devincta.* Heſychius ποδοκάκη. ὁ ἐν ξύλῳ δεσμός, ἐν ᾧ οἱ κακοῦρ-

ἄῤῥγοι δεσμιέονται. Fuit tamen diſcriminis aliquid inter ξύλον et ποδοκάκην. Cf. *Grot.* Κλοιὸν autem vocarunt id, quo collum vinciretur. Plauto eſt collare.

25. Ὕμνεν τὸν θεὸν) *Laudes Deo canebant*, et gratias agebant pro honore ſibi habito, in eo, quod pro Chriſto pati poſſent; ſupra V, 41. Hoc erat *gaudium in ſpiritu ſancto*, in carcere, ubi nec genua flectere, nec manus tollere poterant.

26. Καὶ πάντων τὰ δεσμὰ ἀνέθη) Non uni, ut ſupra XII, 7. ſed vinctis omnibus, ut ſcirent, Apoſtolos et ſibi, et aliis eſſe utiles.

27. Ἔμελλεν ἑαυτὸν ἀναιρεῖν) Metu gravioris ſupplicii. Solebant enim commentarienſes, ſi effugiſſent vincti, eandem pati poenam, quam vincti paſſuri fuerant. L. IX, 4. 4. C. *de custodia reorum.*

30. Προαγαγὼν αὐτὰς ἔξω) In locum aliquem carceris ſub dio poſitum, ut liberius reſpirarent. κύριοι) Dominos vocare eos, quos honorare velimus, receptum tum erat, et apud Graecos et apud Romanos. Teſtis *Martialis* et alii. *Seneca* epiſt. 3. *Obvios, si nomen non succurrit, Dominos salutamus.* τί με δεῖ ποιεῖν ἵνα σωθῶ;) *Quid faciendum mihi est, ut saluti meae consulam?* Non credibile eſt, hominem paganum de aeterna ſalute cogitaſſe. Erit igitur σώζεσθαι, ut in quavis alia lingua, *saluti suae consulere.* Metuit nempe carceri praefectus, ne puniretur a Diis, quod viros tam venerabiles, Deoque gratos duriter tractaſſet. Quaeſivit igitur, quid ſibi eſſet agendum, ne puniretur a Deo. An vero carceris cuſtos ſpem aliquam vitae melioris ex antiqua traditione,

aut ex Philosophorum doctrina acceperit, vel etiam antea iam Paulum docentem audiverit, id est incertum.

31. Πίστευσον) *In Dominum Iesum Christum credere* h. l. est religionem universam Christi amplecti, eiusque praeceptis obtemperare. Quare Apostoli nunc accurate et prolixe carceris custodi doctrinam Evangelii annunciant et commendant, ut patet ex comm. 32. καὶ σωθήσῃ — ὁ οἶκος σου) *Sic consules saluti tuae et familiae tuae.* De vera hac salute edocuit Paulus carceris custodem, dum eum in doctrina christiana instituit.

33. Καὶ παραλαβὼν αὐτοὺς) Adductos ad κολυμβήθραν aliquam, quae erat intra moenia carceris. ἔλουσεν ἀπὸ τῶν πληγῶν) Abluit sanguinem virgis excitatum. παραχρῆμα) Similia exempla dati sine mora baptismi, habemus supra VIII, 38. X, 47. XVI, 15. Non multa scitu sunt necessaria ad salutem, sed praecipua illa dogmata altae menti debent esse infixa, vertique in succum et sanguinem.

34. Παρέθηκε τράπεζαν) Παρατιθέναι proprie dicitur de convivatore Luc. X, 8. aliisque locis. πανοικεί) *Cum universa domo*, s. familia. Cod. Cantabrig. habet σὺν τῷ ὄικῳ αὐτου, e glossemate. πεπιστευκὼς τῷ θεῷ) Participium hic causam reddit. Ideo gravius est, quod non ipse tantum, sed et tota eius familia tanta luce perfusa esset.

35. Οἱ στρατηγοὶ) Qui supra v. 19. οἱ ἄρχοντες. Vulgatus bene utrobique *magistratus* vertit. τοὺς ῥαβδούχους) *Lictores viatores.* Non intelligendi hic sunt lictoces cum fascibus, qui Romae erant, sed lictores cum bacil-

cillis, qui apparebant, ac praesto erant magistratibus colonicis. λέγοντες — ἐκείνους) Illud ἐκείνους h. l. contemtum indicat, ut Luc. XIV, 24. XIX, 27. Io. VIII, 10. Subierat duumviros poenitentia, quod in plebis commotae gratiam, *indicta caussa*, caedi iussissent homines advenas contra morem. Romanos autem eos esse, nondum videntur sciisse.

37. Δείραντες ἡμᾶς δημοσίᾳ) Sc. χώρᾳ. *Publico loco.* Dicuntur Duumuiri feciisse, quod fieri iusserant. Et multum auget iniuriam, quod facta erat in publico. ἀκατακρίτους) *indicta caussa.* Contra ius gentium, et Romanorum. Cicero: *Caussa cognita possunt multi absolvi, incognita nemo condemnari potest.* Ῥωμαίους. *Cic.* Verr. V, 57. *Illa vox et imploratio: Civis Romanus sum, quae saepe multis in ultimis terris opem inter barbaros et salutem tulit.* Civem Romanum omnino virgis caedere non licebat per leges Porcias et Sempronias: quanto minus caussa indicta? *Cic.* pro Rabirio c. IV. *Lex Porcia virgas ab omnium civium Romanorum corpore amovit.* Ceterum Synecdoche est in his Pauli verbis; nam ius civitatis Romanae solus habebat Paulus, infra XXII, 25. οὐ γάρ) *Non sane, minime vero.* Sibi ipsi Paulus debuit, ut postularet honestam deductionem ex urbe. Si enim clam abiisset, paullo post rumor fuisset sparsus, effracto carcere ipsum aufugisse, quae res famae et auctoritati Apostolicae apud Philippenses et alios multum nocuisset. Porro etiam iure civili et naturali tenebatur immunitatem suam et civitatem Romanam asserere: quid enim sunt immunitates et iura, si quis ea negligat, et sibi eripi patiatur? Boni civis est, facere, ne sua negligentia alii,

quibus cum vivit cives, et praecipue liberi nepotesque, deterioris fiant conditionis, quam fuissent absque eo.

38. Ἐφοβήθησαν) Metuebant maiestatis crimen, quod *Verri* minatur *Cicero* circa finem Verrinae ultimae. Ita enim constituerant leges, ut in cive Romano laesa, ipsa populi Romani maiestas laesa crederetur.

40. Εἰσῆλθον εἰς τὴν λυδίαν) Al. leg. πρὸς τ. λ. *Ingressi sunt ad Lydiam, s. domum Lydiae, adierunt Lydiam.* Ut: *Eamus ad me.* παρεκάλεσαν αὐτὲς) *Hortati eos sunt*, ut in fide constantes manerent, quanquam se abeuntibus. καὶ ἐξῆλθον) *Ex urbe*; nempe, tum ne periculis se ingererent non necessariis, tum quia Macedonia, quam ipsis Deus commendaverat, latius patebat. quam Lucas in tertia persona scribit: ἐξῆλθον. Non igitur cum ceteris profectus, sed Philippis mansisse videtur, fortassis ad confirmandos Christianos in fide.

CAP. XVII.

1. Διοδεύσαντες — εἰς Θεσσαλονίκην) *Per Amphipolin et Apolloniam facto itinere, venerunt Thessalonicam. Amphipolis* in Macedonia haud procul a Philippis sita erat. Quatuor ad minimum in Macedonia erant urbes, quae Apollonia dicebantur, una mari Ionio adiacens; alia sita erat in monte Atho; tertia intra Strymonem et Nestum; quarta denique inter Amphipolim et Thessalonicam interiacebat, quam Ptolemaeus in *Geograph.* L. III. Ἀπολλωνίαν Μυγδονίας vocat. Vocabulum διοδεύσαντες innuit, Paulum cum sociis Amphipolim et Appolloniam nonnisi in transitu peragrasse, veluti urbes in via sitas, quas non propter peragenda negotia petebant, sed per quas Thessalo-

ſolonicam petentibus breviſſimum patebat iter. Apollonia igitur a Luca memorata, eſt illa Mygdoniae, quae medio fere itinere inter Amphipolim et Theſſalonicam ſita erat. *Thessalonica* autem eſt urbs praeclara Macedoniae ad ſinum Thermaicum. ἡ συναγωγὴ) Articulus habet emphaſin. In aliis Macedoniae urbibus non erant ſynagogae, ſed proſeuchae, ſupra c. LVI, 13.

2. 3. Διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν) Alii rectius diſtinguunt: διελέγετο αὐτοῖς, ἀπὸ τῶν γραφῶν διανοίγων καὶ παρατιθέμενος, *multa cum illis disserebat, ex Scripturis apertum faciens, et locis prolatis affirmans.* Nam διανοιγειν h. l. notat, *aperire, indicare, revelare,* παρατιθέναι autem, *docere, promere, auctoritatem Scriptoris citare.* Sic ſaepe Athenaeus V. e. g. ὡς Νίκανδρος φήσι, παρατιθέμενος τὸ ἐκ νεφελῶν Ἀριστοφάνες ὡς φήσι πάμφιλος, παρατιθέμενος Ἐπιχάρμε. ὃν ἐγὼ καταγγέλλω ὑμῖν) Tranſitio ab oratione obliqua ad directam, frequens et aliis, et noſtris maxime Scriptoribus.

4. Καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ) *Et adiunxerunt se Paulo et Silae.* Προσκληρῶσθαι apud Philonem perſaepe notat *se adiungere, coniunctum esse, adhaerere,* ut pluribus locis allatis docet *Loesner* in h. l. τῶν τε σεβομένων Ἑλλήνων) Hic σεβόμενοι Ἕλληνες ſunt pii ex gentibus, qui legem quidem Moſis non ſuſceperant, ſed, idololatria et pravis moribus relictis, unum colebant Deum, et nemini faciebant iniuriam; qui gradus erat ad Chriſtianiſmum.

5. Ζηλώσαντες — πονηρὸς) *Iudaei autem qui illis fidem non habebant, ita incensi assumserunt circum-*

foraneos quosdam homines improbos. Magna hic eſt lectionis varietas; unde *Griesbachius* legendum eſſe putat: Προσλαβόμενοι δὲ οἱ Ἰουδαῖοι κ. τ. λ. τῶν ἀγοραίων) Heſychius: ἀγοραῖοι, οἱ ἐν ἀγορᾷ ἀναστρεφόμενοι. *Philo* de princ. creat: ἔμποροι καὶ κάπηλοι καὶ ἀγοραῖοι. Vox frequens profanis ut Wetſtenius docet, denotans homines, qui omne fere tempus in foro, inepta curioſitate ducti conſumunt, concionibusque adfixi haerent: Latinis *circumforanei*, *subrostranei* dicuntur. *Cicero* orat. pro Flacco: *Opifices, tabernarios, atque omnem illam civitatis faecem, quid est negotii concitare?* καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν) *Commota turba tumultum excitarunt civitatis.* Ἐπισάντες τῇ οἰκίᾳ Ἰάσονος) *Adorti aedes Iasonis.* Κατὰ τὸ σιωπώμενον indicatur, apud Iaſonem quendam hoſpitio acceptos tunc fuiſſe Apoſtolos.

6. Οἱ τὴν οἰκουμένην ἀναστατώσαντες) *Isti, ubique locorum et gentium seditionum auctores.* Ἀναστατῶν, i. e. ταράσσειν, *perturbare.*

7. Ἀπέναντι τῶν δογμάτων κ. πρ.) Ἀπέναντι, i. e. ἐναντία, ſeu κατὰ. *Contra edicta Caesaris faciunt.* Neque enim aut olim populus Romanus, aut poſtea Caeſares permiſere in regionibus devictis, quemquam regem dici, niſi ſuo permiſſu. βασιλέα — Ἰησοῦν) i. e. alium a Caeſare, qui ſe κόσμου κύριον dicebat. Nam Chriſtiani Ieſum vocabant κύριον, non Iudaeae tantum, de quo apud Pilatum accuſatus Ieſus fuerat, ſed totius humani generis.

6. Καὶ λαβόντες τὸ ἱκανὸν) *Accepta satisfactione.* Latina phraſis. Senſus eſſe videtur: Quum eſſet eis ſatisfactum defenſione Iaſonis et ceterorum. Alii interpretan-

tantur de *satisdatione iudicio sisti.* Fortaſſis etiam promittere coactus eſt Iaſon, ſe hos homines non amplius hoſpitio excipere velle, et, ſi forte redituri eſſent, eos deferre apud magiſtratum. Vid. *Michaelis* ad h. l.

10. Εἰς Βέροιαν) Eſt urbs Macedoniae non procul a Polla.

11. Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ) *Hi autem erant generosiores* (magis ingenui) *quam Theſſalonicenſes.* Εὐγενὴς et εὐγένεια, quae proprie eſt eorum, quos natalium ſplendore illuſtres eſſe fortuna voluit, etiam de iis dicitur, qui animo et moribus ſunt bene conſtituti, quales h. l. intelliguntur. *Philo* de Nobilitate: μόνας χρὴ λέγειν εὐγενεῖς τὰς σώφρονας καὶ δικαίας. Quos et Latini nobiles dicunt. Seneca Ep. 44. *Bona mens omnibus patet. Omnes ad hoc ſumus nobiles* Nos: *edelgesinnet.* Oſtendebant autem nobiliorem ſentiendi rationem eo, quod Apoſtolis non facerent iniuriam, ſed omnia ab iis dicta examinarent, doctrinamque exciperent. οἵτινες — προθυμίας) *Qui,* (Iudaei Beroenſes) *crediderunt verbo,* (ut Graeci explicant,) i. e. *ſuſceperunt religionem alacri animo.* ἀνακρίνοντες — ἄτως) Ἀνακρίνειν h. l. eſt ἀνερευνᾶν, ut *Chryſoſtomus* explicat. *Scrutati ſunt ſcripturas,* non quod dubitarent de veracitate Pauli et Silae, ſed ut, prophetica ſcripta cum illorum verbis conferendo, magis magisque in veritate confirmarentur, et haberent, unde alios convincerent.

14. Ὡς ἐπὶ τὴν θάλασσαν) *Ad mare.* Ὡς ἐπὶ, *verſus ad,* illo ὡς h. l. cum ἐπὶ ut alias in ὡς εἰς vel ὡς πρὸς, fere pleonaſtice poſito, ut *Aelian.* N. A. καὶ ὡς ἐπὶ

ἐπὶ τὴν ἠῶ προάγει τὸ σκάφος. Diodor. Sic. XIV, 49. πελεύσας κατὰ τάχος πλεῖν ὡς ἐπὶ Συρακουσίας. Secundum *Grotii* ſententiam deductus quidem Paulus eſt ad oram maris, tanquam navigaturus; et fama ita ſparſa, ceterum reipſa properavit terreſtri itinere Athenas.

15. Οἱ δὲ καθιστῶντες τὸν Παῦλον) *Qui comitabantur Paulum.* Καθιστάω eſt, *aliquo deduco, comitor, dux itineris sum*, idem quod προπέμπω, c. XX, 38. Moris erat Chriſtianis, ut Apoſtolos ad urbes alias comitarentur, partim honoris cauſſa, partim ut viae duces eſſent, partim ut iis de hoſpitio in locis, ad quos deducebantur, providerent; cf. c. XXI, 16. *Comitari* aut *viae ducem esse* ſaepe hoc verbum ſignificat, e. g. apud Plutarch. in Pericle: *Iussit uni e servis, accenso lumine* παραπέμψαι καὶ καταστῆσαι πρὸς τὴν οἰκίαν τὸν ἄνθρωπον, *hominem comitari et domum deducere.* ἕως Ἀθηνῶν) *Athenas* Cic. de oratore L. I, c. 4. vocat *omnium doctrinarum inventrices.* λαβόντες ἐντολήν) A Paulo.

16. Ἐκδεχομένου) i. e. προσδεχομένου. *Expectante*, ſive opperiente Paulo, eos ſcilicet, quos iuſſerat accerſi, Silam et Timotheum. παρωξύνετο — αὐτῷ) *Commotus ei fuit animus.* κατείδωλον) *Idolis refertam*, ex analogia adiectivorum cum praepoſitione κατὰ iunctorum, ut κατάδενδρος, κατάμπελος, κατάκαρπος etc. *Pausanias* in Attic. 24. Ἀθηναίοις περισσότερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖα ἐστι σπουδῆς. Livius XLV, 27. *Athenas inde plenas quidem et ipsas vetustate famae, multa tamen visenda habentes — simulacra Deorum hominumque, omni genere et materiae et artium insignia.*

17.

17. Τοῖς σεβομένοις) Nempe τῶν Ἑλλήνων. *Proselytis.* ἐν τῇ ἀγορᾷ) Quo maxime populus coibat. Sed et Philosophi forum frequentabant, et cum obviis disputabant. *Dio Chrys.* de Socrate: περὶ τὴν ἀγορὰν τὰ πολλὰ διατρίβων.

18. Τινὲς δὲ τῶν ἐπικουρείων καὶ τῶν στωϊκῶν) Duo genera Philosophorum nominat, maxime alienorum a christiana religione. Nam Epicurei neque mundum creatum a Deo credebant, neque Deo curam esse rerum humanarum, neque ulla praemia aut poenas post mortem, neque bonum aliud, quam quod sensibus perciperetur. *Stoici* vero negabant Sapientem suum quicquam Iovi cedere; nihil eum Deo debere ob id, quod saperet; Iovem plus non posse, quam bonum virum etc. *Senec.* Epist. LXXIII. συνέβαλλον αὐτῷ) *Congressi sunt*, disputarunt *cum illo.* Adhibetur vox praesertim de familiaribus congressibus et colloquiis Philosophorum. Supplere potes vocem λόγους, sic enim plene Euripides *Iphig. in Aul.* v. 830. *αἰσχρὸν δέ μοι γυναιξὶ συμβάλλειν λόγους, turpe vero mihi est, loqui cum mulieribus.* Commune fere omnium Stoicorum fuisse fertur vitium, ut in disputando erga dissentientes admodum difficiles se praeberent. Vid. in totum hunc locum b. Walchii diss. cui titulus: *Stoicorum cum Paulo disputatio.* σπερμολόγος) *Nugator.* Dicunt Athenienses, de quibus hic sermo: *Quid dignum tanto feret hic promissor hiatu?* Sunt haec dicta ex loci genio. Anacharsis apud Lucianum: τοῦτο ἐκεῖνο ἦν ἄρα ὃ ἐγὼ περὶ ὑμῶν ἤκουον τῶν Ἀθηναίων, ὅτι εἶτε ἔιρωνες ἐν τοῖς λόγοις. Est autem σπερμολόγος, ut diximus, Suida et Hesychio interprete, ipsoque Glossario N. T. *garrulus, nugator.* Ni-

mi-

mirum σπερμολόγος dicitur ὁ σπέρματα λέγων. Primario sic vocantur aviculae vel animalia, quae seminibus collectis vitam tolerant; hic improprie σπερμολόγοι sunt homines de alieno viventes, quos *parasitos* vocant veteres, quale hominum genus *scurrilitate, garrulitate et adulationibus* sibi victum quaerere aliisque placere studet. Plutarchus *discr. adul. et am.* adulatoribus duo vitia cognata tribuit, βωμολοχίαν καὶ σπερμολογίαν, *parasiticam vivendi rationem. Verba inconsiderata*, quae ab iratis evomuntur, idem de ira σπερμολόγα ῥήματα vocat. Est etiam σπερμολόγος idem ac *graculus*, (*Kraehe, Aelster,*) quae avis in omnibus linguis est imago loquacitatis. ξένων δαιμονίων — εἶναι) *Novos Deos annuntiare videtur.* Δαιμόνιον pro δαίμων, vel δαιμόνια adiective sunt *divina, res ad caput de daemonibus pertinentes.* Non rarum quidem Athenis publico scito extranea numina admittere, sed privatim id non licebat. *Valerius Max.* L. I. extr. *Athenienses — Socratem damnaverunt, quod novam religionem introducere videbatur.* Vid. supra c. XVI, 21. ὅτι τὸν Ἰησοῦν — εὐηγγελίζετο) Putabant gentiles, illustrium virorum animos a corporibus separatos fieri Deos minores, servatores humani generis. Vid. Chalcidius, commentar. in Platonis Timaeum §. 135. Diogenes Laërt. L. VIII. segm. 32. Paulum simile quid docere putabant Athenienses, quum resurrectionis Iesu mentionem facere audirent. Sub resurrectione intellige etiam omnem potestatem in coelo et in terra, et iudicandi mortuos et vivos, quam Paulus Iesu tribuebat, infra v. 31.

19. Ἐπὶ τὸν ἄρειον πάγον) *Areopagus*, q. d. Martis collis, vel simpliciter de loco, vel de collegio iudicum Athe-

Athenienſium, quod ibi erat, accipi poteſt. H. l. ipſe collis Martius intelligitur, locus, in quo Mars, qui Halirrhotium, filium Neptuni interemerat, cauſſam capitis dixit, audientibus duodecim diis. Ducebant vero Paulum non ad iudicium, ſed ut explicaret doctrinam ſuam, quod ibi multi eſſe ſolerent homines eruditi, ſenatores, oratores et alii. Cf. v. 34, *δυνάμεθα γνῶναι*) Licetne nobis per te diſcere, quod ſit tuum Dogma, cuius ſis in Philoſophia ſectae? Scoptice et haec ſunt dicta, ſicuti praecedentia.

20. *ξενίζοντα — ἡμῶν*) *Peregrina* (non audita nobis prius) *affers ad aures nostras*: Sunt nempe *ξενίζοντα*, quae vulgari linguae, vel moribus et opinionibus non conveniunt.

21. Ὁι *ἐπιδημοῦντες ξένοι*) *Peregrini*, Athenis fixam ſedem non habentes, et ad tempus ibi commorantes. Sic Theophraſtus *charactt. eth.* c. 4. garrulum dicit ſaepe narrare ſolere: *ὡς πολλοὶ ἐπιδημοῦσι ξένοι*, *multos hospites in urbe adesse.* *εἰς οὐδὲν ἕτερον ἐυκαίρων*) *Nulli rei tantopere vacabant*, vel *studebant*. Utuntur hoc verbo Polybius, Philo, aliique. Εἰς *οὐδὲν* autem h. l. eſt *fere nihil.* *καινότερον*) *Novi aliquid.* Comparat. pro Poſitivo, quod frequens in hac phraſi, e. g. apud Platonem: *τί καινότερον, ὦ Σώκρατες.* Athenienſes fuiſſe hoc ingenio, loca Profanorum apud Wetſtenium demonſtrant.

22. Κατὰ *πάντα — δεισιδαιμονεστέρους θεωρῶ*) *Religionis in Deos maxime studiosos* (nimis religioſos) *vos video, ait religiös.* Δεισιδαίμων eſt vox media, et *superstitiosum* denotans, qui Deos eſſe metu adactus credit, et cultus divi-

ni

ni studiosum. Non dubium est, quin Paulus h. l. vocem δεισιδαιμονεστέρους sensu bono acceperit, ut sub initium orationis benevolentiam Athenienſium captaret. Neque enim credibile, aut prudentiae Pauli conveniens videtur, in ipso limine orationis eum tam odioso, et ad animos Athenienſium irritandos apto vocis significatu usum esse.

23. Διερχόμενος (*Transiens*, sc. per urbem. τὰ σεβάσματα ὑμῶν) *Simulacra quae veneramini*: nam σεβάσματα sunt ea, per quae Dii coluntur, unde culturas non male vertit Latinus. ἀγνώστῳ θεῷ) *Ignoto Deo.* Ἄγνωστος h. l. est Ἀνώνυμος, quasi *Deo certo* dicas, cuius nomen non exprimitur, aut ignoratur. *Lucianus* Philopatr. 9. νὴ τὸν ἄγνωστον τὸν ἐν Ἀθήναις, 29. ἡμεῖς δὲ τὸν ἐν Ἀθήναις ἄγνωστον ἐφευρόντες, καὶ προσκυνήσαντες, χεῖρας εἰς οὐρανὸν ἐκτείναντες, τότῳ εὐχαριστήσομεν. De aris *Deorum ignotorum* in plur. saepe loquitur Pausanias Attic. Eliac. I. 14. in Olympo; Philostratus VI. 2. *Diogenes Laert.* L. I. originem huius rei narrans, dicit peste Athenis grassante, ab *Epimenide* monitos Athenienses ut sacra facerent τῷ προσήκοντι θεῷ, i. e. ei Deo, ad quem pertineret avertere pestem, non addito nomine. Putarunt igitur Athenienses sicuti alii etiam Pagani, per multas regiones esse alios multos Deos, qui, quoniam facile irascerentur, sacrificiis essent colendi, ne punirent sui contemtores. τοῦτον — ὑμῖν) Illum, qui pestem, aliaque omnia mala avertere potest, solum omnipotentem, vobis annuncio.

24. Ὅστος — κατοικεῖ) Minucius in Octavio: *Templum quod ei* (Deo) *exstruam, quum totus mundus, eius opere fabricatus, eam capere non possit? et quum*

quum homo laxius maneam, intra unam aediculam vim tantae maiestatis includam?

25. Οὐδὲ — προσδεόμενός τινος) *Nec humanis manibus et ministerium praestatur, quasi indigeat aliqua re.* Θεραπεύειν h. l. est *ministrare.* Putabant autem Ethnici se manibus suis ministerium praebere Diis, quando illis victimas, tanquam cibos offerebant, quasi ad convivia essent venturi, iraturi nisi illis tales mensae appararentur. Talibus ministeriis Deum verum non indigere Paulus dicit. Προσδεόμενος, qui habet quidem aliquid, sed non satis, qui insuper eget. Paulus summa arte orationem suam ita temperat, ut modo cum vulgo contra Philosophos, modo cum Philosophis contra plebem, modo contra utrosque pugnet. Unum esse Deum credebant *Stoici*; plebs vero existimans, ab uno non omnia posse regi, imperium in plures dividebat. *Stoici* originem Iunani generis ad Deum referebant: plebs vero Athenienses ab aeterno extitisse putabat, *Epicuraeis* casui fortuito originem hominum attribuentibus. Stoici se esse optimos, quibus ad virtutis culmen nihil deesset, credebant: Paulus docet, magna conversione et in melius mutatione ipsis opus esse. Iidem Stoici omnia fatali necessitati adstricta esse docebant: Paulus contra actiones hominibus iuste imputari, ita ut praemio vel poena affici possint, quod ea fecissent, quae in ipsorum potestate erant, non facere. καὶ πνοὴν) *Spirandi facultatem,* tanquam certissimum vitae indicium, quum absque ea, quam Graeci vocant ἀναπνοήν, animalis vita ne momento quidem temporis durare possit. καὶ τὰ πάντα) Sc. ad Spiritum eum, quem infudit, sustentandum, necessaria. Non ergo ex nostro proveniunt, quae offerimus ei.

26. Ἐποίησε — τῆς γῆς) *Instituit sic, ut ex uno parente nationes omnes ortae per terras habitarent.* Ποιεῖν h. l. esse *instituere et disponere rem*, in promptu est; κατοικεῖν, *ut habitarent*: ἐξ ἑνὸς αἵματος) *Ex uno genere. semine*, nimirum unius Adami. Ioseph. A. II, 6. 3. XX, 10, 1. Athenienses se aborigines esse iactabant. *Aristophanes* Vesp. 1071. ἐσμὲν ἡμεῖς — Ἀττικοὶ μόνοι δικαίως εὐγενεῖς αὐτόχθονες. *Lucianus* Philopseud. 3. Ἀθηναῖοι φασὶ τὰς πρώτας ἀνθρώπους ἐκ τῆς Ἀττικῆς ἀναφῦναι, καθάπερ τὰ λάχανα. *Iustin.* II, 16. Plura habet Wetstenius. Paulus contra docet, ab uno parente totum humanum genus ducere originem. Id non sine caussa a Deo ita esse institutum, Rabbini animadverterunt. *Sanhedrin* IV. 5. Homo *unus* creatus est — ob pacem hominum, ne quis se praestantiore patre genitum gloriaretur; adhaec ne quis Epicuraeus ansam multorum Deorum asserendorum haberet; denique ad indicandam Dei eminentiam. Nam homo quidem uno ab annulo, licet multa, nonnisi consimilia signa exprimit, at ille Rex regum Sanctus B. omnium hominum formas a primi typo expressit, ita tamen ut nemo unus alteri consimilis reperiatur. ὁρίσας προστεταγμένους — αὐτῶν) *Constituens certa temporum et locorum spatia commorationis eorum*, i. e, quamdiu quisque vivat, quando una aetas alteram excipere debeat etc. Προστεταγμένους, pro quo editiones habent πρωτεταγμένους, omnino vera est lectio; hanc enim exhibent optimi codices, versiones etiam antiquae et Patres nonnulli, hanc etiam linguae usus postulat. Nam προτάσσειν est *ante alios ponere*, sed προστάσσειν est *iubere, decernere, constituere*. Sunt igitur προστεταγμένοι καιροὶ *tempore constituta, decreta*, et ὁρίζειν προστ. κ, est, *definire, constitu-*

stituere certa tempora. Ὁροθεσία, proprie ſunt *terminorum positiones.* Senſus eſt: quod homines exiſtant, et quod vivere deſinant, id eſſe a Deo; neminem tam diu vivere, quamdiu vivere velit, ſed in ea re pendere a Deo.

27. Ζητεῖν τὸν κύριον) vel potius θεὸν, quam lectionem multi Codices, verſiones et Patres exhibent. *Ut quaerant Deum.* Quaerere Deum h. l. eſt: attendere ad naturam rerum, et inde concludere eſſe Deum, creatorem et Dominum omnium rerum. εἰ ἄραγε — εὕροιεν) *Si fortasse manu palpent eum et inveniant;* i. e. ſi fortaſſe veluti manibus prehenſum inveniant eum. Fecit haec omnia, *ut occasionem illis daret se inveniendi velut palpando.* Nam ex operibus creationis facillime exiſtentia creatoris et omnium gubernatoris cognoſci poteſt. καίτοιγε — ὑπάρχοντα) *Quamvis intime nobis praesentem,* nempe vi potentiae ſuae; neque enim ad ſubtiles diſputationes de praeſentia eſſentiali Dei Athenienſes vocat Paulus, ſed ad ea, quae rebus ſentiebantur. Particula καίτοιγε h. l. non tam conceſſivam vim habet, quam ἐπιτατικὴν, ut augeatur inveniendi facilitas. Non neceſſe eſt hoc univerſum pernoſci: quilibet ex ſe uno poteſt argumentum capere. ἀ μακρὰν, Litotes, i. e. *plane prope intime.*

28. Ἐν αὐτῷ — ἐσμὲν) Hebraismus. *Per ipsum,* i. e. eius beneficio *vivimus, et movemur et sumus.* κινούμεθα,) Arnobius: *Non, quod incedimus, ab eo ad nos venit?* καὶ ἐσμὲν) Idem Arnobius: *Nonne huic omnes debemus hoc ipsum quod esse homines dicimur?* ὡς καί τινες — γένος ἐσμὲν) *Quare et nonnulli poëtae vestri dixerunt: Nos ab eo genus ducimus.* Γένος, pro-

genies, familia. τῶν καθ' ὑμᾶς ποιητῶν, pro τινες τῶν ποιητῶν ὑμῶν, ut cap. XVIII, 15. Legitur hoc hemistichium in phaenomenis Arati, in *Cleanthis* Hymno v. 4. et aliis, e. g. *Pindar.*, Nem. Od. 6. ἓν ἀνδρῶν, ἓν θεῶν γένος. *Lucretius* II. 990. *Denique coelesti sumus omnes semine oriundi; omnibus ille idem pater est.* Quod de Iove dixerant Poëtae, id vero Deo aptat Paulus, quia et sapientiores Graeci nonnulli per Iovem Deum summum intelligebant. Docet igitur, quo sensu pro veris haberi possint illa Poetarum dicta, eo sensu nempe, quod vitam, et omnia nostra Deo, creatori debemus. Innuere tamen videtur etiam quandam inter Deum et homines similitudinem propter rationis et mentis praestantiam, quam Horatius appellat *divinam particulam aurae.*

29. Χρυσῷ — ὅμοιον) *Formae effictae ex auro, argento, lapide ab arte et cogitatione humana Numen divinum esse simile.* χάραγμα, (a χαράσσειν, sculpere, polire, fabricare rem,) quod fabricatum est ab opificibus et artificibus, nominatim *effigies, statua.* χάραγμα τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, *effigies artis et cogitationis humanae.* Ἐνθύμησις, ingenium artificis, rem cogitans. Argumentatio Apostoli est talis: Si nos sumus proles Dei, Deus parens noster non potest similis esse lapideae statuae. Qualis enim proles, talis etiam parens. Quum igitur nos simus naturae viventes et intelligentes, necesse est illum etiam vivere, cogitare, intelligentem esse. Debet esse multo praestantius quod pro Deo colitur, eo qui colit. Iam quum homo multis nominibus sit praestantior simulacro, et impium sit hominem pro Deo colere, quanto longius abest a pietate, colere signum artificis arbitrio ex materia confectum? Vid. *Erasmi Rot.* paraphrasis in h. l.

30.

30. Τὰς μὲν — ὁ θεὸς) *Tempora igitur ignorantiae connivendo dissimulans (*vel ut alii volunt: aegre ferens*) Deus.* Dissimulavit hactenus Deus, non ultus est ignorantiam hominum. *Tempus* pro eo, quod in tempore fit. *Ignorantia* h. l. est ignoratio veri Dei, rectae sententiae de vero Deo. Vocem *ὑπεριδεῖν* interpretantur *dissimulare*, alii *despicere et cum indignatione contemnere*, alii denique *condonare*, *remittere*, ut comparetur cum hebraico הִתְעַלֵּם quod Seniores Deut. XII, 1. *ὑπεριδεῖν* reddiderunt. *Ioseph.* A. II, 6, 9. Frequens est hoc verbum apud LXX. de re quae non curatur, et sine ope propitia vel sine animadversione severa relinquitur, Gen. XLII, 21. Lev. XX, 4. XXVI, 44. coll. v. 43. Deut. III, 26. Itaque Paulus hoc dicit: Deus transmisit tempora ignorantiae, ut si ipse non animadverteret, nec valde displiceret ei tantus error humani generis. Passus est Deus effluere tempora, quibus ipse ignoratus est a nationibus. Cf. supra c. XIV, 16. ubi idem aliis verbis exprimitur. τὰ νῦν — μετανοεῖν) *Nunc hortatur omnes ubique homines mutare sententiam*, nempe de Diis et cultu divino. Πανταχοῦ, *ubique*, etiam extra Palaestinam, ubi hactenus fuit veri Dei cognitio. Verbum *μετανοεῖν* h. l. explicandum est ex usu linguae, quo significat *aliter sentire, mutare sententiam.* Hactenus, inquit, homines coluerunt idola, et ignorarunt verum Deum; nunc debent mutare sententiam, recedere ab idololatria, et in posterum colere verum Deum, rerum omnium creatorem.

31. Διότι ἔστησεν ἡμέραν) *Siquidem diem* (apud se) *constituit.* Homines certos fecit aliquam diem iudicii fore, etsi, quando ea futura esset, etiam amicissimos celaverit.

rit. ἐν δικαιοσύνῃ) *Iuste, uti par est.* Ἐν ἀνδρὶ ᾧ ὥρισε, *per virum, quem ad id negotium delegit*, quem designavit. Attice ᾧ pro ὅν. πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν) *Argumento eo confirmans, vel probans*, sc. se per Iesum iudicaturum totum humanum genus, *quod interfectum revocavit in vitam.* Nam πίστιν παρέχειν significat, *argumentis rem confirmare, probare, fidem facere*, quo sensu haec loquendi ratio saepissime apud optimum quemque Scriptorem occurrit, e. g. Ioseph. A. II, 9, 4. Adducitur igitur Christi resurrectio hic ut argumentum, quod Iesus et omni fide dignissimus, et a Deo Iudex sit constitutus. Nam Deus Iesum resuscitando e mortuis, maximum, quod potuit, doctrinae eius testimonium praebuit. In ea autem doctrina et hoc erat, se fore iudicem humani generis, Matth. XXV, 31. seq. Ioan. V, 25.

32. Οἱ μὲν ἐχλεύαζον) *Irridebant;* Epicuraei, ut videtur, negantes immortalem vitam post mortem. Cic. Nat. II, 17. *Plutarchus* de oracul. def. Ἐπικουρείων δὲ χλευασμὸς καὶ γέλωτας ἔστε Φοβητέον. Apud Minucium Paganus, Christianos deridens, de resurrectione corporum doctrinam inter aniles fabulas refert. οἱ δὲ εἶπον — τότε) Nempe Stoici, qui hominis mortui restitutionem non putabant impossibilem. De Stoica mundi deflagratione vid. *Origenes* c. Cels. Lib. V. p. 241. edit. Spenc. et quae annotata sunt a Spencero. Iidem Stoici, omnia quae nunc fiunt, iterum futura esse dicebant, reversurum e. c. Socratem Athenienſem, qualis superiore periodo fuerat, rursumque Phaenaretem e Sophronisci coniugio illum progeniturum. Ibid.

34. Κολληθέντες αὐτῷ) *Quum in propiorem se eius familiaritatem insinuassent*, ut iam aliquoties habuimus. Διονύσιος) Non ille, qui in Gallia martyrium passus est; id enim *Decio* imperante contigit. ὁ Ἀρεοπαγίτης) Quam doctrinam scurrae reiecerunt, Areopagita vir gravis recipit. *A. Gellius* XII, 7. *Dolabella eam rem ad Areopagitas, ut ad iudices graviores reiecit. Seneca* de tranquill. III. *Areopagus, religiosissimum iudicium. Valerius M. II.* 6. *Isocrat. Areopagit.* Δάμαρις) Alias vocatur Δάμαλις, solent autem permutari litterae λ. et ρ. *Varinus.* Δάμαρ, γυνὴ γαμετὴ, λέγεται καὶ Δάμαρις.

CAP. XVIII.

1. Χωρισθεὶς — κόρινθον) *Paulus relictis Athenis*, vel, quum Athenis discessisset, *venit Corinthum*, tunc florentem civitatem novam, post veteris a *Mummio* excisae instaurationem. *Totius Graeciae lumen* vocat *Cicero* pro lege Manil. c. 5.

2. Ποντικὸν τῷ γένει) *Ortem parentibus Ponticis*; nam in Ponto multi Iudaei. 1 Petr. I, 1. πρόσφατως) *Recens, nuper*, Polybio familiaris est, et saepe ut h. l. cum praeterito iungitur. διὰ τὸ διατεταχέναι — Ῥωμης) Meminit *Sueton.* Claud. 25. *Iudaeos impulsore Chresto assidue tumultuantes Roma expulit.* Iosephus non meminit: unde apparet, non diu Romae observatum illud edictum, quod et ex fine huius libri colligere est. Christianos pro secta Iudaeorum habitos esse illis temporibus, satis constat.

3. Ἐιργάζετο) *victum sibi parabat;* nam ἐργάζομαι h. l. est operor mihi, laboro, ut me alam. Σκηνοποιοὶ *Tentoriorum, tabernaculorum opifices.* Conficiebant tentoria minora portatilia, ex corio, aut ex alia materia, quibus utebantur viatores in terris orientalibus, solis aestui maxime expositis, ob raritatem diversoriorum. Vid. *Schleusneri* Lexicon N. T. in h. l. Hanc artem Paulus prius exercuerat apud Arabes. Gal. I, 17. Mos erat etiam doctissimis Iudaeorum opificium aliquod discere, unde, ubi res ferret, se sustentarent. R. Iochanan *pellio:* R. Nahum, *librarius;* R. Iochanan *Sandalarius;* R. Iuda *pistor.*

5. Ὡς δὲ κατῆλθον — Τιμόθεος) Quos Paulus sequi se iusserat, c. XVII, 15. Significaverat autem illis Paulus per eos, qui se Athenas deduxerant, quo porro iter dirigeret. συνείχετο τῷ πνεύματι) *Plenus divino spiritu agitabatur;* omnes animi vires in id intendebat; *non potuit continere se.* Sed συνέχεσθαι significat etiam *angi, misere vexari,* ut Luc. VIII, 37. XII, 50. Itaque sensus esse potest: *Paulus angebatur animo,* διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χρ. Ἰησοῦν, *dum docebat, Iesum esse Messiam.* Nempe Iudaei se opposuerunt, v. 6. Pro τῷ πνεύματι habent τῷ λόγῳ multi codices cum versione Vulgata et Syriaca; (vid. *Griesbachius* ad h. l.) ut sensus sit: *angebatur propter doctrinam;* sein Unterricht machte ihm viel *Angst und Sorge,* ut Morus explicat. Michaelis, cui lectio τῷ λόγῳ verisimilior esse videtur, hoc ita intelligendum esse putat, ut Paulus in disputando inferior, neque tamen victus et refutatus fuerit; er sey beym Disputiren ins Gedränge gekommen.

6.

6. Ἀντιτασσομένων — πρὸς αὐτὰς) *Quum illi autem repugnarent, et convitiarentur, excussis vestimentis dixit.* Ἀντιτάσσεσθαι proprie est: *in acie stare contra hostem*, deinde in universum: *se opponere, resistere.* De phrasi *pulverem vestimentorum excutere* vid. notata ad Matth. X, 14. Τὸ αἷμα — ὑμῶν) *Vos ipsi vobis estis auctores exitii.* Sic 2 Sam. I, 16. in Graeco: τὸ αἷμα σου ἐπὶ τὴν κεφαλήν σου, i. e. *luis poenam debitam homicidio*; proprie enim de homicidio dicitur, ut et Matth. XXVII, 25. improprie de peccatis aliis. Καθαρὸς, *insons.*

7. Καὶ μεταβὰς ἐκεῖθεν) *Inde transeundo* s. *migrando*, nimirum ex priore hospitio. συνομορῦσα) *Contigua, vicina*, ut li, qui synagogam frequentabant, tamen porro possent audire doctrinam de Iesu Christo.

9. Μὴ φοβοῦ — σιωπήσῃς) λαλεῖν, h. l. ut saepe, est *docere.* Valde necessaria Paulo tum fuit haec fiduciae confirmatio. 1 Cor. II, 3.

10. Ἐγώ εἰμι μετὰ σοῦ) *Sum tibi auxilio.* καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ κακῶσαί σε) *Nemo tibi violentas manus inferet, ut tibi noceat.* Ἐπιτίθεσθαι, sc. χεῖρας, significat *adoriri, hostiliter aliquem aggredi, eique violentas manus inferre, insidias struere.* Immunitas vero a quibusvis hostium insultibus Paulo promissa, de eo tantum tempore intelligenda est, quo is Corinthi commorabatur. διότι — τάυτῃ) *Multos enim in hac urbe novi, qui nomen mihi dabunt.* Eos Dominus populum suum dicit, quos populo suo se adiuncturos esse sciebat.

11. Ἐκάθισε) *Moram fecit*; nam ita sumitur hebraeum יָשַׁב, cui respondet καθίζω, quod et alibi verti-

3. Ἐιργάζετο) *victum sibi parabat*; nam ἐργάζομαι h. l. est operor mihi, laboro, ut me alam. Σκηνοποιοὶ *Tentoriorum, tabernaculorum opifices.* Conficiebant tentoria minora portatilia, ex corio, aut ex alia materia, quibus utebantur viatores in terris orientalibus, solis aestui maxime expositis, ob raritatem diversoriorum. Vid. *Schleusneri* Lexicon N. T. in h. l. Hanc artem Paulus prius exercuerat apud Arabes. Gal. I, 17. Mos erat etiam doctissimis Iudaeorum opificium aliquod discere, unde, ubi res ferret, se sustentarent. R. Iochanan *pellio:* R. Nahum, *librarius*; R. Iochanan *Sandalarius*; R. Iuda *pistor.*

5. Ὡς δὲ κατῆλθον — Τιμόθεος) Quos Paulus sequi se iusserat, c. XVII, 15. Significaverat autem illis Paulus per eos, qui se Athenas deduxerant, quo porro iter dirigeret. συνείχετο τῷ πνεύματι) *Plenus divino spiritu agitabatur*; omnes animi vires in id intendebat; *non potuit continere se.* Sed συνέχεσθαι significat etiam *angi, misere vexari*, ut Luc. VIII, 37. XII, 50. Itaque sensus esse potest: *Paulus angebatur animo, διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χρ. Ἰησοῦν, dum docebat, Iesum esse Messiam.* Nempe Iudaei se opposuerunt, v. 6. Pro τῷ πνεύματι habent τῷ λόγῳ multi codices cum versione Vulgata et Syriaca; (vid. *Griesbachius* ad h. l.) ut sensus sit: *angebatur propter doctrinam*; sein Unterricht machte ihm viel *Angst und Sorge*, ut Morus explicat. Michaelis, cui lectio τῷ λόγῳ verisimilior esse videtur, hoc ita intelligendum esse putat, ut Paulus in disputando inferior, neque tamen victus et refutatus fuerit; er sey beym Disputiren ins Gedränge gekommen,

6.

6. Ἀντιτασσομένων — πρὸς αὐτὰς) *Quum illi autem repugnarent, et convitiarentur, excussis vestimentis dixit.* Ἀντιτάσσεσθαι proprie est: *in acie stare contra hostem*, deinde in universum: *se opponere, resistere.* De phrasi *pulverem vestimentorum excutere* vid. notata ad Matth. X, 14. Τὸ αἷμα — ὑμῶν) *Vos ipsi vobis estis auctores exitii.* Sic 2 Sam. I, 16. in Graeco: τὸ αἷμα σου ἐπὶ τὴν κεφαλήν σου, i. e. *luis poenam debitam homicidio*; proprie enim de homicidio dicitur, ut et Matth. XXVII, 25. improprie de peccatis aliis. Καθαρὸς, *insons.*

7. Καὶ μεταβὰς ἐκεῖθεν) *Inde transeundo* s. *migrando*, nimirum ex priore hospitio. συνομορῦσα) *Contigua, vicina*, ut ii, qui synagogam frequentabant, tamen porro possent audire doctrinam de Iesu Christo.

9. Μὴ φοβοῦ — σιωπήσῃς) λάλει, h. l. ut saepe, est *docere.* Valde necessaria Paulo tum fuit haec fiduciae confirmatio. 1 Cor. II, 3.

10. Ἐγώ εἰμι μετὰ σοῦ) *Sum tibi auxilio.* καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ κακῶσαί σε) *Nemo tibi violentas manus inferet, ut tibi noceat.* Ἐπιτίθεσθαί, sc. χεῖρας, significat *adoriri, hostiliter aliquem aggredi, eique violentas manus inferre, insidias struere.* Immunitas vero a quibusvis hostium insultibus Paulo promissa, de eo tantum tempore intelligenda est, quo is Corinthi commorabatur. διότι — τούτῃ) *Multos enim in hac urbe novi, qui nomen mihi dabunt.* Eos Dominus populum suum dicit, quos populo suo se adiuncturos esse sciebat.

11. Ἐκάθισε) *Moram fecit*; nam ita sumitur hebraeum יָשַׁב, cui respondet καθίζω, quod et alibi verti-

tur διατρίβω, μένω. Sed et Latini ita loquuntur. Cic. Famil. XVI, 2. ad Tyronem: *Iis ventis isthinc navigatur, qui si essent, nos Corcyrae non sederemus.*

12. Γαλλίωνος — Ἀχαΐας) *Quum proconsul in Achaia esset Gallio.* Fuit frater Senecae. *Statius* Sylv. II, 7. 32. *hoc plus quam Senecam dedisse mundo, aut dulcem generasse Gallionem. Tacitus* A. XVI, 17. *Annaeus Mella — quibus Gallio et Seneca parentibus natus.* Comitatem, incompositam suavitatem et aequitatem Gallionis laudat *Seneca* Praef. ad nat. Quaest. 4. ubi inter alia: *Nemo mortalium*, inquit, *uni tam dulcis est, quam hic omnibus.* Achaia erat provincia proconsularis sub Augusto. Tiberius Macedoniae adiunxit, et Caesarianam fecit. Sed *Claudius* has provincias senatui reddidit, i. e. rursus fecit proconsulares, teste *Suetonio* in vita Claudii 25. et *Dione* LX. ἐπὶ τὸ βῆμα). Ad tribunal proconsulare, ut gravis criminis reum.

13. Παρὰ τὸν νόμον) *Contra legem* sc. nostram, Mosaicam. Ἀναπείθειν vero est primam persuasionem novis rationibus labefactatam evellere. Hoc volunt: Iudaeis concessum est a Romanis etiam in Graecia vivere secundum legem Mosis: hic vero neque vobis Romanis in religione se addit, neque legem Mosis sequitur, sed turbat Iudaeos. Haec accusatio inde obtentum sumebat, quod Apostoli, qui Iudaei erant, incircumcisos ad suum coetum admittebant.

14. Εἰ μὲν — πονηρὸν) *Si magnum et capitale crimen admisisset;* ex eorum genere, de quibus iudices cognoscere solent, e. g. homicidium, furtum. κατὰ λόγον ἄν

ἂν ἠνεσχόμην ὑμῶν) *Iure meritoque tolerarem vos, aures vobis praeberem.* Κατὰ λόγον, cum ratione, iure merito. Sic saepe apud Platonem aliosque. Ἀνέχεσθαι notat *aures praebere, dicenti patienter auscultare*, e. g. *Aeschines* epist. 7. δεηθείην ἀνέχεσθαι πολὺ μᾶλλον τῶν λοιδορούντων ἡμᾶς.

15. Περὶ λόγου) *De doctrina.* καὶ ὀνομάτων—ὑμᾶς) *et personis et lege vestra.* Quae mei non sunt auditorii, quaeque nugalia nobis Romanis. *De nominibus* s. *personis* puta an Iesus dicendus sit Christus. κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι) Bene responsum, ut ab homine dulci, quasi dicat: Romani quidem libertatem religionis Iudaeis etiam in Graecia concessere, sed si quae inter ipsos de religione oriuntur controversiae, aut eas componant inter se, aut disputent, quantum libet.

17. Ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες) Deest οἱ Ἕλληνες in quibusdam. Sic Iudaei feciisse dicerentur, quod nunc narratur. Sed vulgaris lectio vera esse videtur. Corinthii homines, qui tribunali adstabant, quum viderent, Iudaeos ideo a tribunali cum contemtu abigi, quod suae legis quaestiunculis obstrepuissent proconsuli, aliis rebus occupato, ipsi quoque velut proconsuli gratum facturi, verbera ingessere Iudaeis, quo abirent celerius. Σωσθένην) *Sosthenes*, ipse postea ad Christum conversus, 1 Cor. 1, 1, aut successerat in locum Crispi v. 8. aut fuit princeps synagogae alterius ab ea, cui praeerat *Crispus*, nam in magnis urbibus plures erant synagogae, et singulis sui archisynagogi. καὶ οὐδὲν — ἔμελεν) *Negligebat, insuper habebat.* Solebant Praesides (verbis utor *Pricaei* ad h. l.) petulantias huiusmodi, quae Romani nominis maiestatem dire-

directe non imminuerent, libentes praetervidere, ut Provincialium collo mollius iugum federet. Nec deerat quae prae aliarum regionum Praefidibus cauſſa Gallionem moveret: praeeſſe nempe Achaiae ſe, illi verae et merae Graeciae, eoque libertatis ſimulacra umbrasque usquequaque captanti.

18. Κειράμενος — εὐχήν) *Postquam caput totonderat* (vel tondendum curàverat,) *Cenchreis, votum enim susceperat.* *Cenchreae* eſt portus Corinthiorum, ut *Piraeus* Athenienſium. Eſt autem is portus ad ſinum Saronicum. Apparet ibi eccleſiam fuiſſe Chriſtianorum, Rom. XVI, 1. Tonſionem ad *Aquilam*, non ad Paulum referunt nonnulli, ideo inprimis, quod Πρίσκιλλα primum, deinde vero Ἀκύλας, ut ſcilicet eo commodius hoc de ipſo referri poſſet, appelletur. Sed rectius ad Paulum hoc refertur; nam de eo eſſe ſermonem patet ex ſequentibus, (v. 19.) quae non ad Aquilam pertinent. εἶχε γὰρ εὐχήν) κατ' ἐξοχήν, votum quo Iudaei ob liberationem, inprimis a morbo quodam graviore, aut alio periculo, ſe obſtringebant per aliquod tempus vino abſtinere, comam alere, nec accedere ad cadaver, et quamplurimas alias obſervare cerimonias, a Moſe (Num. VI.) praeſcriptas, antequam victimas ſolemnes Deo offerent. Hoc votum in Iudaea degentibus Hieroſolymis perſolvendum erat, (Ioſeph. de B. I. II. 15. Num. VI, 18.) ubi vota perſolvi, et ſacrificia omnia offerri debebant, quia ibi erat templum. Igitur legi non videtur conſonum, ut Paulus in Graeca urbe tonderetur. Sed Naſiraei variis pollutionibus obnoxii erant; (Num. VI, 9.) tunc autem, ubicunque illa pollutio contigiſſet, radere comam tenebantur, quod voti com-

complementum non erat, sed contra, quaecunque praecesserant, irrita erant, et ab illa tonsura rursus debebant dies voti numerari. Paulus itaque voti reus inceptum votum Cenchreis aliqua legali impuritate abrumpere coactus est et illico redintegrare, Num. VI, 12. ut absolutum tandem Hierosolymis solveret. Nonnulli non esse verisimile existimant, Paulum legi ceremoniali se adeo obstrinxisse, a qua ipse alios diligenter avocare consueverat. Sed fecit hoc sine dubio ideo, ut per *συγκατάβασιν* quandam Iudaeorum animos, alioquin alieniores, sibi conciliaret. Cf. infra c. XXI, 24. 1 Cor. IX, 19. 20. Christianos *ex Gentilibus* non esse obstrictos his legibus, constanter docuit, atque adversus Iudaizantes defendit, inprimis in Epistola ad Galatas. De iis interpretibus, qui civile quoddam voti genus Paulo hic tribui arbitrantur, consulendus est WOLFIUS *in curis* ad h. l.

21. Δεῖ με — ἱεροσόλυμα) *Oportet me omnino festum diem, qui instat, agere Hierosolymis.* Τὴν ἑορτὴν ποιεῖν est *transigere festum tempus*, ut χρόνον ποιεῖν, v. 23. Εἰς pro ἐν, ut saepe. Ἀνήχθη ἀπὸ τῆς Ἐφέσου, *solvit*, profectus est Epheso.

22. Καὶ κατελθὼν — Ἀντιόχειαν) *Quum vero venisset Caesaream, et adscendisset (Hierosolyma), et salutasset ecclesiam, progressus est Antiochiam.* Ἀναβάς) Nempe Hierosolyma, quod semper intelligitur, quoties de itinere per Iudaeam Hebraei loquuntur. Non intelligi Caesaream h. l. ut nonnulli putant, patet ex v. 24. et toto sermonis nexu. καὶ ἀσπασάμενος τὴν ἐκκλησίαν) Apostolos et fideles, qui erant Hierosolymis. εἰς Ἀντιόχειαν) Syriae ad Orontem. Finis itineris secundi ad Gentiles.

24.

24. Ἀλεξανδρεὺς τῷ γένει) *Patria Alexandrinus.* De origine Iudaeorum Alexandrinorum eſt inſignis locus Ioſephi Ant. XII, 1, 1. ut et XIX, 5, 2. Abundaſſe Alexandriam hominibus doctis, Iudaeis et Ethnicis, inter omnes conſtat. ἀνὴρ λόγιος) *Facundia dicendique uberitate et vi pollens.* Nam λόγος et *ratio, oratio, dicendi copia.* Sic apud Ioſephum Lib. I. de B. I. prooem. §. 5. οἱ Ἑλλήνων λόγιοι ſunt Graecorum *Historici, dicendi ubertate copiaque florentes*, quibus mox tribuit τὸ τῶν ἄλλων τῷ λόγῳ πλεονεκτεῖν, *ut alios historicos dicendi copia et vi superent.* Cf. Ant. XVII, 6, 2. δυνατὸς — γραφεῖς) i. e. *exercitatus in scripturis interpretandis. Stark in der Schrift.*

25. Οὗτος ἦν κατηχημένος τ. ὁδ. τ. κ.) *Institutus erat in doctrina Christi:* τ. ὁδὸς τ. κυρίου hebraica phraſi eſt religio, doctrina Chriſti. καὶ ζέων τῷ πνεύματι) *Et magno animi fervore praeditus.* Indicatur ardor divinus in veritatis propagandae ſtudio, quamvis ſpiritus ſancti manifeſta efficacitas ei nondum contigiſſet in mirabilibus donis. Ἐλάλει — κυρίου) *Disserebat et docebat diligenter de Domino*, ἐπιστάμενος — Ἰωάννου, *quanquam scientiam habebat baptismatis Ioannis solum*, quae eſſent ſcilicet initia doctrinae chriſtianae. Ergo de baptismo, poſthaec inſtituto a Chriſto, nihil audiverat; ſed aliquam notitiam Chriſti et chriſtianae religionis omnino habebat; nam praecipuum in doctrina Ioannis erat, adeſſe regnum Meſſiae. An in Aegypto, an in Iudaea Apollos acceperit baptismum et doctrinam Ioannis, ignoramus. Patet autem ex hoc loco, in multis locis, etiam extra Iudaeam, fuiſſe diſcipulos Ioannis.

26.

26. Οὗτος — συναγωγῇ) Liberius quam ante etiam in publicis conventibus loquebatur, vel libere profitebatur doctrinam Christi, pro ea, qua ipse pollebat, facultate.

27. Εἰς τὴν Ἀχαΐαν) Praecipue *Corinthum* c. XIX, 1. προτρεψάμενοι — αὐτὸν) *Fratres scripserunt Christianis litteras hortatorias; ut eum exciperent benevole.* Προτρεψάμενοι ἔγραψαν, *cohortantes scripserunt*, i. e. litteras cohortatorias scripserunt. συνεβάλετο πολὺ τοῖς πεπιστευκόσι) *Multum adiumenti attulit iis qui fidem recepissent.* Nam συμβάλλεσθαι h. l. notat *conducere, prodesse.* Diodor. S. XVI, 68. καὶ πολλὰ συνεβάλετο πρὸς τὴν σωτηρίαν αὐτοῖς. διὰ τῆς χάριτος) Construunt nonnulli cum συνεβάλετο, non proxime antecedentibus. *Profuit illis donis gratiae et favoris divini sibi tributis;* per eloquentiam suam. Rom. XII, 3. XV, 15. Cf. 1 Cor. I, 12. Alii vero construunt cum τοῖς πεπιστευκόσι, ut sensus sit: *qui religionem susceperant gratia divina.*

28. Εὐτόνως — Ἰησοῦν) *Nam acriter ei cum Iudaeis disputandum erat in publico loco, quum demonstraret, Iesum esse Messiam.* Εὐτόνως, *intente, cum contentione multa.* Διακατηλέγχετο, in passivo, est *refutabatur.* Quomodo autem multum emolumenti attulit religioni christianae, si a Iudaeis refutatus est? Quo magis Apollos refutabatur, et illis respondebat, tanto magis convinci poterant homines, quum argumenta in utramque partem oppugnantia et defendentia audirent. Sic Morus locum interpretatus est. Alii vertunt: *refutabat*, vel convincebat Iudaeos.

CAP.

CAP. XIX.

1. Τὸν Ἀπολλώ) Accusativus antiquus quartae apud Graecos declinationis. Sic Theocritus ἢ Ἄθω, ἢ Ῥοδόπην. τὰ ἀνωτερικὰ μέρη) *Regiones superiores*, nempe Asiae minoris. Intellige Galatiam et Phrygiam; nam respicit haec phrasis ad c. XVIII, 23. Littus maris Aegei et urbes regionesque huic vicinae adeoque et Ephesus κάτω, infra iacere a Graecis dicuntur; (an der Seeküste) hinc regiones quaelibet ulterius orientem versus excurrentes, (mitten im Lande) ἄνω, superius sitae erant; proinde ἀνωτερικὰ μέρη h. l. sunt regiones, quae respectu Ephesi ad orientem iacent. ἐλθεῖν εἰς Ἔφεσον) Metropolin Asiae minoris, et sedem Romani Proconsulis, a templo Dianae celebrem. In hac urbe erat magna Iudaeorum multitudo, quibus, Romanorum Proconsulum liberalitate, magna privilegia aediium sacrarum, synagogarum, aliorumque commodorum concessa erant. Ioseph. XIV, 10. 13. Percommoda igitur erat haec urbs Paulo, ad propagandam doctrinam Christi.

2. Εἰ πνεῦμα ἅγιον ἐλάβετε) *Spiritus sanctus* hic et in sequentibus, ita ut Io. VII, 39. sunt *dona illa miraculosa et extraordinaria, ecclesiae christianae reservata*, quae Paulus haud dubium, quin pluribus verbis scripserit. πιστεύσαντες) *Quum fidem suscepistis.* Hi duodecim (v. 7.) qui Ioannis baptismum acceperant, (v. 3.) professi sunt, se expectare Messiam, et lubenter omnia praecepta et instituta eius observaturos esse, si apparuerit, (haec erat eorum πίστις); sed interea manserant Iudaei, horumque ritus observaverant, nec copiosior doctrina

ctrina Chriſti iis expoſita fuerat; nunc autem, baptismo in nomen Ieſu ſuſcepto, profitentur, *Iesum* eſſe Meſſiam illum, in quem Ioannes baptizaverat. ἀλλ' οὐδὲ — ἠκούσαμεν) Ne audivimus quidem, nunc dari talia dona. Itaque ne fando quidem audierant de beneficio illo, quo ornati erant Apoſtoli et alii Chriſtiani prima Pentecoſtes die.

3. Εἰς τί οὖν ἐβαπτίσθητε;) *Quale nam baptisma accepistis?* In nomen Domini Ieſu eos non fuiſſe baptizatos, exinde concludebat Paulus, quod dona ſpiritus non accepiſſent. Εἰς τί pro ἐν τίνι, ut mox εἰς τὸ Ἰωάννου βάπτισμα pro ἐν τῷ Ἰωάννου βαπτισματι, baptismate Ioannis. Baptizaverat autem Ioannes in Meſſiam venturum; nec poterat largiri Spiritus ſancti dona, ſicut Apoſtoli. Cf. v. 4.

4. Ἰωάννης — μετανοίας) Non cohaeret particula μὲν cum eo quod ſequitur ἀκούσαντες δὲ, ut multi putarunt: ſed poſitum eſt κατ' ἀποσιώπησιν, ut ſupra III, 21. Senſus eſt: *Baptizavit ille quidem in poenitentiam*, i. e. hortatus eſt eos, quos baptizavit, ut ſe emendarent, et ſic mala imminentia evaderent, *sed non in promissum spiritus sancti*; quae diſtinctio inter utrumque baptisma innuitur et Matth. III, 11. τῷ λαῷ—Ἰησοῦν) *Praecipiens populo, ut crederet in eum, qui post se susceptur esset munus docendi*, i. e. *in Messiam Iesum*. Noluit ipſe Ioannes haberi pro Meſſia, ſed Ieſu Nazareno hanc dignitatem vindicavit.

5. Ἀκούσαντες δὲ) Nempe illi, ad quos Paulus loquebatur; ſunt enim haec Lucae verba, non Pauli, ut nonnulli exiſtimant, quod res ipſa et totus ſermonis nexus

xus oſtendit. εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ) *A Paulo* nempe nunc baptizati ſunt ad cultum Domini Ieſu. Nescierant hactenus baptismo poenitentiae obligatos ſe fuiſſe, ad fidem in *Iesum Christum*, quia, ſuſcepto baptismo Ioannis, *Messiae venturo* nomen dederant indeterminate, neſcientes Ieſum Nazarenum eſſe illum Meſſiam. Aliter ſe res habebat cum Apoſtolis. His nimirum iterato baptismate non erat opus, quia ſtatim ab initio edocti erant, Ieſum eſſe Meſſiam.

6. Καὶ ἐπιθέντος — ἐπ' αὐτοὺς) Hoc plerumque ita factum eſt. Deus ad commendandum munus Apoſtolicum, baptizatis non niſi precibus Apoſtolorum communicare voluit. Graviſſimo hoc argumento, et in oculos incurrente miraculo convicti ſunt de veritate religionis Chriſtianae quotquot haec talia ſpectabant. ἐλάλουν — προεφήτευον) i. e. Linguis peregrinis de religione locuti ſunt, et quidem afflatu divino. Cf. ſupra c. II. X, 44. ſq.

8. Καὶ πείθων — τοῦ θεοῦ) *Fidem faciens doctrinae de regno Dei*, perſuadendo aſſerens pertinentia ad eam doctrinam.

9. Ὡς δὲ — τοῦ πλήθους) *Quum autem nonnulli se obdurarent, et doctrinae christianae denegarent fidem, atque etiam convitiis proscinderent religionem coram multitudine.* Σκληρύνεσθαι dicitur, qui durus eſt, qui ſe non ſinit moveri, contumax, pertinax. Ἀπειθεῖν, *non admittere doctrinam.* Iidem convitiis petebant τὴν ὁδὸν, religionem, דֶּרֶךְ. ἀποστὰς — μαθητὰς) Et ipſe e ſynagoga exiit, et eos qui crediderant, abduxit eo, quod in ſynagoga tuti non erant futuri. ἐν τῇ σχολῇ Τυράννου τινός)

So-

Sophiſtae, ſive declamatoris, cui nomen *Tyranno.* Ita Suidas. *Pricaeus* non proprium, ſed appellativum nomen putat hominis, ita dicti forſan, quod vi eloquentiae auditores ageret ferretque, ut *Sophista Princeps* apud Suetonium in Libro de Grammaticis. Equidem huius aſſertionis rationes non perſpicio. Eorum autem opinioni, qui hunc *Tyrannum* Iudaeum, eiusque ſcholam *Beth Midrasch* fuiſſe putant, obſtare videtur id, quod in proxime antecedentibus commemoratur, Paulum nempe propter *Iudaeos* e ſynagoga exiiſſe. Segregavit igitur diſcipulos (Chriſtianos) ſuos a Synagoga Iudaica; non amplius in Synagogam eos duxit, ſed in peculiari loco ſolos docuit.

10. Πάντας τὰς κατοικοῦντας τὴν Ἀσίαν) Qui Sacrorum cauſſa Epheſum venire ſolebant. Erat enim templum illud commune Aſiae, unde et nomen Ἀσιαρχῶν. Iudaei quoque ex aliis Aſiae urbibus ſaepe eo veniebant mercatus cauſſa aut iudiciorum.

11. Δυνάμεις τε τὰς τυχούσας) *Virtutes non vulgares*, i. e. miracula eximia. Litotes, ut: haud incerta cano, i. e. explorata et omnino eventura.

12. Ὥστε — ἐξέρχεσθαι) *Ita ut ad aegrotantes sudaria et semicinctia ex eius corpore afferrentur, atque ad horum contactum morbis liberarentur, etiam mali spiritus egrederentur.* χρώς, exterior pars corporis, ſpecies externa, *corpus.* σουδάρια ἢ σιμικίνθια) Significantur ambabus his vocibus linteola et faſciolae, quibus et praecingerentur, et detergerent ſudorem. In ſpecie autem σιμικίνθιον *semicinctium, succinctorium* habet duplicem ſignificatum, nimirum *Orarii, eines Schnupftu-*

ches, et ſuccinctorii, quod partes anteriores opificum cingit. *Petronius* 94. ego ſuſpendio vitam finire conſtitui', et iam *semicinctio* ſtantem ad parietem ſpondam vinxeram, cervicesque nodo condebam. καὶ ἀπαλλάσσεσθαι — ἐξέρχεσθαι) vel ut alii legunt ἐκτορεύεσθαι. Ἀπαλλάσσεσθαι, *mutare se*, i. e. *discedere*. Hoc non intelligendum eſt ita, ac ſi linteola et faſciolae vim depellendi morbos habuiſſent; ſed vi ac potentia Chriſti ſanati ſunt aegroti, cui fidebant, qui linteola et faſciolas admovebant corporibus.

13. Τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν) Tales Exorciſtas, qui quarundam formularum incantationumque ope daemonia eiecerunt, inter Iudaeos fuiſſe, illuſtris Ioſephi locus docet, ubi huius rei auctorem ipſum Salamonem, edit. Ant. VIII, 2, 5. περιερχομένους autem eos vocat Lucas, quod non uno in loco ſubſiſterent, ſed huc illuc curſitarent, quaeſtui aucupando, qualés apud Latinos circulatores. Radicibus autem ſimul uſos eſſe illos Exorciſtas, ex citato Ioſephi loco patet.

14. Ἦσαν — ποιοῦντες) Recte *Pricaeus* haec ita intelligenda eſſe putat, ac ſi ſcriptum eſſet: ἦσαν δὲ καὶ τινες etc. Neque enim praeter hos Scevae filios nullos circumforaneos exorciſtas fuiſſe dicit Lucas, ſed in numero praeſtigiatorum eiusmodi etiam hos ſeptem fuiſſe.

15. Ἀποκριθὲν — τίνες ἐσέ;) Non recte concluditur ex his verbis, malum quendam Spiritum per homines locutum eſſe. Paulus enim per biennium Epheſi docuerat et miracula patraverat; homines igitur daemoniaci multa iam audiverant de eo eiusque miraculis. Dicebant:

bant: Scimus quidem, Paulum esse in hac urbe, et nomine Iesu talia miracula patrare; sed vos non videmini esse tales, qualis est Paulus.

16. Καὶ ἐφαλόμενος — ὥστε ἐκείνης) *Tum homo, malo daemoni obnoxius, insiliit in eos, atque subigens, tam male tractavit, ut nudi sauciique profugerent ex aedibus illis.* Κατακυριεύειν, *in potestatem redigere.* Ἴσχυσε κατ' αὐτῶν, *valuit contra illos, praevaluit iis, subiugavit eos, er übermannte sie.* Hoc non parum fecit ad confirmandam auctoritatem Pauli, cui, sananti daemoniacos nunquam tale quid accidit.

17. Καὶ ἐπέπεσε — Ἰησοῦ) *Et obstupuerunt omnes ea de re et celebratum est nomen Iesu.* Φόβος h. l. hebraico more potius est admiratio quam timor. Celebratum est autem nomen Iesu ideo, quia per eum vera fiebant miracula, non talia, qualia erant fraudatorum illorum, de quibus sermo v. 13. sqq.

18. Ἤρχοντο. ἐξομολογούμενοι) Venerunt ad Apostolos, confitentes, quam male vitam hactenus traduxissent, commemoratis etiam criminibus gravioribus, ut illi, qui ad Ioannem Baptistam venerant, Matth. III, 6. Multi etiam magicas artes, quibus dediti fuerant, detestati sunt, quod patet ex v. 19.

19. Ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων) Περίεργα, *curioso* h. l. omnino *artes magicas* significant. Sic Dio Cassius excerpt. Vales. de Imperatore Adriano dicit: ὁ Ἀδριανὸς περιεργότατος ἦν καὶ μαντείαις καὶ μαγγανείαις παντοδαπαῖς ἐχρῆτο, *Adrianus admodum curiosus erat, et divinationibus magicisque artibus utebatur.*

Herodian. IV, 12. 6. Ephesus ante alias civitates his pravis studiis dedita. Συνενέγκαντες τὰς βίβλους, *conferentes libros*, in unum acervum. Videntur fuisse libri tales, qui formulas magicas, et modum exercendi fraudes magicas continebant, *Zauberbücher*. Nota sunt inter veteres ἐφέσια γράμματα, Ephesiae scripturae, vel schedulae, quae magicis vocabulis inscriptae, deinde ut amuleta corpori alligari solebant, ad averruncandos morbos, daemones, et alia mala tollenda. Magorum, qui erant Ephesi, meminit *Plutarchus* Alexandro. *Menander* in puero apud Suidam: Ἐφέσια τοῖς γαμοῦσιν ἔτος περιπατεῖ λέγων ἀλεξιφάρμακα. *Etymol.* ἐφέσια ἀλεξιφάρμακα ἢ γράμματα, ὀνόματα ἄττα καὶ φωναὶ ἀντιπάθειαν φυσικὴν ἔχουσαι. Plura habes ap. Wetsten. et Grotium. κατέκαιον) Combusserunt fideles isti libros illos, non vendiderunt, ut pretium ad Apostolos afferrent; ne aliis occasionem peccandi, hisque libris utendi darent. καὶ εὗρον ἀργυρίου μυριάδας πέντε) Est usitata ellipsis vocis δραχμή, in pecuniae summa indicanda. Sunt igitur μυριάδες πέντε, sc. δραχμῶν. *Quinquagies mille denarios.* Denario proxime accedit moneta Argentinensis, quae valet 12 Kreutzer, 3 Heller, ut 5 drachmae sint 1 fl. et paullo plus; 50000 drachmae plus 10000 fl.

20. Οὕτω κατὰ κράτος — ηὔξανε) *Sic magna vi religio incrementa cepit.* Hesychius κατὰ κράτος, ἰσχυρῶς, τελείως. — Magorum fraudibus detectis, miracula Pauli eo maiorem fidem invenerunt; sicque multi Christo dederunt nomen.

21. Ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι) *In animum induxit Paulus*, s. consilium cepit. Ponitur vero ἐν τῷ πνεύματι pro εἰς τὸ πνεῦμα. Sic Luc. XXI, 14. et *Plutarch.* in Ag. et Cleom. εὐθὺς μὲν εἰς νοῦν ἔθετο τὰ παρόντα

ρόντα μεθιστάναι, in animum protinus induxit res novare. Vel ἔθετο pro προέθετο.

22. Αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν) *Substitit ad tempus in Asia.* Ἐπέσχε, sc. ἑαυτὸν *inhibuit se*, i. e. *moratus est, remansit.* Herodot. VII, 123. ἐπισχὼν χρόνον. 112. ἐπισχόντες ὀλίγας ἡμέρας. Εἰς τὴν Ἀσιαν, pro: ἐν τῇ Ἀσίᾳ quae mutatio frequens.

23. Τάραχος οὐκ ὀλίγος) *Non levis tumultus.* περὶ τῆς ὁδοῦ) *Occasione Evangelii, de religione christiana*, ut supra c. IX, 2. XVIII, 26.

24. Ἀργυροκόπος) *Faber argentarius*, ut recte vertitur in Glossario. ναοὺς ἀργυροῦς Ἀρτέμιδος) *Aediculas argenteas*, (kleine Tempelchen) *Dianae.* Templum Dianae Ephesiae septem miraculis mundi est annumeratum. Demetrius autem confecit aediculas argenteas, imaginem illius templi referentes. Sic in monte Albano aedicula *Iunonis* fuisse dicitur. *Dio Cassius* XXXIX. ναὸς Ἥρας βραχὺς ἐπὶ τραπέζης τινος πρὸς ἀνατολῶν ἱδρυμένος. *Petronius* 29. *Praeterea grande armarium in angulo vidi in cuius aedicula erant lares argentei positi.* Diana Ephesia in nummis repraesentatur ornamento capitis alto, multis mammis, pedibus involutis, cum duobus cervis a dextra et sinistra. *Minutius Felix* Octav. *Diana — Ephesia mammis multis et uberibus multis exstructa.* ἐργασίαν) *Quaestum*; *nam* ἐργασία non solum *opificium, artificium*, sed et *quaestum* significat.

25. Οὓς — ἐργάτας) *Quos quum convocasset, caeterosque opifices*, operarios huiusmodi rerum, qui fortassis imagunculas numinis fabricabant, in aediculis ponen-

das. Ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῖν ἔσται) *Quod ex huius operis quaestu copia nobis contingit facultatum.* Nam εὐπορία h. l. non quaestum, sed *copias, opes, facultates* indicat. Simillime voces has coniungit *Demosthenes* in Neaer. ὡς αὐτῷ ἡ ἀπὸ τοῦ σώματος ἐργασία οὐχ ἱκανὴν εὐπορίαν παρεῖχεν, ὥστε διοικεῖν τὴν οἰκίαν, *quum illi quaestus corporis non satis magnas ad alendam familiam copias suppeditaret.* Scitis, o socii, Demetrius inquit, hoc quaestu non tantum victum suppetere nobis, sed et vitam nostram abundanter instrui. Procul dubio vel omnia, vel magnam partem hic proventus evaneſcet, si exitialem doctrinam istam latius evagari patimur. Ergo pro lucro pugnemus fortiter.

26. Πείσας μετέστησεν ἱκανὸν ὄχλον) *Multos homines pervertit, ad alias cogitationes traduxit.* λέγων — γινόμενοι) Multi inter Gentiles simulacra ipsa non habebant pro Diis, sed ea tantum praesentia Numinis referta esse putabant. Plerique tamen credebant ipsa simulacra esse Deos; unde, qui illa fingebant, θεοποιοὶ et θεοπλάσαι, *factores* Deorum et fictores appellabantur, ut constat ex *Pollucis* Onomastico. L. I, 1, 13.

27. Οὐ μόνον — ἐλθεῖν) *Nam non solum periculum est, ne haec res in contemtum veniat.* Τοῦτο τὸ μέρος verte: *haec res, hoc negotium*, aut si placet, μέρος in versione plane omitti potest. Εἰς ἀπελεγμὸν ἐλθεῖν, *in contemtum venire.* Ἀπελεγμὸς proprie est confutatio. Sap. IX, 6. deinde *contemtus.* ἀλλὰ καὶ — λογισθῆναι) Quasi dicat: Parum est de nostro quaestu; tota religio hic periclitatur. τὴν μεγαλειότητα αὐτῆς) Bene Latinus: *Maiestatem.* Posses et Numen vertere. ἣν ὅλη — σέ-

σέβεται) Non falso hoc dicit. Apuleius lib. II. de eadem illa Diana: *Cuius numen unicum multiformi specie, ritu varia, nomine multiiugo totus veneratur orbis.* inter pauces Deos, qui a Romanis testatoribus haeredes instituti poterant, erat haec *Diana* Ephesia, ut nos docet *Ulpianus* Institutionum tit. XXII.

28. Μεγάλη ἡ Ἄρτεμις Ἐφεσίων) Xenophon Ephes. I. ὀμνύω τε τὴν πάτριον ἡμῖν θεὸν, τὴν μεγάλην ἐφεσίων Ἄρτεμιν.

29. Καὶ ἐπλήσθη — συγχύσεως) *Sic urbs tota hoc tumultu repleta est,* per totam urbem ortus est tumultus, a concitatione unius profligati nebulonis. ἅρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον) *Concurrerunt coniunctim, confertim in Theatrum.* In institutis Graecarum civitatum fuit hoc, ut de rebus gravioribus, ad rempublicam spectantibus, in theatris ageretur, concionesque ibi haberentur, ut adeo prope fori loco fuisse videantur. *Tacitus* Hist. II, 80. de Vespasiano dicit: *Antiochensium theatrum ingressus, ubi illis cousultare mos est, concurrentes et in adulationem effusos alloquitur. Cic.* ad fam. VIII. 2. pro Flacco 7. *Cornelius Nep.* Timol. 4. 2. *veniebat in Theatrum, quum ibi concilium plebis haberetur.* Valer. Max. II. 2. Situs ipse locorum huic tumultui augendo ac fovendo non parum conducebat; ut enim perhibent, qui ista loca oculis perlustrarunt, *Sponius* et *Wheelerus*, Dianae templum in conspectu theatri erat situm. συνεκδήμους) *Varinus:* συνοδοιπόρους. *Comites.*

30. Τινὲς δὲ τῶν Ἀσιαρχῶν) *Asiarchae* erant praefecti certaminum, ludorumque sacrorum, vel summi Sa-

cerdotes. Ita Ciliciarcha, Syriarcha, Phoeniciarcha, Helladarcha, Bithyniarcha, Cappadociarcha. *Strabo* XIV. Asiarchas πρωτεύοντας κατὰ τὴν ἐπαρχίαν vocat; qui et hoc nos docet, lectos ex praecipuis Asiae civitatibus, inter quas fuisse et *Tralles*. Potestas eorum erat annua in Asia minori, ut praesiderent in ludis, et sumtus in eos facerent. D. *de vacat. et excus. muner.* L. 5. 8. *In Asia sacerdotium provinciae suscipere non coguntur numero liberorum V. subnixi. Modestinus* VI, 14. Ἀσιαρχία, Βιθυνιαρχία, Καππαδοκαρχία, ἕξ ἄνδρες ἐρωτῶνται. Plures Asiarchae hic commemorantur, quia a consociatis Asiae provinciis, quae Commune Asiae dicebantur, decem viri Proconsuli Romano proponi solebant, ut unum ex his ad anni tempus eligeret. Μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον) *Ne in theatrum se conferret, s. coniiceret.* Latet in phrasi, quod periculum Paulo in theatro immineat, cui se non debeat imprudens committere.

32. Ἦν — συγκεχυμένη) *Erat enim coetus confusus.* Ἐκκλησία, קָהָל, *coetus*, non *concio*, sive a magistratu secundum leges convocata multitudo.

33. Ἐκ δὲ τοῦ ὄχλου — τῶν Ἰουδαίων) *De turba autem protruserunt Alexandrum obiicientibus* seu *promoventibus eum Iudaeis.* Morus vertit: *E multitudine prodire iusserunt Alexandrum, nominantibus eum Iudaeis.* Προβιβάζω, *prodire facio*; προβάλλειν, *nominare, commendare, vorschlagen.* Sed quis iste Alexander fuerit, quove animo aut consilio a Iudaeis promotus ad dicendum, incertum est. Videtur a Iudaeis, qui et ipsi ob contemtum cultus Dianae invisi erant, ut vir dicendi peritus, *designatus esse*, ad causam eorum tuendam,

dam, et culpam aversionis tot hominum a Sacris Dianae in Christianos transferendam. κατασείσας τὴν χεῖρα) *Manum extensam deorsum movens*; qui gestus eorum erat, qui loqui incipientes, tumultuantes ad silentium hortabantur. ἀπολογεῖσθαι) *Causam dicere*, pro Judaeis, contra Christianos.

34. Φωνὴ — κραζόντων) *Clamor ortus est communis ab omnibus. circiter per duas horas vociferantibus.* Dionys. Hal. A. IV, 37. κραυγῆς δὲ καὶ ἀγανακτήσεως ἐξ ἁπάντων ἐπὶ τούτῳ γενομένης. Nolebant audire Iudaeum, quia facile videbant, eum pro Diana non esse dicturum. Sic periculum Christianis depulsum.

35. Κατασείλας δὲ ὁ γραμματεὺς τὸν ὄχλον) *Quum autem Scriba populum composuisset, vel repressisset.* Κατασείλλειν dicuntur, *qui animos tumultuantium concitatos sedant et componunt.* Ioseph. A. I, 1, 2. τῆ δὲ θορύβῳ κατασαλέντος. XVI, 3, 1. τῶν μειρακίων κατασαλέντων, *repressa iuvenum audacia.* Γραμματεὺς hic est scriba civitatis, non minister magistratuum maiorum, sed ipse magistratus nobilior. Scribis enim in graecis civitatibus Archivorum cura erat demandata. Praelegebant etiam quae praelegenda essent in Senatu aut concione. Fuit igitur honorificum munus. *Schol.* Thucyd. VII, 10. γραμματέα λέγει τὸν διωθότα ἐν τῷ κοινῷ τὰ τῆ δήμῳ γράμματα ἀναγινώσκειν. τίς γάρ ἐστιν ἄνθρωπος) Saepe γὰρ in interrogatione, quae vel indignatione, vel admiratione commoto paullo vehementius animo fit, adhibetur, neque opus est referre ad aliquam enuntiationem, quae suppressa intelligi debeat. Sic apud Iosephum de B. I, III, 8. 5. ipse Iosephus, consternatus, et veritus, ne

Iu-

Iudaei, in ipſum impetum facerent, eos ab iſto conſilio avocare conatur, orationemque incipit his verbis: τί γὰρ τοσοῦτον σφῶν ἀντῶν, ἑταῖροι, φονῶμεν; *Quorsum enim, o socii, propriae caedis adeo avidi sumus?* νεωκόρον ἔσαν τῆς μεγάλης ἀρτέμιδος) *Cultricem esse magnae Dianae*, peculiari quaſi miniſterio ſervire cultui illius, et templum curare. Sunt enim νεωκόροι et ζακόροι aeditimi, quod ſacra et aedes ſacras curent. Κορεῖν eſt κοσμεῖν, et καλλύνειν, i. e. ornare, inſtruere, et addere ſpeciem pulcritudinis. *Suidas*: νεωκόρος, ὁ τὸν νεὼν κοσμῶν καὶ ἐντρεπίζων, ἀπὸ ἐκ ὁ σαρῶν. *Aristoph.* Nub. 44. κορεῖν γὰρ καλλωπίζειν, ὅθεν καὶ νεωκόρος. καὶ τὸ Διοπετὲς) *Simulacri de coelo delapsi.* Διοπετὲς ἤτοι ἄγαλμα, *simulacrum Dianae a Iove, de coelo delapsum.* Erat id ex vite factum, ut, *Mucianо* auctore, tradidit *Plinius* H. N. XVI. 79. *Euripides* Iphig. in Taur. 86. *Herodian.* I. 11. 2. Scilicet ſi ignorarentur artifices ſimulacri alicuius, fingebant ſacerdotes, ut vulgi augerent ſuperſtitionem, e coelo delapſum eſſe huiusmodi ſimulaorum.

36. Ἀναντιῤῥήτων ἔν ὄντων τούτων) *Quum igitur haec extra controversiam*, i. *indubia sint*, ſc. hoc ſimulacrum non χειροποίητον, ſed διοπετὲς eſſe. De imaginibus Demetrii, non de ipſo templo, nec de ſimulacro Dianae lis fuerat. δέον — ὑπάρχειν) *Vos modestos*, ſ. *sedatos esse oportet*; quia nimirum nihil laedunt hoc ſimulacrum, qui περὶ τῶν χειροποιήτων loquuntur. καὶ μηδὲν προπετῶς πράττειν) Latinus: *et nihil temere agere.* In Gloſſario: προπετὴς, *temerarius.*

38. Ἔγκλημα πρός τινα λόγον) *Habent litem* ſ. controverſiam *cum aliquo.* Nam λόγος h. l. *litem, controversiam, caussam, coram iudice agendam* denotat. Demoſth. adv. *Lacrit.* ἐμοὶ μὲν ἔν ἐστιν ὦ ἄνδρες δίκαιοι, πρὸς τούτους ὁ λόγος, *mihi quidem, o iudices. cum his lis est.* ἀγόραιοι ἄγονται) Ἀγόραιοι ſc. ἡμέραι. *Conventus aguntur,* vel dies ſunt, quibus lege agitur, quos faſtos Romani vocant. Omnino h. l. ſcribendum ἀγόραιοι, non, ut vulgo, ἀγοραῖοι. Nam ἀγοραῖος dicitur de hominibus, *qui omne fere tempus in foro, inepta curiositate ducti consumunt*; ἀγόραιος contra dicitur *de rebus, quae in foro aguntur*; unde ἀγόραιοι κρίσεις, *iudicia, quae in foro exercentur.* Igitur ἀγόραιοι ſc. ἡμέραι ſunt *dies iudiciis in foro habendis constituti.* Sic Ioſeph. A. XIV, 19, 21. καὶ ἀνθύπατοί εἰσιν) *Et adsunt praesides.* Ἀνθύπατοι h. l. ſunt generaliter praeſides, qui in provincias mittebantur.

39. Εἰ δέ τι περὶ ἑτέρων ἐπιζητεῖτε) *Si vero de aliis rebus vobis quaestio est*; ſi quidquam deſideratis eorum, quae ad civitatis regimen pertinent, ſub quo et templi cura comprehendebatur. ἐν τῇ ἐννόμῳ ἐκκλησίᾳ) In legitimo coetu, convocato a magiſtratu civitatis; in concione, ἐπιλυθήσεται, *dirimetur.*

40. Καὶ γὰρ κινδυνεύομεν — συστροφῆς ταύτης) *Periculum enim est, ne crimen intendatur nobis de hodierna seditione, commota nulla de caussa, qua demonstrata rationem reddere possimus istius turbulenti concursus.* Περὶ τῆς σήμερον, ſc. ἡμέρας; *propter id quod hodierno die factum est.* Erant exceptiones quaedam, ut in adventu hoſtium, incendio, et rebus ſimilibus. Ideo dicit, nullam concurſus huius cauſſam poſſe reddi.

CAP.

CAP. XX.

1. Καὶ ἀσπασάμενος) Ἀσπάσασθαι significationem habet complexus in compellendo et salutando, cui mori etiam osculum alicubi adiunctum fuit. Non solum salutabant osculo advenientes, verum etiam discessuri. *Xenophon* Histor. Graec. IV, init. ἐπεὶ δὲ κότυς ἔμελλεν ἀπιέναι, ἦλθε πρὸς τὸν Ἀγεσίλαον ἀσπασόμενος.

2. Εἰς τὴν ἑλλάδα) Graecia h. l. intelligenda est veteri et proprio sensu, de regionibus inter Thessaliam et Peloponnesum interiectis, vel de tota Achaia provincia, quo sensu *Graecia* est apud *Sueton.* in Claud. cap. 16. Ptolem. τῆς Ἀχαίας — ἣν ἑλλάδα καλοῦσι.

3. Ποιήσας τε μῆνας τρεῖς) *Posteaquam vero tres menses exegisset.* Nominativus hic absolute ponitur pro ποιήσαντος, genitivo consequentiae. Sic. Marc. IX, 20. et *Eurip.* in Phoeniss. v. 290. μέλλων δὲ πέμπειν μ' Οἰδίπε κλεινὸς γόνος, *quum me vero missurus esset, Oedipi filius inclytus.* ἐγένετο γνώμη). *Consilium initum,* i. e. decretum est.

4. Σώπατρος Βεροιαῖος) Idem nomen est Σώπατρος et Σωσίπατρος. In multis Codd. ut et Verss. nonnullis post Σώπατρος additur Πύῤῥε, i. e. *filius Pyrrhi. Pyrrhus* nomen est frequens in Thessalia et vicinis regionibus. καὶ Γάϊος Δερβαῖος) Qui origine Derbaeus, natus in Macedonia. καὶ Τιμόθεος) Hic accensetur Thessalonicensibus, quia maiores eius ex Iudaeis erant, qui Thessalonicae quondam vixerant.

5. Ἔμενον ἡμᾶς) *Exspectarunt nos.* Hic obiter significat *Lucas*, quod non exprimit, se Paulo comitem fuisse huius itineris et sequentium, Romam usque. ἐν Τρωάδι) Τρωὰς et regionis nomen et urbis cuius modo meminit, quae et Antigonia et Alexandria dicta fuit, in Asia minore.

6. Ἄχρις ἡμερῶν πέντε) *Die quinto*, s. post dies quinque, ut intelligatur illo in itinere eos fuisse diebus quinque.

7. Ἐν δὲ τῇ μιᾷ τῶν σαββάτων) *Primo hebdomadis die*, (cf. Matth. XXVIII, 1.) qui dies conventus Christianis proprius, 1 Cor. XVI, 2. dies κυριακή, Apol. I, 10. συνηγμένων ἡμῶν) *Quum congregati essemus.* Ut iam tum solebant *die dominico*, praecipue in memoriam resurrectionis Christi. *Ignatius* epist. ad Magnes. diem dominicam vocat, τὴν κυριακὴν, τὴν ἀναστάσιμον etc. Itaque credibile est, *fractione panis* hic denotari convivium discipulorum cum eucharistia coniunctum, praesertim quum esset tam solennis valedictio. *Eucharistiam* etiam *Syrus* intelligit. Ex hoc loco tamen non potest concludi, primos Christianos solo die solis habuisse conventus, et administrasse sacram coenam; constat enim eos hoc feciisse quotidie. παρέτεινέ τε τὸν λόγον) *Extendit*, s. *produxit sermonem.* Plutarch. in *Catone min.* Contenta et aspera voce ἀπέτεινε ποδρώτατω τὸν λόγον, *in longum produxit sermonem.*

9. Εὔτυχος) Videtur hic iuvenis fuisse e famulitio cuiuspiam. In corpore Inscriptionum vett. et apud Artemidorum inter servilia nomina occurrit etiam Εὔτυχος, ut *Pricaeus* ad h. l. observat. Θυρὶς, est diminutivum voca-

cubuli θύρα, et significat *fenestram*, vel quamvis minorem aperturam in muro. καταφερόμενος ὕπνῳ βαθεῖ) *Alto sopitus somno.* Καταφέρεσθαι in se notat, *deiici, prosterni*, idque de hominibus somno profundiori obrutis vel unde adhibetur, vel additur εἰς ὕπνον. *Plutarchus* discr. adul. et am. εἰ τοσαῦτα κοπιῶν καὶ ἀγρυπνῶν κατηνέχθης — *somno obrutus es.* Idem consol. ad Apoll. *Diogenes Cynicus* κατενεχθεὶς εἰς ὕπνον, *ad somnum prostratus.* Διαλεγομένου — πλεῖον) *Quum Paulus dissereret diutius.* Κατενεχθεὶς ἀπὸ τοῦ ὕπνου, *delatus a somno*, vi somni. ἀπὸ τοῦ τριγέου) *De superiore tertia contignatione. Iuvenal.* III. 199. Tabulata tibi iam tertia fumant. Schol. Superiora tecta et tristega. καὶ ἤρθη νεκρὸς) *quasi mortuus sublatus est.* Sic enim vertendum esse videtur ob comma 10.

10. Καταβὰς — θορυβεῖσθε) *Paulus autem, quum descendisset, prolapsus in eum et complexus, dixit: ne perturbemini.* Amplexus est eum, huc illuc eum movit, ut experiretur, an fortasse signa vitae in eo superstent. Dum autem palpat et movet corpus, sentit spirare adhuc hominem. Ἡ γὰρ — ἐστὶν) *Vita in eo adhuc est.* Ergo iuvenis non vere mortuus, sed pro mortuo habitus erat.

11. Κλάσας — γευσάμενος) i. e. *Quum cibum sumsisset*, iter facturus. ἐφ' ἱκανὸν ὁμιλήσας) *Satis diu locutus.* Ἐφ' ἱκανὸν, sc. χρόνον. Ὁμιλεῖν intelligendum est de familiariore sermone, post sermonem graviorem, de quo sermo v. 9. Αὐγὴ, sc. ἡλίου vel ἡμέρας h. l. est *diluculum matutinum.* ἕως ἐξῆλθεν) ἕως h. l. est particula *illativa*, s. *consecutiva*, respondens Germanorum *So* in eadem re, ut Io. IV, 6.

13.

13. Ἡμεῖς — εἰς τὴν Ἄσσον) *Nos, autem antegressi, Assum navigavimus.* De se et aliis Pauli comitibus loquitur hic Lucas. Paulus pedestri itinere profectus est Assum. Fuit autem *Assus* urbs Troadis. *Pausan.* Eliac. II, 4. *Plin.* H. N. XXXVI. 27. οὕτω γὰρ ἦν διατεταγμένος) *Sic enim constituerat*, vel ordinaverat. Significatio media. πεζεύειν) *Pedestre iter facere* mallet, quamvis Assus oppidum erat difficili et periculoso aditu, ut notat *Eustathius* in Iliad. ξ. —

14. Ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἄσσον) *Quum autem congressus esset* (Paulus) *nobiscum ad Assum*, sive *Assi*. Latinus interpres: *Quum autem convenissemus in Assum.* Συμβάλλειν τινί est, *pervenire ad aliquem*, occurrere alicui. *Homer.* Odyss. ω. v. 259. ἔτος ἀνὴρ νῦν δὴ ξυμβλημένος ἐνθάδ' ἱκάνει, *hic vir, nunc primum obviam factus est, huc venienti.* εἰς Μιτυλήνην) Lesbi insulae urbem praecipuam.

15. Κατηντήσαμεν ἀντικρὺ Χίου) *Devenimus recta in Chium.* Ἀντικρὺ inter alia et *penitus*, et *prorsus*, et *directe* significat. Chios nota est insula inter Lesbum et Samum. παρεβάλομεν εἰς Σάμον) *Appulimus ad Samum. Herodot.* VII, 179. Thucyd. III, 32. etc. καὶ μείναντες — εἰς Μίλητον,) *Quum in Trogylio mansissemus, sequenti die venimus Miletum*; vel ut alii malunt: *Quamvis Trogylii diversati essemus, postridie tamen quam a Samo solveramus, Miletum appulimus.* Trogylium Ioniae est promontorium, non longe a Samo. *Miletus*, urbs Ioniae, unde *Thales, Anaximander* et alii.

17. Τοὺς πρεσβυτέρους τ. ἐκ. Vocantur iidem et Episcopi, v. 28. nempe quia inspectores erant gregis. No-

tant Graeci, quod consuetudine N. T. iidem vocentur Episcopi et Presbyteri, quum contra Romanae ecclesiae doctores, et Episcopales Angliae discrimen inter Episcopos et Presbyteros iam Apostolico aevo locum habuisse statuant.

18. Πῶς — ἐμενόμην) *Quomodo me erga vos gesserim.* Confer cum hoc et tribus proxime sequentibus versiculis 1 Thess. II, 1 — 12.

19. Δαλέων — Ἰουδαίων) *Colens Dominum cum summa humilitate, et multis lacrymis et calamitatibus, quae mihi evenerant per insidias a Iudaeis structas.* Verbum δαλέων h. l. haud dubie de functione muneris Apostolici intelligendum est. Ταπεινοφροσύνη h. l. videtur esse promtitudo molestias suscipiendi; nam addit Paulus se functum esse munere suo μετὰ δακρύων πολλῶν, καὶ πειρασμῶν, *multis lacrymis*, propter pertinaciam et malitiam Iudaeorum fusis, *et inter persecutiones.* Πειρασμοι, *persecutiones, calamitates*, quibus vires hominis, virtus et constantia tentantur.

20. Ὡς οὐδὲν ὑπεστειλάμην — ὑμᾶς) *quod nihil celaverim vel dissimulaverim*, eorum nempe, quae ad salutem vestram conducere arbitrabar, *quo minus exponerem vobis doceremque.* Nam ὑποστέλλεσθαι hic est *dissimulare, celare*, ut apud Ioseph. de B. I. I, 20. 1. μηδὲν τῆς ἀληθείας ὑποστειλάμενος, ἀντικρὺς εἶπεν, *nihil de veritate subducenda, libere dicebat.* Et 26, 2. μηδὲν ὑποστελλόμενος. In verbis τὲ μὴ ἀναγγεῖλαι vocula μὴ abundat, quod solenne est post verba *negandi.*

21.

21. Διαμαρτυρόμενος — χριστὸν) *Docens Iudaeos et Graecos, quomodo* convertendo *se ad Deum mores mentemque emendare, et religionem Christianam amplecti deberent.* Διαμαρτύρεσθαι, *docere.* Πίστις ἡ εἰς τ. κ. ἡ. I. X. *religio christiana.*

22. Ἐγὼ — Ἱερουσαλὴμ) *Ego vehementem animi impetum sentiens, Hierosolyma proficiscor; ich fühle mich gedrungen (fühle einen unwiderstehlichen Trieb,) nach Ierusalem zu reisen.* Πνεῦμα h. l. est *animus.* Δεῖν interdum eleganter ponitur pro *cogere, impellere, constringere,* ut apud *Pind.* Pyth. γ. v. 96. ἀλλά κέρδει καὶ σοφία δέδεται, *at lucro etiam sapientia impelli solet.* Vid. *Kypkius* ad h. l. Sic et *Camerarius, Beza* et *Piscaeus,* qui conferre iubet Matth. IV, 1. Luc. II, 27. *Grotius* πνεύματι δεσμένεσθαι exponit, *spiritu vincula praesentire.* Sed hanc explicationem contextus non admittere videtur. Paulus magno desiderio flagrabat Hierosolyma proficiscendi, haud dubie eam ob causam, quia sperabat, se in diebus festis, ob multitudinem hominum ibi confluentium, multo cum fructu traditurum esse Evangelium.

23. Πλὴν — μένουσιν) *Nisi quod spiritus sanctus in omnibus urbibus monet, vincula et calamitates manere me.* Τὸ πνεῦμα τὸ ἅγιον, *homines spiritu divino afflati,* qui futura praesentiendi facultate se praeditos esse profitebantur. Μένειν, ut Latinorum *manere* est *exspectare.* Noverat igitur Paulus vincula sibi esse parata Hierosolymis, quum tamen v. 22. dixisset se nescire, quae sibi essent eventura. Sed utrumque dicere poterat Paulus. Quanquam enim per illos homines monitus erat de calamitatibus sibi imminentibus, tamen non norat, *per quem,*

quomodo illae essent eventurae, et quem habiturae essent exitum. Putavit autem sui muneris esse, propter Evangelium quaevis etiam vitae pericula adire, ut in sequentibus verbis declaravit.

24. Ἀλλ' οὐδενὸς λόγον ποιοῦμαι) *Sed nullius rei (adversae) rationem habeo.* Nam λόγον ποιεῖσθαι est, *rationem habere, curare, aestimare.* Demosth. Or. 2. in Philipp.: ἀλλὰ καὶ τὸ δίκαιον λόγον ποιούμενοι.. ἐδὲ ἔχω — μετὰ χαρᾶς;) *nec ego vitam meam tanti aestimo, ut absolvam cursum meum laetо animo.* Ὡς pro ὥστε. Δρόμος, metaphorice, est *munus, quod dicuit obeundum et perficiendum demandatur.* Quare explicationis caussa additur: καὶ τὴν διακονίαν etc. Διαμαρτύρασθαι — τοῦ Θεοῦ, *docendi* Evangelium de benignitate divina, s. quod debemus benignitati divinae.

25. Ὑμεῖς πάντες — τοῦ Θεοῦ) *Vos omnes, inter quos itineribus faciendis versatus sum, doctrinae de regno Dei tradendae caussa.* Ἡ βασιλεία τοῦ Θεοῦ est doctrina de regno Dei, quae v. 24. dicitur τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ et v. 27. ἡ βουλὴ τοῦ Θεοῦ.

26. Ὅτι — πάντων) *Me insontem esse a pernicie omnium.* Τὸ αἷμα per metaphoram *quamvis miseriam et perniciem* significat, ut Ezech. III, 18. aliisque locis. Καθαρὸς, *innocens, expers culpae.* Est formula profitendi innocentiam suam, Matth. XXVII, 24.

27. Οὐ γὰρ — βουλὴν τοῦ Θεοῦ) *Non enim destiti vobis tradere omnem doctrinam de benigna Dei voluntate.* Οὐκ ὑπεστειλάμην, *non destiti* aut *tergiversatus sum*, aut impediri me passus sum, quo sensu occurrit

apud

apud Ioseph. Ant. II. 5, 5. VI. 5, 5. Ἡ βελὴ τοῦ Θεοῦ *benigna voluntas*, consilium Dei de salute hominum, doctrina christiana. Cf. v. 24. 25.

28. Προσέχετε — αἵματος.) *Prospicite igitur vobis, atque toti gregi, cui Deus vos constituit curatores ut gregalis coetum Dei* (Domini), *quem morte sua sibi acquisivit.* Προσέχετε ἑαυτοῖς, *prospicite vobis*, salutis vestrae curam habete, ne scilicet vita et moribus alios offendatis. Τὸ ποίμνιον esse *coetum christianum*, facile patet. Non potest salutem curare aliorum, qui sui ipsius curam non gerit. Ποιμαίνειν, metaphorice est *custodire, instituere, et regere.* Ἐπίσκοποι h. l. sunt praefecti coetui christiano; qui v. 17. πρεσβύτεροι nominantur. Munus eorum erat docere coetum; aut alia negotia ad externa commoda societatis pertinentia administrare. Dicuntur h. l. constituti esse a Spiritu sancto, quia constituti erant ab Apostolis, Spiritu sancto plenis, quanquam approbante plebe. Pro ἐκκλησίαν τοῦ Θεοῦ alii legunt vel ἐκκλησίαν τοῦ κυρίου. vel τοῦ Θεοῦ καὶ κυρίου. Vera lectio videtur esse τοῦ κυρίου. Hanc enim lectionem exhibent codices omnium antiquissimi, praestantissimi, e diversis recensionibus oriundi; versio latina antiquior apud *Sabatierum*, cum aliis versionibus non paucis; tum etiam Patres graeci et latini plures, qui hunc locum laudant. In controversia etiam Nestoriana multi monuerunt, nuspiam in Sacra Scriptura legi αἷμα τοῦ Θεοῦ. Lectio Θεοῦ nititur potissimum testimonio latinae vulgatae. Auctor versionis Syriacae antiquae legit τοῦ χριστοῦ. Codices, in quibus reperitur lectio Θεοῦ καὶ κυρίου sunt recentes, et exigui admodum pretii. Videtur lectio utraque successu temporis

conflata esse in unam, et ne quidem pro lectione variante haberi potest. Vid. omnino GRIESBACHIUS ad h. l. περιεποιήσατο — αἵματος) *Quam acquisivit sanguine suo.* i. morte cruenta. Nam per mortem cruentam Christus illam potestatem colligendae sibi ecclesiae adeptus est; et ecclesia ei subest.

29. Μετὰ τὴν ἄφιξίν μου) *Post discessum meum.* *Glossar.* profectio, ἄφιξις. Dionysius Hal. Ant. L. V. *Ut multi his beneficiis devincti,* μηκέτι τῆς οἴκαδε ἀφίξεως πόθον ἔχειν, *domum abeundi desiderio non amplius tenerentur.* *Herodotus* IX, 76. μετὰ δὲ τὸν ἄφιξιν τῆς γυναικὸς, λύκοι βαρεῖς) *Lupi saevi atque infesti,* i. e. lupis saevis similes. Sic Doctores perversi hic vocantur. Apud Polybium L. I. c. 10. veriti dicuntur Romani, ne Poeni, occupata Sicilia λίαν βαρεῖς καὶ φοβεροὶ γείτονες, *valde molesti et formidabiles vicini ipsis fierent,* μὴ φειδόμενοι τῆ ποιμνίῳ) Μείωσις, i. e. *perniciosissimi gregi.* Quales isti fuerint, docet nos Ioannes in epistola prima. Conf. etiam 1 Tim. IV, 1—3.

30. Λαλοῦντες διεστραμμένα) *Docentes perversa, falsa,* i. e. *errores,* qui, ut eo facilius animis se insinuent, veritatibus immiscentur, et *intorquentur.* Proprie διεστραμμένον est aliquid *incurvatum,* στρεβλὸν, σκολιὸν; veritatem enim Graeci ut *viam rectam*, *errores* ut *curvum* aliquid sibi fingunt. τοῦ ἀποσπᾶν) Subauditur ἕνεκα. Ideo docent carni placentia, ut discipulos ab ecclesia abductos sibi faciant sectatores. Ἀποσπᾶν, *abstrahere, persuasionibus avellere.*

31. Διὸ γρηγορεῖτε) Cavete vobis, et facite, ut et alii eos caveant. νύκτα καὶ ἡμέραν) i. e. quavis occasione

ſione, etiam cum moleſtia mea. Οὐκ — ἕκαστον) *Non desii cum lacrymis hortari unum quemlibet*, ſc. ne pereat laborum meorum fructus.

32. Παρατίθεμαι — χάριτος αὐτοῦ) *Commendo vos Deo et doctrinae de gratia eius. Commendo vos Deo*, i. e. providentiae divinae. Τῷ λόγῳ τῆς χάριτος αὐτοῦ, *doctrinae de eius favore*. Inuſitata eſt phraſis, commendare aliquem doctrinae chriſtianae. Videntur igitur haec coniungenda eſſe cum ſequentibus, τῷ δυναμένῳ ἐποικοδομῆσαι, ut ſenſus ſit: *Commendo vos Deo, qui per doctrinam potest vos aedificare.* ἐποικοδομῆσαι) *Aedificare*, i. e. efficere ut in ſcientia, fide et bonis operibus crescatis, ſicut domus, quae paullatim ſurgit. Eph. II, 20. Col. II, 7. Οἰκοδομεῖν, *facere ut res melior et perfectior evadat.* κληρονομίαν) Beneficia Meſſiae et *vitam aeternam*, quia firma eſt eorum poſſeſſio. Eſt nimirum נַחֲלָה proprie *occupatio Palaestinae et felicitas, qua in hac terra sua fruebantur Iudaei*, deinde vero transfertur *ad omnis generis felicitatem, maxime eam, quam Iudaei in regno Messiae olim expectabant.* Pſ. XXXVII, 18. Eph. I, 14. ἐν τοῖς ἡγιασμένοις πᾶσιν) *Inter omnes vere Christianos.* Ἐν ut hebr. בְּ, *inter*, cum. In ſocietate omnium, *qui* per fidem *consecrati sunt Domino*; nam hi ſunt ἡγιασμένοι.

34. Ταῖς χρείαις — αἱ χ. α.) *Usibus meis, et eorum qui erant mecum, ministrarunt hae manus*, i. e. ipſe mihi neceſſaria ad victum et amictum ſubminiſtravi. Sic *Xenoph.* Socr. II. ἃ δὲ αἱ χεῖρες ἐμέσω ὑπηρετοῦσι. Paravit nempe ſibi victum opera manuaria, ne a Chriſtianis victum flagitare cogeretur, atque tantum ſibi acquiſivit, ut adeo collegas interdum adiuvare poſſet.

35. πάντα — λαμβάνειν) *Omnino vobis demonstravi, sic laborando, oportere nos iuvare infirmos, et memores esse dicti Christi: beatiorem esse qui det, quam qui accipiat.* Ante πάντα subintelligendum est κατὰ, *omni ex parte.* Ἀντιλαμβάνεσθαι proprie est *apprehendere*, tropice suscipere in se curam alicuius rei vel personae, *opitulari homini.* Οἱ ἀσθενοῦντες h. l. possunt esse *afflicti pauperes*, possunt etiam esse homines rudioris ingenii, qui facile offensionem capiunt. Ambigue igitur haec verba: ἀντιλαμβάνεσθαι τῶν ἀσθενούντων exprimenda sunt, oportere hos *opitulari infirmis, inopibus*, quales erant Collegae Apostoli; et *se accommodare ad imbecillitatem rudiorum*, (Rom. XV, 1.) qui suspicari poterant, Paulum commodi sui et lucri caussa comminisci doctrinam Evangelii, si mercedem pro institutione postulasset. Dictum Christi, quod Paulus hic laudat, his ipsis verbis conceptum in Evangeliis non legitur. Nonnulli Paulum respexisse putant ad Luc. VI, 30. sqq. XI, 41. Sed constat, Christum plura fecisse et dixisse, quae in quatuor Evangeliis non sunt perscripta; itaque non est absimile vero, tale eius dictum, his verbis expressum, posteris traditum esse. Plura huius generis dicta in Patrum libris occurrunt. Vid. FABRICII Cod. Apocr. N. T. P. I. p. 321. KOERNERI Progr. de dictis ἀγράφοις. *Aristot.* Nicomach. IV, 1. μᾶλλον ἐστιν τῆ ἐλευθερίᾳ τὸ διδόναι, οἷς δεῖ, ἢ λαμβάνειν, ὅθεν δεῖ, καὶ μὴ λαμβάνειν, ὅθεν οὐ δεῖ. Plura his similia notat Wetstenius ex Profanis.

CAP. XXI.

1. Ὡς δὲ — ἀπ' αὐτῶν) *Postquam autem solvimus, eb eorum amplexibus divulsi.* Verbum ἀποσπᾶσθαι ſignificanter exprimit affectus mutuos. εὐθυδρομήσαντες) *Vento secundo.* Proprium verbum de navigatione, qua curſus tenetur. Κῶ) Hoc pro Κῶν, Attice dici, ſcribit Gaza, *Schol. partu.* in H. ξ. 255. εἰς τὸν Κῶν κῆσον, γράφεται δὲ σὺν τῷ ν. κατ' ἀττικισμόν. *Pausan.* Lacon. 23. πλέοντες δὲ εἰς Κῶν. *Cos*, inſula maris Aegei, et quidem una ex Sporadibus. εἰς πάταρα) *Patara* una ex praecipuis ſex urbibus Lyciae, inter quas et Myra. *Strabo* XIV.

3. Ἀναφανέντες δὲ τὴν Κύπρον) *Quum Cyprus nobis ostenderetur, et appareret; quum Cyprum aperuissemus.* Eſt vox nautica. *Theophanes:* ἀναφανέντων δὲ αὐτῶν τὴν γῆν, Sicut ἀποτμηθέντες τὴν κεφαλὴν, pro οἷς ἀπετμήθη ἡ κεφαλὴ: ita οἱ ἀναφανέντες τὴν Κύπρον pro: οἷς ἀνεφάνη ἡ Κύπρος, ἐκεισε — τὸν γόμον) *Ibi navis exponere debebat onus*, ſc. Epheſi receptum. Ἀποφορτίζεσθαι, Verbo medio eſt *onere se levare, onus suum deponere. Philo* de exſecrat. p. 935. D. ubi terra incolis orbanda dicitur ἀποφορτισαμένη τὸ τῶν ἀσεβῶν οἰκητόρων ἄχθος, *exonerans se impiorum incolarum mole.* Ἀποφορτιζόμενον, praef. pro fut.

4. Ὅιτινες — Ἱερουσαλήμ) *Qui monitu Spiritus dissuadebant Paulo, ne Hierosolyma proficisceretur*; ſubintellige: *nisi vinciri vellet.* Quum ingenium Iudaeorum eorumque odium in Paulum noſſent, facile praevidere poterant, eum Hieroſolymis tutum non fore. Hanc ſuam

animi perſuaſionem afflatui Spiritus ſancti tribuebant. Futurum eſſe, quod hi et alii Prophetae praedixerant, ipſe Paulus probe ſciebat; ſed ducebat muneris ſui eſſe, etiam cum vitae diſpendio facere quod decreverat. Vid. ſupra c. XX, 22—24.

5. Ἐξαρτίσαι τὰς ἡμέρας) *Postquam evenit, ut illos dies compleremus*, quos ſc. ſtatutos habueramus. Ἐξαρτίσαι, ad *finem perducere, peragere*; ſed ἐξαρτίζειν *tempus* raro occurrit.

6. Καὶ ἀσπασάμενοι — ἴδια) *Et quum nobis invicem vale dixissemus; nos navem conscendimus, illi domum sunt reversi.* Verbum ἀσπάσασθαι non tantum de ſalutatione in adventu, ſed etiam de valedictione adhibetur. Εἰς τὰ ἴδια, ſc. οἰκήματα, *domum suam*; ex uſu LXX. interpretum; nam graece ſic non dicitur.

7. Τὸν πλοῦν διανύσαντες) *Quum perfecissemus navigationem*, ſc. totam navigationem ex Macedonia, c. XX, 6. εἰς Πτολεμαΐδα) *Urbem* Galilaeae, et quidem eius partis, quae Galilaea gentium dicitur, cuius nomen antiquum Ἄκη. *Suidas* ſub voce Ἄκη. *Strabo* XVI.

8. Οἱ περὶ τὸν Παῦλον) *Comites Pauli.* Deſunt haec verba in optimis Codicibus et verſionibus antiquis, omnino omittenda. εἰς Καισάρειαν) Stratonis, quae in Iudaea, ſ. Syria Palaeſtina. Φιλίππου — ὄντα) i. e. Qui quum olim de numero ſeptem Diaconorum fuiſſet, factus erat presbyter περιοδευτής, nulli certae eccleſiae affixus, quales Evangeliſtae vocabantur, Eph. IV, 11.

9. Προφητεύουσαι) Quae *interdum* divino afflatu loquebantur. Cf. notata ad v. 4. cap. II, 17.

10.

10. Ἄγαβος) Is, de quo supra c. XI, 28.

11. Καὶ ἄρας — εἶπε) *Quum sustulisset cingulum Paali, et constrinxisset sibi manus atque pedes, dixit.* Non Pauli sed sui ipsius (αὐτοῦ) manus et pedes constrinxit Agabus. Notus est prophetarum mos, ipsis etiam rebus conspicuis futura praesignandi. Sic Zonam suam iussus defodere *Ieremias* c. XIII. Erat igitur haec actio Symbolica, in qua erat illud: Quam certum est, quod nunc me cingo, tam certum est, Paulum vinctum iri Hierosolymis.

12. Οἱ Ἐντόπιοι) *Incolae, indigenae.* Innuuntur Christiani Caesareenses, qui Paulo et sociis eius h. l. opponuntur. *Arrianus* peripl. mar. Eryth. saepe hac voce utitur, e. g. βασιλικοὶ ἁλιεῖς ἐντόπιοι, piscatores regii indigenae.

13. Συνθρύπτοντές μου τὴν καρδίαν;) *Animi mei robur frangentes; cor meum molle reddentes.* Συνθρύπτειν, *frangere, emollire, effoeminare.* ἑτοίμως ἔχω) *Paratus sum.* Demades de *duodecenn.* ἑτοίμως ἐγω τελευτᾶν.

15. Ἀποσκευασάμενοι) Alii legunt ἐπισκευασάμενοι, et sane difficile videtur, secundum alterutram lectionem pronunciare. Ἀποσκευάζεσθαι est, *aliquid ex loco amovere, auferre.* Ioseph. Ant. XIV, 16. 2. II, 6. 2. Ex hoc vocis usu, ἀποσκευασάμενοι vertendum esset: *Sarcinis*, impedimentis quippe itineris, *depositis.* Secundum alteram lectionem ἐπισκευασάμενοι, sensus esset: *Quum accepissemus res ad iter necessarias.* Propter rem haec lectio omnino est praeferenda. Qui enim proficiscuntur, non deponunt sarcinas, sed instruunt se necessariis ad iter.

16.

16. Τῶν μαθητῶν) Nempe τινες. ἄγοντος παρ' ᾧ ξενισθῶμεν) Brevis locutio, pro: ἄγοντες ἡμᾶς πρός τινα παρ' ᾧ ξενισθῶμεν, *ducentes* (i. e. ducturi, praef. pro fut.) *nos ad eum, ad quem diverteremur.* Nam Mnason ille ex Cypro videtur habitatum conceſſiſſe Hieroſolyma. Hebraico more verbum ἄγειν conſtruitur cum dativo, cuius index eſſe ſolet hebraica praepoſitio ל, graece πρὸς, (ut Gen. XXIV, 54.) et multo etiam frequentibus graecae εἰς reſpondens, quae ipſa etiam nomini perſonae, non ſolum loci, quo quis ducitur, iungi poteſt. Alias explicationes huius loci propoſuit *Wolfius* in curis ad h. l.

17. Ἀσμένως — οἱ ἀδελφοί) Ἀσμένως, *lubenti animo*, ut Act. II, 41. *Fratres* autem h. l. intellige Apoſtolos et Presbyteros Hieroſolymitanos. Ceteri enim Chriſtiani non favebant Paulo, ut patet v. 20. ſqq.

18. Τῇ δὲ — πρεσβύτεροι) Videtur Iacobus convocaſſe Collegium Presbyterorum, quia deliberandum erat de rebus magni momenti, Paulum ſpectantibus. Noverant enim animos plurimorum Chriſtianorum Hieroſolymitanorum alienos eſſe a Paulo, v. 20. ſqq.

20. Καὶ πάντες — ὑπάρχουσι) Magno ſtudio tenentur ſervandae legis, etiam de circumciſione, de ſacrificiis, de cibis vetitis, aliisque rebus eiusmodi. Nec id mirum: nam decretum, quod fecerant Apoſtoli, tantum ex gentibus vocatos tangebat, non autem natos Iudaeos. Neque tum Paulus quicquam Iudaeos ea de re docere coeperat, quod fecit aliquanto ſerius, et quidem extra Iudaeam.

21. Κατηχήθησαν δὲ περὶ σοῦ) De te hoc intellexerunt, nempe ſermone et litteris illorum in Aſia Iudaeorum, qui

qui tot molestias Paulo exhibuerant; nam κατηχεῖσθαι h. l. non est *edoceri*, sed per famam aliquid accipere. μηδὲ τοῖς ἔθεσι περιπατεῖν.) *Neque praecepta ritualia observent.* Ἔθη hic sunt חקות, *praecepta ritualia.* Falsa erat haec criminatio. Paulus enim nuspiam Iudaeos a lege Mosis averterc studuerat, sed ex decreto Hierosolymitano c. XV. Proselytorum tantum et Ethnicorum libertatem vindicaverat. Cf. Rom. XIV. integrum, et 1 Cor. IX, 20.

22. Τί οὖν ἐστι; *Quid igitur factu opus est?* Respondet enim partim sequens δεῖ, partim v. 23. verbis τοῦτο οὖν ποίησον πάντως — συνελθεῖν) *Utique debet multitudo convenire.* Quia ante πλῆθος articulus deest, non male coniicit *Pricaeus*, *concursum* potius quam *convocationem* denotari; incertum vero, an ad consultandum, an vero, ut fieri amat, ad quid novum et insolitum.

23. Εὐχὴν ἔχοντες ἐφ' ἑαυτῶν) *Qui votum in se susceptum habent. Votum*, intellige magnum, i. e. Nasiraeatus. Vid. Num. VI. 13—21. Illis Nasiraeis lege Mosis praescriptum erat, ut durante tempore voti abstinerent vino omnique potu inebriante; ut caverent sibi, nec corpus mortuum tangerent, utque per illos dies precibus et rerum divinarum cogitationi operam darent. Hoc erat ἁγνίζεσθαι, *purificari.* Durante hoc tempore non licebat iis radere caput; licebat autem illo tempore finito. Denique finiebatur ἁγνισμὸς sacrificio oblato in templo. His peractis, liberati erant voto, et liberius vivere poterant.

24. Ἁγνίσθητι σὺν αὐτοῖς) *Purifica te, gere te purum cum illis.* Nempe Paulus ipse in se susceperat votum, cap. XVIII,

XVIII, 18. Corinthi rasit quidem caput; sed ibi non poterat offerre sacrificium; necesse enim erat id fieri in templo Hierosolymitano. Nunc igitur, quum venisset Hierosolyma, addidit quod deerat. Ἁγνίζεσθαι h. l. significat abstinere a vino rebusque aliis, quae interdictae sunt Nasiraeis, καὶ δαπάνισον ἐπ' αὐτοῖς) *Et sumptus illis impende.* More apud Iudaeos receptum erat, et pro insigni pietatis officio habebatur, ut in pauperum Nasitaeorum gratiam ditiores erogarent sumtus ad sacrificia, quae, dum illi tonderentur, offerre necesse erat. Insignis de hac re est locus Iosephi Ant. L. XIX, 6, 1. de Agrippa Hierosolymam redeunte, *qui multos Nasiraeos tonderi mandavit.* ἵνα ξυρήσωνται τὴν κεφαλήν) i. e. *ut voti liberentur eo facilius.* Est metonymia signi pro signato. Nam sicut obligatio votiva exprimebatur demisso capillo, ita liberatio coma abrasa. Num. VI, 18. ὅτι ὧν — ἐδέν ἐστι) Supplendum: ἀληθὲς. Eorum, quae de te rumor sparsit, nihil verum esse; falsam esse famam, quae de te sparsa est, quasi Iudaeos legis observatione avertere. στοιχεῖς — φυλάσσων) i. e. στοιχεῖς κατὰ νόμον. *Te vivere convenienter legibus Mosaicis.* Hac igitur ratione voluerunt cavere tumultum, qui metuendus erat, si Pauli causa concursus hominum fieret.

25. Περὶ δὲ τῶν πεπιστευκότων ἐθνῶν) *Quod ad fideles e gentibus attinet.* Quasi diceret Iacobus: alia est ratio vocatorum ex gentibus; illos enim a legis onere liberos communi decreto pronunciavimus. κρίναντες — αὐτὸς) *Nihil tale servandum ipsis,* nempe eorum, quae Moses praescripsit. Cf. supra c. XV, 20. 29.

26.

26. Διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ) *Professus, se expleturum esse dies purificationis.* Suscepit nempe castimonium in dies septem, (cf. v. 27.) ita ut dies ipsius pariter exirent cum diebus aliorum, qui aliquanto ante, ac in maius tempus se obligaverant. Licebat enim cuique, eum, quem vellet, votivae obligationi praestituere terminum. Num. VI, 5. Sic Paulus in dierum hebdomada se obligavit; illi alii in duas, tres, aut quatuor hebdomadas. ἕως οὗ — ἡ προσφορὰ) Aoristus hic significat rem, quae fieri debebat: *Utque dum offerenda esset pro unoquoque* (eorum, qui se obligaverant) *oblatio*; i. e. ita tempus sumsit, ut pariter cum illorum tempore desineret. Paulus igitur omnibus his ritibus se subiecit, et sacrificium quoque consuetum obtulit. Tota haec res pertinebat ad ritus, *Iudaeis* praescriptos, qui salva fide in Christum propter infirmos observari poterant.

27. Οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι) Nempe doctrinae Christi adversarii, qui nunc ad celebrandum festum Hierosolyma forte venerant. Συνέχεον πάντα τὸν ὄχλον, *totam turbam concurrere fecerunt.* Συγχεῖν, quod proprie est *confundere*, metaphorice est *perturbare, efficere, ut turba tumultuose confluat.* Quum semper hominum frequentia in templo esset, precandi caussa, non est mirum, concursum fieri potuisse.

28. Βοηθεῖτε) *Ferte opem.* Βοηθεῖν est ad clamorem oppressorum accurrere, opis ferendae caussa, quasi πρὸς τὴν βοὴν θεῖν. *Demosthenes* Mid. extr. ἐάν τις ὑμῶν ἀδικούμενος ἀνακράγῃ, προσδραμόντα καὶ παράσταται βοηθοῦντες. Οὗτός ἐστιν — διδάσκων) *Hic est ille, qui contra hunc populum, et legem et hoc templum omnes ubi-*

ubique docet. Docendo violat *populum*; si quis enim legem publicam violat, ipsam violat civitatem; *legem*, et *locum hunc*, nempe templum; quo sensu? id statim indicatur. Ἔτι δὲ — τοῦτον) *Insuper etiam Graecos* (gentiles) *in templum introduxit, atque adeo profanavit hunc locum sacrum.* Erat quidem in templo atrium gentilium; sed hic sermo est de atrio Israelitarum. Non licebat Ethnicis intrare septum illud lapideum, quod in tres cubitos attollebatur, inscriptumque columnis habebat: μηδένα ἀλλόφυλον ἐντὸς τοῦ ἁγίου περιέναι. *Ioseph.* de B. I. V, 14. Si quis alienigena, etiam Romanus, id septum transgrederetur, is occidi poterat, teste eodem Iosepho, L. VI. Sed Paulus non introduxerat Graecos in templum, ut patet ex v. seq.

30. Καὶ εὐθέως ἐκλείσθησαν αἱ θύραι) Nempe a janitoribus templi, metuentibus, ne qua in templo seditio oriretur, aliis Paulum male tractare, aliis tueri volentibus.

31. Ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης) *Pervenit indicium ad tribunum.* Φάσις idem est quod Φήμη καὶ μήνυσις. *Gerichtliche Anzeige. Pollux* VIII, 47. κοινῶς δὲ φάσεις ἐκαλοῦντο αἱ μηνύσεις τῶν λανθανόντων ἀδικημάτων. Chiliarchus h. l. est praefectus eius cohortis, quae temporibus festis, ac proinde etiam in Pentecoste, praesidium habebat in porticibus templi ad prohibendos tumultus, si qui orirentur. Nomen huius Chiliarchi, de quo hic sermo, fuit *Claudius Lysias*, ut docemur infra c. XXIII, 26. Hoc praesidium militum Romanorum fuit in arce, prope templum Hierosolymitanum, *Antonia* dicta. Cf. Matth. XXVII, 28.

34.

34. Εἰς τὴν παρεμβολήν) *In praesidia*, i. e. in aedificia, in quibus praesidium militare habitabat. Nos dicimus *Casernen*. Hoc praesidium erat in arce Antonia. Non intelligenda esse castra, vel tentoria, qualia in campis strui solent, ex eo etiam patet, quoniam in sequentibus *gradus* (Treppen) commemorantur.

35. Ἐπὶ τοὺς ἀναβαθμούς) *In gradibus*, ascensurus ex porticu in Antoniam. *Ioseph.* de B. I. V, 5, 8. Καθὰ δὲ συνῆπτο (ὁ ἐπὶ τῇ μεσεμβρινῇ κῳ κατ' ἀνατολὴν γωνίᾳ κείμενος πύργος τῆς Ἀντωνίας) ταῖς τε ἱερᾶς στοαῖς, εἰς ἀμφοτέρας εἶχε καταβάσεις. συνέβη — τὸ ὄχλῳ) *Accidit, ut portaretur ipse a militibus, propter vim irruentis plebis.*

37. Ἑλληνιστὶ γινώσκεις;) *An graece nosti?* Latina loquendi formula. Lingua graeca tunc temporis utebantur omnes homines liberaliter educati; nec haec lingua Hierosolymitanis plane erat ignota; Iudaei autem dialectum hebraeo-chaldaicam s. syriacam praeferebant.

38. Ὁ Αἰγύπτιος) De hoc Pseudopropheta, populique Iudaici concitatore narrat *Iosephus* A. XX, 8, 6. et de B. I. II, 13, 5. Nempe vatem se esse simulans, persuasit plebeiae turbae, ut secum montem Olivarum ascenderet, inde enim suis sectatoribus se monstrare velle dicebat, quomodo suo iussu corruerent Hierosolymorum muri, per quos ipsis aditum se patefacturum esse promittebat. Procurator Felix autem eruptione facta Hierosolymis, aggressus est Aegyptium eiusque factionem; ac quadringentos quidem occidit, ducentos vivos cepit; Aegyptius autem ipse e pugna elapsus, statim e conspectu evanuit. Lu-

cas tradit, τετρακισχιλίας, *quatuor millia hominum* fuiſſe, quae hunc impoſtorem ſint ſecuta; Ioſephus autem loco poſteriori, τρισμυρίας, *triginta millia.* Aut igitur cum *Valeſio* dicendum eſt, numerum promiscuae multitudinis perveniſſe quidem ad *triginta millia* hominum, ex illis autem tantum fuiſſe *quatuor millia* ſicariorum, quorum hic meminit Lucas; aut cum *Grotio* ſtatuendum, horum nebulonum fuiſſe in initio nonniſi *quatuor millia*, poſtea vero eorum multitudinem creviſſe ad *triginta millia.* *Sicarii* nomen acceperunt a ſica, i. e. a cultro curvo, qui ſimilis eſt acinaci, ſ. gladio breviori, quem veſtimentis tectum geſtabant, ut nemo videret, neque ſentiret, eos armatos eſſe.

39. Ταρσεὺς — πολίτης) i. e. Κίλιξ, Τάρσεα ἐκ ἀσήμου πόλεως πολίτης. *Tarsensis, non ignobilis Ciliciae urbis civis.* Erat *Tarsus* Ciliciae totius caput, teſte Strabone. *Plinius* (H. N. V, 22.) Tarſum vocat liberam urbem.

40. Ἐπὶ τῶν ἀναβαθμῶν) *In gradibus* Antoniae, de quibus ſupra com. 35. κατέσεισε — τῷ λαῷ, *manu significavit, se loqui velle populo.* τῇ ἑβραΐδι διαλέκτῳ) i. e. lingua Hieroſolymitana, magna ex parta Syriaca, qua tum Iudaei utebantur.

CAP. XXII.

1. Τῆς πρὸς ὑμᾶς νῦν ἀπολογίας) *Meam iam ad vos defensionem* audite. Defenſio eſt etiam, ubi factum negatur. Purgatio eius eſt ſpecies, ubi, facto conceſſo, culpa removetur.

2.

2. Μᾶλλον παρέσχον ἡσυχίαν) *Eo magis se quietos praebuerunt.* Significatur, non ſolum a mutuis colloquiis, ſed et ab alio quocunque ſtrepitu illos abſtinuiſſe. Placuit populo, quod Paulus ſermone hebraico, qui ſanctus habebatur in Palaeſtina, mallet uti, quam Graeco. Paulus captandae benevolentiae cauſſa hac lingua uſus eſt.

3. Ἀνατεθραμμένος) *Educatus.* Πεπαιδευμένος vero de *institutione* accipiendum eſt. Simillimus eſt locus *Appiani bell. Civ.* L. IV. ubi Caſſius in Rhodo enutritus de Rhodiis conquerens, auxilium ſibi dicit denegatum eſſe, ὑπὸ τῶν παιδευσάντων καὶ θρεψάντων, *ab eruditoribus et educatoribus suis*, ab iisdem vero praelatum ſibi dolet Dolabellam, ὃν οὐκ ἐπαίδευσαν οὐδὲ ἀνέθρεψαν, *quem neque eruditverint, neque educaverint.* παρὰ τοὺς πόδας Γαμαλιήλ) Non eſt quod ex hoc loco antiquitas fingetur diſcipulorum, ad magiſtrorum pedes ſedentium; ſed commode reddi poteſt, *apud Gamalielem*, vel *in schola Gamalielis*, ex Hebraismo, cuius veſtigia etiam in Graecis antiquis Atticisque ſcriptoribus reperiuntur, quale eſt, quum *Plato* in Theag. dicit: ἐκ τῶν ποδῶν ἀποχωρήσομεν, aut *Xenoph.* Symp. 4. §. 51. ἐκ ποδῶν ἀπέρχονται. 3. Macc. IV, 8. *Themist.* Or. 27. παρὰ πόδας ἐστὶ καὶ πλησίον, *ante pedes id semper et prope est.* Docet antiquitas Iudaica, ad mortem Gamalielis usque, ſtantes coram magiſtris diſcipulos inſtitutos eſſe; qua de re omnium optime egit *Vitringa* de Synag. vet. L. I P. 1. cap. 7. πεπαιδευμένος — νόμου) *Institutus diligenter in patria lege*; nam cura et diligentia, de qua hic ſermo, non dubium eſt, quin ſpectet ad ceremonias et inſtituta malorum, in quibus exponendis, aliisque commendandis, Pha-

riſaeorum ſtudium verſatum eſſe conſtat. Confirmat *Iosephus* A. XVII, 3, 4. et de B. I. II, 8, 14. ζηλωτὴς — θεοῦ) *Acris defensor cultus divini.* Sic Gal. I, 14. de ſe ipſo: ζηλωτὴς τῶν πατρικῶν παραδόσεων ὑπάρχων.

4. Ταύτην τὴν ὁδὸν) i. e. *Homines huius sectae vel religionis.* Vid. ſupra c. IX. ἄχρι θανάτου, *ad necem usque.* Id ſtatim explicat: quum vinctos traderem etc.

5. Ὡς — μαρτυρεῖ μοι) Vertendum eſt: *Ut mihi testari potest Pontifex.* Senſus eſt, Sacerdotem Summum, a quo ſcilicet literas acceperat Paulus, inſtituto ſub provehendo idoneas, teſtimonium hoc, ſi requiratur, daturum eſſe. Cf. *Michaelis* ad h. l. πρὸς τοὺς ἀδελφοὺς) Ita hic vocat Iudaeos, ob communem ex Iacobo originem. Sequentibus verſiculis Paulus narrat hiſtoriam ſuam ſupra c. IX. commemoratam.

9. Τὴν δὲ φωνὴν οὐκ ἤκουσαν) *Vocem non intellexerunt.* Cf. ſupra IX, 7. Ibi comites Pauli audiviſſe vocem dicuntur. Tolli poteſt haec difficultas hoc modo. Vox φωνὴ nunc ſignificat *sonum*, nunc *sermonem*, ſive verba diſtincta. Loco c. IX. dicitur, illos audiviſſe *sonum*; quum enim fulmen illud circumfulgeret Paulum, ſine dubio etiam tonitrua audita ſunt. Hunc ſonum audiverunt comites. In noſtro autem loco dicitur: *Non intellexerunt sermonem* loquentis mecum, et dicentis: Saule, cur me perſequeris. Nam ἀκούειν, ut hebr. שָׁמַע ſaepe etiam eſſe *intelligere*, ſatis conſtat.

10. Καὶ σὲ — ποιῆσαι) *Et ibi de singulis mandabitur, quid faciendum tibi sit.* Τάσσειν, h. l. eſt decerne-

re.

re. Ergo τέταχταί μοι ποιῆσαι, decretum est mihi facere. Dicetur tibi de omnibus, quae fieri abs te volo.

11. Ἀπὸ τῆς δόξης τῆ φωτὸς ἐκείνε) *Prae gloriosa, splendida illa luce.* Δόξα. כָּבוֹד eximium quendam fulgorem h. l. significat.

12. Εὐσεβὴς κατὰ τὸν νόμον) *Pius*, non quovis modo, sed etiam secundum legis nostrae praescripta, ut Zacharias et Elisabet. Hoc multum pertinet ad rem, de qua agebatur.

14. Προεχειρίσατό σε) *Elegit te* Nonnulli vertunt: *Expedivit, praeparavit te.* At προχειρίζεσθαι frequentius notat *eligere*, et Ananiae procul dubio in animo adhuc versabantur verba Dei cap. IX, 15. quibus Apostolum σκεῦος ἐκλογῆς vocaverat. Sic *Polyb.* L. V, c. 72. ὁ δὲ Ἀχαιὸς προχειρισάμενος Γαρσύηριν, *Achaeus Garszerim* ducem *eligens.* τὸν δίκαιον) Iesum, illum summe innocentem et bonum.

16. Τί μέλλεις;) *Quid moraris?* Etymol. μέλλω, τὸ βραδύνω, *Aristoph.* Nub. 1301. ὕπαγε τί μέλλεις. βάπτισαι — ἁμαρτίας σε) *Suscipe baptismum, et patere ablui peccata tua.* Ἀπόλουσαι, in Medio. Suscepto baptismo cura, ut certus fias remissionis peccatorum. Ἐπικαλεσάμενος τὸ ὄνομα τῆ κυρίε, *esto in posterum cultor Domini Iesu.* Hoc enim est invocare nomen Domini Iesu.

19. Αὐτοὶ ἐπίστανται) Ostendit Paulus, sibi nonnihil esse spei, quod Hierosolymitae, qui se pridem novissent, tantam mutationem non possent nisi magnae veraeque causae attribuere.

21. Ἐις ἔθνη μακρὰν) *Intra gentes procul*, extra Palaeſtinam, ubi homines in remotiſſimis regionibus viventes, qui nihil norunt de odio illo, quo perſecutus eſt Chriſtianos.

22. Ἄχρι τούτε τῦ λόγε) Ut qui pati non poſſent, gentes fieri participes communis ſalutis.

23. Ῥιπτάντων τὰ ἱμάτια) *Iactantibus vestes.* Qui longius aberant; his ſignis teſtabantur, ſe cum illis facere, qui propius adſtantes clamabant. Prodebant etiam valde concitatum offenſumque animum. *Xiphilinus* Nerone: τάστε χεῖρας καὶ τὰ ἱμάτια ἀνέσειον. *Lucianus* de ſaltat. 83. τὸ θεάτρον ἅπαν συνεμεμήνει, καὶ ἐπήδων, καὶ ἐβοων. καὶ τὰς ἐσθῆτας ἀπερρίπτον. *Ovidius* Am. III. 274. *et data iactatis undique signa togis — at ne turbet toga mota capillos.* κονιορτὸν βαλλόντων) *Ennius* Annal. VIII. *Iamque fere pulvis ad coelum vasta videtur.*

24. Μάστιξιν ἀνετάζεσθαι αὐτὸν) *Flagellis ea quaeri.* Mos Romanus quaeſtionem habendi per flagra. ἵνα ἐπιγνῷ) Ex ipſius confeſſione.

25. Ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμᾶσιν) *Quum eum traderent loris*, i. e. ſcuticis, flagellis. Προτείνειν *tradere, porrigere. Philo* de vit. Moſ. δελεασθεὶς τοῖς ἤδη προτεινομένοις, *delectatus donis quae sibi iam tradita essent.* Alii aliter. Ad ſequentia cf. not. ad c. XVI, 37.

28. Πολλῷ κεφαλαίῳ) *Magna pecuniae summa.* Κεφάλαιον pro *pecuniae summa* ſaepe occurrit. *Demosthenes* in Everg. *Accipiens a me in mensa* 1313. *drachmas et duos obolos*, τὸ σύμπαν κεφάλαιον, *integram summam.* Sic etiam ap. Ioſeph. A. XII. 2, 2. et cap. 4.

4, §. 1. eiusdem libri. ἐγὼ δὲ καὶ γεγέννημαι) Atqui Tarsus non colonia erat, sed libera urbs, *Plinio* teste, V, 27. Potuit autem fieri, ut aliquis maiorum Pauli bellis civilibus, quae inter Caesarem Augustum, et Brutum, Cassiumque, aut etiam inter eundem Caesarem et Antonium intercessere, ius illud sibi comparaverit. Unde colligas, ex opulenta familia fuisse Paulum.

30. Καὶ ἐκέλευσεν — αὐτῶν) Quia intellexerat, de religione controversiam esse; explorare voluit Synedrii sententiam, cuius erat de religione cognitio.

CAP. XXIII.

1. Ἀτενίσας — τῷ συνεδρίῳ) *Intuitus Synedrium*, oculis ad Synedrium conversis. Ut decebat hominem bonae causae et optimae conscientiae innitentem. Ἐγὼ πάσῃ — θεῷ) *Ego cum optima conscientia* Dei voluntati *convenienter vixi*. Verbum πολιτεύεσθαι, Medium, dicitur proprie de iis, *qui rempublicam gerunt*, deinde pro: *institutis quibusdam uti*, ut πολιτεύεσθαι νόμῳ πατρίῳ apud Iosephum de Maccab. §. 4. *patriis legibus*, i. e. Mosaicis, *convenienter vivere*, et 2 Macc. XI, 25. πολιτεύεσθαι κατὰ τὰ ἐπὶ τῶν προγόνων ἤθη. Ita fit, ut πολιτεύεσθαι significat *vivere*, *vitae tenorem gubernare vel dirigere*. Τῷ θεῷ, i. e. κατὰ τὸ θεόν, *voluntati Dei convenienter*.

2. Ὁ δὲ ἀρχιερεὺς Ἀνανίας) Intelligendus esse videtur *Ananias* ille, qui Pontificatu M. functus est, *Quadrato*, antecessore Felicis, Syriae praesidente, auctore *Iosepho*, A. XX, 6, 2. neque dubium est, quin eam dignitatem etiam tempus quoddam retinuerit tum, quum Felix Prae-

ſes in Syriam miſſus eſſet, ſub cuius Praefidio *Ionathas* Ananiae ſucceſſit in Pontificatu; Ioſeph. XX, 8, 5. Hic *Ananias*, Pontifex M. miſſus fuit Romam vinctus a Quadrato, rationem Caeſari Claudio redditurus una cum *Anano*, Praefecto Templi, ob contentionem inter Samaritanos et Iudaeos, et ob quorundam Iudaeorum, res novas moliendi, ſtudium, Ioſeph. XX, 6, 2. Dubium vero non eſt, quin Romae, innocentia ipſius cognita, abſolutus, Hieroſolymam redierit, et ſe pro Summo Sacerdote gefferit. Cf. *Ioseph.* Ant. XX, 9, 2. Fuſius de hac re *Krebsius* in h. l. diſſerit. ἐπέταξε — στόμα) *Iussit adstantes sibi os Pauli ferire.* Offenſus forſan vultus eius conſtantia, quod vox ἀτενίσας innuit; vel quod liberiore quam hominis faſtus ferret, exordio uſus eſt. Παρεστῶτας, intellige ὑπηρέτας, non quosvis ex adſtantibus.

3. Τύπτειν σε μέλλει ὁ θεός) *Percutiet*, i. e. *puniet te Deus.* Graviſſime peccavit Pontifex, qui, quum ipſe captivitatis incommoda ſenſiſſet, ſenſu miſericordiae erga captivum non tactus, inſuper civi Romano alapas impingi iuſſerat, quod nec tribunus fuerat auſus. Quo genere mortis ipſe tandem perierit, docet nos IOSEPHUS, de B. Iud. L. II, c. 17, §. 9. Quum nempe Sicarii duce Menachemo urbis Hieroſolymorum potirentur, Ananias in regiae domus aquae-ductu latitans captus eſt, et a latronibus cum fratre Ezechia interfectus. τοῖχε κεκονιαμένε) *Paries dealbate*, hypocrita. Sic hominem exteriore apparatu tumentem et vere et eleganter appellavit, ut in Matthaeo Chriſtus Phariſaeos ſimiles eſſe dixit ſepulcris κεκονιαμένοις. Egregia ſimilitudo, ad exprimendos homines impios qui honoris aut commodi cauſſa pios ſe ſimulant,

lant. παρανομᾶν) *Contra legem agens; wider Recht und Billigkeit.*

5. Οὐκ ᾔδειν — ἀρχιερεύς) *Camerarius*: Ironiae manifeſtum eſt indicium. In eadem ſententia fuit etiam *Phil. Marnixius*; nec alienus ab ea erat *Pricaeus*, addens, ἐκ ᾔδειν, ſignificare, *oblitus eram, minus animo recolebam meo.* Alii verba excuſantis lapſum ſuum eſſe putant. *Wetſtenius*: ἐκ ᾔδειν, i. e. *non cogitavi, non ſatis attente conſideravi.* Quaſi dixiſſet: parcite, quaeſo, fratres, iuſtae meae indignationi, ſi aeſtuantis animi impetu abreptus liberius aliquid elocutus fuerim, quam oportuit, immemor illius et perſonae, et officii mei. Agnoſco errorem: non debui maledicere Pontifici, quantumvis fecerit non digna ſuo honore: ſed impediit animi ardor, ne iſta, ut par erat, attentius cogitarem. Alii putant, revera neſciiſſe Paulum, hunc eſſe ſummum Pontificem, quia diu abfuerit Hieroſolymis, nec ordinis ratio habita fuerit in tumultuario iſto conſeſſu. ἄρχοντα — κακῶς) *Principi populi tui ne maledicas.* Exod. XXII, 27. ubi in Hebraeo eſt נָשִׂיא, quomodo vocari ſolebat princeps ſenatus, quem locum iſtis temporibus plerumque occupabat ſacerdos ſummus.

6. Γνὺς — Φαρισαίων) Non deerat Paulo humana etiam prudentia, qua in bonum Evangelii utens, columbae ſerpentem utiliter miſcebat, et inimicorum diſſidiis fruebatur. ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίε) *Pharisaeus ſum*, ex diſciplina priſtina; et etiamnum, quod attinet ad fidem reſurrectionis. Pro υἱὸς Φαρισαίε alii legunt υἱὸς Φαρισαίων, *discipulus Pharisaeorum*, quod vel praeceptores, vel parentes, patrem et avum aut proavos Phariſaeos

habuiſſet. περὶ ἐλπίδος — κρίνομαι) Eſt ἓν διὰ δυοῖν. Rectum fuerat περὶ ἐλπίδος ἀναστάσεως, *ob ſpem de reſurrectione.* Κρίνομαι, *vocor in ius*, vel potius: *contendo cum adversariis*, nemo enim eum in ius vocaverat, vel accuſaverat. Controverſia de ſpe reſurrectionis Paulo erat cum Sadducaeis. Non mentitus eſt Paulus, Phariſaeorum diſcipulum ſe dicens; recte tamen notat ad h. l. *Chrysostomus*: πάλιν ἀνθρωπίνως διαλέγεται (Paulus) καὶ ἐ πανταχῆ τῆς χάριτος ἀπολάυει, ἀλλὰ καὶ παρ' ἑαυτῆ τι συγχωρεῖται εἰσφέρειν. Voluit nempe in rem ſuam uti diſſidio Phariſaeorum et Sadducaeorum; nec id ſine ſucceſſu fecit, ut patet ex v. 7. ſqq.

8. Σαδδουκαῖοι — μηδὲ πνεῦμα) Deum eſſe credebant, ſed praeter eum nihil, quod non ſenſibus percipieretur, non angelos exiſtere, non ſupereſſe corporibus animos, ideoque nec fore reſurrectionem. τὰ ἀμφότερα) Coniunxit hic opinionem de angelis et de Spiritu, tanquam unam. Quod de Sadducaeis et Phariſaeis h. l. refert Lucas, confirmat Ioſephus de B. I. II, 8, 14.

9. Γραμματεῖς τῆ μέρες τῶν Φαρισαίων) *Legisperiti factionis Pharisaeorum.* Quaelibet ſecta habet *literatos* et idiotas; illi ſolent eſſe os partis ſuae. Μέρος h. l. ut ſaepe, *factionem*, *partem* ſignificat. Διεμάχοντο, *acriter pugnabant*, contentioſe agebant, vehementiſſime contendebant. ἑύρομεν — τούτῳ) *Nihil mali reperimus in hoc homine.* Οὐδὲν κακὸν, *nullum facinus*, *malefactum*. Tota quaeſtio, inquiunt, eſt dogmatica. Εἰ δὲ πνεῦμα — ἄγγελος) Dixerat Paulus (c. XXII, 6. ſqq.) apparuiſſe ſibi in itinere aliquem, qui cum eo ſit collocutus. Fortaſſis negarunt Sadducaei hoc factum eſſe vel fieri potuiſſe;

tuisse; Pharisaei autem affirmarunt. Cf. Io. XII, 28. 29. *μὴ θεομαχῶμεν θεομαχεῖν, cum Deo pugnare est*, aliquid voluntati divinae adversum moliri. Sed desunt haec verba in libris nonnullis antiquis, Versionibus et Patribus Vulg. et Aeth. praecedens *εἰ δὲ* vertunt: *quid si*, aut: *quis novit an non?*

10. Ἐυλαβηθεὶς — ὑπ' αὐτῶν) *Veritus tribunus, ne Paulus discerperetur ab illis.* Sensus horum verborum, quae irae fervidissimae descriptionem continent, est: *veritum esse tribunum, ne Paulo manus violentae inferrentur.* Διασπᾶν enim, *discerpere, dilaniare*, notat excruciare verberibus aut vulneribus et mutilationibus, vel etiam occidere. τὸ στράτευμα) *Totam militum manum* deduxit ab Antonia in conclave illud apud templum, in quo senatus habebatur, εἰς τὴν παρεμβολὴν) in Antoniam ut supra 21.

12. Συστροφὴν) *Coniurationem*, sicut mox explicatur. Sic συστρέφεσθαι est *coniurare* 2 Sam. XV, 31. 1 Reg. XVI, 9. 16. 2 Reg. IX, 14. aliisque locis. ἀνεθεμάτισαν ἑαυτοὺς) *Execrando seu devovendo se promiserunt.* Voto addiderunt diras, i. e. pessima sibi imprecati sunt, ni id implerent. Recte existimat *Michaelis* ad h. l. fuisse hos ex numero Sicariorum, aemulatorum legis.

13. Οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες) *Qui conspirationem hanc fecerant:* Phrasin hanc habet *Polybius* L. IV, c. 2. de Apelle dicens: ποιεῖται συνωμοσίαν πρὸς τοὺς περὶ Λεόντιον καὶ Μεγαλέαν, *cum Leontio et Megalea coniurationem facit.*

15. Ἐμφανίσατε τῷ χιλιάρχῳ) *Significate et declarate tribuno.* Suidas: ἐμφανίζωσι, φανερῶσιν, σὺν

σὺν τῷ συνεδρίῳ) i. e. Non vos soli, sed una cum collegis vestris, quo maior significationi fit auctoritas. πρὸς ὑμᾶς) Nempe ex Antonia in conclave, in quo senatus habebatur, ἀκριβέστερον) Exactius, quam in prima cognitione. Solent enim rei per intervalla temporum saepius audiri, sive quod novi aliquid iudici innotuerit, sive ut exploretur, an sibi constent. πρὸ τοῦ ἐγγίσαι αὐτὸν) *Antequam ad vos veniat.* Sed amplius significatur, velle se caedem perpetrare in via, satis longe ab eo loco, in quo senatus habebatur, ne senatus eo nomine argui posset.

16. Ἀκούσας) Rem minus occulte gerebant, non putantes fore, qui rem Paulo aut tribuno deferret.

17. Ἀπάγαγε πρὸς τὸν χιλίαρχον) Prudenter Paulus ipsum iuvenem tribuno mittit, ut aetas eius et simplicitas pleniorem fidem faceret.

19. Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ) *Manu prehensum*, ut iis solemus facere quos ex turba abducimus.

20. Συνέθεντο) *Constituerunt*, i. e. convenit inter Iudaeos, s. Iudaei consenserunt. Et sunt Graecis συνθῆκαι, et Attica mutatione ξυνθῆκαι, quae a Latinis vocantur pacta, conventa.

21. Ἐπαγγελίαν) *Mandatum*, i. e. si iubeas Paulum produci. *Hesychius*: ἐπαγγέλλουσιν, κελεύουσιν.

22. Παραγγείλας — πρὸς με) Transitio ab indirecta oratione ad directam, frequens Hebraeis, sed et aliis Scriptoribus.

23. Ἕως καισαρείας) *Caesaream* ad Procuratorem, ad cuius forum iam tota haec res pertinere videbatur. καὶ ἱπ-

ἱππεῖς ἑβδομήκοντα) Solent peditibus equites attribui qui eis praesidio sint. δεξιολάβας διακοσίους) *Satellites, stipatores ducentos.* Sive δεξιολάβας legas, sive ex uno codice vetustissimo δεξιοβόλους, non satis certum est, quale militum genus fuerit. Omnes de hac voce sententias et coniecturas *Schleusnerus* in Lexico ita conciliari posse putat, ut dicat, δεξιολάβας fuisse satellites regis, aut tribuni militum, dextra lanceam gestantes, quorum munus fuerit, non solum custodiam corporis regis et tribuni militum agere, (παρὰ τὸ λαβεῖν τὴν τοῦ βασιλέως καὶ Χιλιάρχου δεξιὰν) sed etiam custodire captivos, quorum dextrae catena alligabantur. (παρὰ τὸ λαβεῖν τὴν τοῦ δεσμίου δεξιὰν.) ἀπὸ τρίτης ὥρας τῆς νυκτὸς) Frequens est in Syria noctibus iter facere ob calores diurnos. Verum hic consilium hoc eo pertinebat, ne in ipso itinere insidiae fierent, ante deducto Paulo, quam ad coniuratos eius rei notitia perveniret.

24. Κτήνη τε παραστῆσαι) *Et iumenta praestare.* Transit oratio a directa ad indirectam, contra quam modo. ἵνα ἐπιβιβάσαντες — τὸν ἡγεμόνα) *Ut imponentes Paulum* (iumento) *incolumem ad Felicem perducerent.* Sic Iosephus A. II, 6. 9. οἵσγε πρὸς τὸν πατέρα μὴ ἔξεστιν ἀναστρέφεσθαι μόνοις, *nobis solis non licet redire ad patrem incolumes.* Quum hic Felix *Procurator* tantum Iudaeae fuerit, ne quis nomine ἡγεμόνος ductus, suspicetur, *Praesidem* fuisse, tenendum est ἡγεμόνα dici h. l. qui proprie nominetur ἐπίτροπος. Nam Iosephus tribuit et propria voce τὸ ἐπιτροπεύειν, et de B. I. II, 13. hunc Felicem vocat Ἰουδαίας ἐπίτροπον. *Felix* hic fuit libertus *Claudii*, frater *Pallantis*, qui apud *Claudium* omnia

omnia potuit. Tacitus Hiſt. V, 9. *e libertis Antonius Felix per omnem saevitiam ac libidinem ius regium servili ingenio exercuit.* Fuit trium reginarum maritus teſte *Suetonio* in *Claudii* vita, c. 28. quod intellige non eodem tempore; ſed alia mortua duxit aliam: et reginas intellige regum filias et neptes, quomodo *Antigone* et Electra ἄνασσαι apud Tragicos. Harum reginarum una fuit *Drusilla*, infra nominata, c. XXIV, 22. *Agrippae* regis ſoror.

35. Γράψας — τύπον τοῦτον) *Scribens epistolam, quae hanc continebat*, ſ. *habebat formam*; aut brevius: *scribens epistolam in hanc formam*, hoc tenore, ut loquitur Cicero. Τύπος, omnino *integram formam*, ſ. ut vulgo dicunt, *extensum epistolae* ſignificat. Sic 3 Macc. III. 30. de epiſtola Ptolomaei, quae integra ibi praemiſſa eſt, dicitur; καὶ ὃ μὲν τῆς ἐπιστολῆς τύπος ἕτως ἐγέγραπτο, *et ita forma epistolae*, ſ. *epistola ipsa conscripta erat.* Περιέχειν τύπον idem valet, ac ἔχειν τύπον.

27. Καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν) i. e. *quum iam prope esset, ut ab eis interficeretur.*

29. Μηδὲν δὲ — ἔχοντα) Nullum criminis reum, quod Romanae leges morte puniant, aut vinculis coërceant: non ſigniferum rebellionis, non homicidam, non ſeditioſum. Ἄξια θανάτου dicuntur, *quae mortem merentur*, Ἔγκλημα ἔχειν h. l. idem eſt quod ἐγκαλεῖσθαι, *accusari.* Sic Appian. de bello Annib. Claudiam Quintiam μοιχείας ἔγκλημα ἔχουσαν ἔτι ἄκριτον, *adulterii accusatam, nondum cognita caussa.*

30. Μηνυθείσης — ἴσασθαι) Sermonem ita incepit, quaſi dicturus eſſet μεμηνύσης: dixit autem μέλλειν, quaſi prae-

praeceſſiſſet: μηνυθέντος δέ μοι ἐπιβουλήν. Ita ſaepe conſtructio fit ad ſenſum magis, quam ad verba.

31. Εἰς τὴν Ἀντιπατρίδα) *Obadias de Bartenora* notat, eſſe locum ultimum in finibus Iudaeae. *Hieronymus* Epitaph. Paulae: *Deinde* (a Caeſarea) *Antipatrida, semirutum oppidulum, quod de patris nomine Herodes vocaverat et Lyddam versam in Diospolim.* Saepe huius urbis meminit *Iosephus* e. g. Ant. XVII, 15, 1. XVI, 5, 2. de B. I. II, 19. 1. IV, 8, 1.

32. Ὑπέστρεψαν εἰς τὴν παρεμβολὴν) Reverſi ſunt in Antoniam, ſc. pedites. Neque enim opus tam multis erat, quum iam longius abitum eſſet ab Hieroſolymis, ubi erant coniurati. Adverſus vulgaria itinerum pericula ſufficiebat equeſtre praeſidium.

33. Οἵτινες) Hoc ad remotius, i. e. ad equites referendum.

34. Ἐκ ποίας ἐπαρχίας ἐστί) *Ex quanam provincia esset?* Ἐπαρχία eſt *provincia*, tiam infra XXV, 1. Plutarch. Catone: ἔλαχε τῶν ἐπαρχιῶν ἣν ἐντὸς Ἰσπανίαν καλοῦσιν οἱ ῥωμαῖοι.

35. Διακούσομαί σου) *Attente te audiam, et causam tuam cognoscam.* Plutarch. Cic. Ἀντιόχου τοῦ Ἀσκαλωνίτου διήκουσεν. Pericl. διήκουσε — Ζήνωνος, ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου) Ita dicto, quod ab Herode exſtructum eſſet. *Praetorium* a praetore Romano, i. e. imperatore nomen habet; ſed, ut fieri ſolet, coepit proferri latius eius vocis uſus ad omnes domos virorum illuſtrium.

CAP. XXIV.

1. Μετὰ δὲ πέντε ἡμέρας) Hi quinque dies numerandi ſunt a captivitate Pauli Hieroſolymis, ut patet ex v. 11. huius capitis. Venit igitur Ananias cum ceteris accuſatoribus Caeſaream ſtatim ſequenti die poſt Pauli adventum, ſine dubio certior factus per Chiliarchum Lyſiam. Καὶ ῥήτορος Τερτύλλου τινὸς) Homine Romano, qui et linguam Romanam, et actionum formulas melius noſſet. Graecis ῥήτωρ eſt orator, et cauſſae patronus. Latini eam vocem graecam magis de dicendi magiſtris uſurpant, quos Graeci σοφιστὰς vocant. ἐνεφάνισαν — Παύλου) *Detulerunt, accusarunt Paulum apud Procuratorem.* Ἐμφανίζειν ſaepe apud Ioſephum aliosque eſt pro *indicare aliquid ita, ut cum ulterius accusatione sit coniunctum*; e. c. Ant. XIV, 10, 8. eodem cap. §. 12. et cap. XI, §. 4. Ἐμφανίζειν autem κατά τινος, eadem conſtructione dictum eſt, qua Rom, VIII, 33. τίς ἐγκαλέσει κατ' ἐκλεκτῶν τοῦ θεοῦ.

2. Κληθέντος δὲ αὐτοῦ) i. e. *adducti iusso*; nam ſub militari cuſtodia ſervabatur.

3. Πολλῆς — προνοίας) *Quod multa pace per te fruimur, quodque per tuam curam huius nationis res sint bene institutae,* id agnoſcimus etc. Captat Rhetor benevolentiam Procuratoris, *cuius providentia et pax ipsis contingeret, et praeclare administraretur provincia.* Εἰρήνην intellige de tranquillitate illarum regionum procurata a Felice. Verbum κατορθώσαι ſignificationem habet perfectionis, et *rei bene ac praeclare gestae. Polybius* L. I. ὡς δὶ αὐτὸν καὶ διὰ τὴν ἰδίαν πρόνοιαν κατορθωκώς, *quasi ipse per se et sua providen-*

dentia rem bene gessisset. Cicero de fin. III, 7. *quae autem nos aut recta, aut recte facta dicamus, si placet, illi autem appellant κατορθώματα, omnes numeros virtutum continent — rectum factum est κατόρθωμα ad mentem Stoicorum.* Τῷ ἔθνει τούτῳ *est* genti *Iudaeorum.* Laudem, quam hic Tertullus tribuit Felici, eandem et Iosephi narrationes ei tribuunt. Sic v. c. Iudaeam latronibus impostoribusque repletam et infestatam dura sua virtuteque liberavit, teste Iosepho XX, 8, 5. Aegyptium illum Pseudoprophetam, res novas molientem, eiusque affectas vi armisque repressit, l. c. §. 6. seditionem, quae inter Iudaeos Caesareenses et Syros gravissime exarserat, restinxit, multaque alia facinora egregia, commodo Iudaeorum, perpetravit. Cf. eundem de B. I. II, 13, 2. Sed idem *Felix* multa iniuste et crudeliter egit, testibus *Iosepho*, (Ant. XX, 8, 5.) *Tacito*, (Histor. L. V, c. 9.) *Suetonio*, (in Vita Claudii c. 28.) et aliis. πάντῃ τε καὶ πανταχοῦ ἀποδεχόμεθα. *Semper et ubique agnoscimus*, vel laudamus. Haec enim elegantissima est τοῦ ἀποδέχεσθαι notio. *Iosephus* A. VI, 14, 4. Δίκαιον δὲ ἀποδέξασθαι τῆς Φιλοτιμίας τὴν γυναῖκα, *convenit autem, laudare mulierem ob prolixam liberalitatem.* Unde ἐπαινεῖν et ἀποδέχεσθαι apud eundem tanquam Synonyma iunguntur, A. VII, 1, 2. ibid. 2, 2. aliisque locis. Πάντῃ τε καὶ πανταχοῦ, *semper et ubique.* Quod nunc facimus praesenti tibi, inquit Tertullus, id etiam de absente praedicamus. Non in os solum laudamus.

4. Ἵνα δὲ — ἐγκόπτω) *Ne te pluribus morer*; aut, *ne pluribus tibi molestus sim.* Est et hoc inter rhetorica artificia, polliceri se brevem fore, praesertim apud occu-

patos. συντόμως, ſc. λεξόντων, *quae paucis dicturus sum.* Loquitur ita Tertullus ut ad hominem multis negotiis diſtrictum, et ut meliorem iniquae cauſſae eolorem ſuperduceret. τῇ σῇ ἐπιεικείᾳ) *Ea humanitate, qua soles.* Solent coniungi ἐπιείκεια et πραότης. Intelligitur hic facilitas et patientia in audiendo.

5. Εὑρόντες — λοιμὸν) *Deprehendimus scilicet hunc virum pestilentem, noxium.* Particula γὰρ in orationis initio eleganter adhibetur, et reddenda eſt *scilicet, nempe.* Participium vero εὑρόντες pro εὕρομεν poſitum eſt; qui Participiorum uſus, etſi Hebraeis eſt familiariſſimus, non ita tamen proprius, quin apud Graecos etiam inveniatur. Homines *noxios* λοιμούς, *pestes* ſ. *pestilentes* vocant Graeci. Sic etiam Cicero dixit: *pestem civitatis*, pro Rabirio; *pestem patriae*, pro Seſtio; *pestes imperii*, pro Deiotaro. πρωτοστάτην) *Principem et antesignanum.* In Gloſſario: πρωτοστάτης, *princeps.* Sic vocantur, qui in arte, qui in convivio, qui in iudicio aut re quavis alia primarium locum obtinent. τῆς τῶν Ναζωραίων αἱρέσεως) *Nazaraeorum sectae.* Ita in Iudaea vocabantur, qui extra Iudaeam Chriſtiani, nempe a Domino ipſorum, Ieſu Nazareno. Et ſic hodie quoque Iudaei et Muhamedani Chriſtianos appellant.

6. Ὃς καὶ — βεβηλῶσαι) Introductis alienigenis. Falſum crimen. Κρίνειν, *punire.* Tota particula: καὶ κατὰ — σε (v. 8.) a plerisque codd. graecis penitus abeſt; in aliis eſt multa lectionis varietas. Si locus omittitur, ſenſus non eſt integer. Quum haec particula in verſione Syriaca et latina vulgata legatur, videtur aliquid excidiſſe ex hoc loco, quod deinde lectores ſatis antiqui ſup-

ſupplerent. A Lucae manu haec verba non eſſe videntur. Vid. Morus ad h. l.

7. Μετὰ — ἀπήγαγε) Elliptice, pro: ἐκ χ. ἡ. ἁρπάζων, ἀπήγαγε, quem ſenſum reſpexit Latinus, dum vertebat: *eripuit eum.*

8. Παρ' οὗ) *A quo*, nempe Paulo. ἀνακρίνας) Quaeſtione habita per tormenta. Ita recte hic accepit Syrus.

9. Σύνεθεντο) *Assenserunt* ſ. *confirmarunt.* Sic plerique vertunt hanc vocem. Sed συντιθέναι, *componere*, in Medio eſt *pactum inire, convenire de aliqua re.* Igitur praeferenda eſſe videtur συνεπεθεντο, quam lectionem plerique Codd. habent. Verbum autem συνεπιτιθημι, et in Medio συνεπιτίθεμαι ſignificat: *aggredior alterum, hostiliter aggredior.* Senſus eſt: Simul Iudaei eum aggreſſi ſunt, (accuſando.)

10. Νεύσαντος ἀυτῷ τοῦ ἡγεμόνος λέγειν) *Quum Procurator signum nutu dedisset ut ipse responderet.* ἐκ πολλῶν ἐτῶν) Si Ioſepho credimus, *Cumano* ſucceſſor datus eſt, anno Iul. 97. et nunc annum agebat ſextum in provincia. A. XX, 6, 3. Notandum eſt autem, uno tempore *Cumanum* et *Felicem* adminiſtraſſe regnum Iudaeae, quod antea Agrippa pater obtinuerat, adeo, ut *Cumanus* Iudaeae et Galilaeae, *Felix* autem Galilaeae Transamnanae, quae, teſte Ioſepho, Iordane et Coeleſyriae Philadelphiaeque montibus includeretur, Procurator eſſet. Sed *Cumano* damnato, Felix Iudaeae et Galilaeae quoque adminiſtrationem accepit, adeo, ut ex eo inde tempore non ſolum Galilaea Transamnana, quam antea iam Procurator obtinuerat, ſed Iudaea etiam ipſius ditioni ſubiecta

pareret. Ioſ. A. XX, 7. de B. I. II, 12, 8. Κριτὴς h. l. non tam ſenſu graeco eſt *iudex*, quam potius ſignificatione hebraizante (שֹׁפֵט) *rector, magistratus populi*, nominatim Procurator. Εὐθυμότερον — ἀπολογοῦμαι) *Alacrius*, vel ut Vulgatus reddit, *bono animo pro meipso caussam dico*. Non ut Tertullus, mercede conductus, quamcunque cauſſam, etiam deteriorem defendo: ſed, quod aequiſſimum eſt, pro me ipſo verba facio. Noverat Felix tum experientia propria, tum hiſtoria gentis eiusque Procuratorum edoctus, quam proni ad ſeditionem eſſent Iudaei.

11. Δυναμένου — ἐν Ἱερουσαλὴμ) *Quum intelligere possit, non esse nisi duodecim dies, ex quo ad sacra facienda veni Hierosolyma*. Vid. notata ad v. 1. Paulum diutius quam ſeptem dies egiſſe Hieroſolymis patet ex cap. XXI, 15. 16. 17. 18—35. 26. 27. 30. XXIII, 11. 12. 32. 33. Si igitur accuſatores Pauli poſt quintum diem veniſſent Caeſaream, computatio ſibi non conſtaret.

12. Καὶ ἔστε — διαλεγόμενον) Nempe de rebus ad religionem pertinentibus; multo minus ſermones ad ſeditionem ſpectantes habui. Ἐπισύστασις, proprie *congregatio multorum hominum eodem loco*, *concursus*, deinde etiam, ut hic concurſus ſeditioſus. Ποιεῖν ἐπισύστασιν, *concursum facere*, *ad seditionem concitare*.

13. Οὔτε — κατηγορῆσαί μου) *Neque demonstrare possunt, de quibus me accusant*. Eorum quae obiiciunt mihi nihil probare poſſunt. Supple: τὰ ſ. ταῦτα, περὶ ὧν κατηγορῆσαί. Παραστῆσαι, *clare et liquido demonstrare et ob oculos ponere*. Sic apud Ioſeph. A. IV, 3, 2. VIII, 2, 5.

14.

14. Κατὰ τὴν ὁδὸν; ἣν λέγουσιν αἵρεσιν) *Secundum religionem eam, quam vocant sectam.* Sectae appellationem Paulus corrigit, non quod tum esset odiosa, sed quod non satis digna. τῷ πατρῴῳ θεῷ) Magna erat gentilium erga θεοὺς πατρῴους, *Deos patrios*, religio, per quos etiam praecipue iurare solebant. Sic Demosthenes de *corona* iurat per τὸν Ἀπόλλω τὸν Πύθιον, ὃς πατρῷός ἐστι τῇ πόλει, *Apollinem Pythium, qui urbi* (Athenis sc.) *patrius est.* Sapienti vero Apostolus agebat consilio, dum contra obiectam sibi haeresin v. 5. se Dei patrii cultu, et legis atque prophetarum obsequio tuebatur. Invisum quippe erat gentilibus, si quis se peregrinis aut Diis aut Deorum cultibus addiceret. Praeterea Iudaeis per multa Imperatorum inferiorumque magistratuum decreta et senatus consulta sancita erat potestas, *Deum patrium* colendi. Brevissima igitur via, qua Christiani Romanos magistratus sibi conciliare, et cultus sui libertatem consequi poterant, haec erat, ut se eundem cum Iudaeis Deum colere, et iisdem libris sacris fidem praestare et obsequium assererent.

15. Ἐλπίδα — ἀδίκων) *Habens spem in Deum, quam et ipsi habent, futuram esse resurrectionem piorum et impiorum.* Etiam hoc erat verum de plerisque Iudaeis, nisi quod multi Pharisaeorum resurrectionem impiorum negarent.

16. Ἐν τούτῳ — διαπαντός) *Propter hoc*, i. e. propter hanc fiduciam, *exerceo me, ut inoffensam habeam conscientiam respectu Dei et omnium omnino hominum*, i. e. ut perpetuo habeam animum, nullius male facti erga Deum vel homines sibi conscium. Ἀπρόσκοπος est is, qui ita vivit, ut nemo eius vita possit offendi.

Quum autem conſcientia noſtra ſit iudicium de noſtra vita, quo homines alii offendi non poſſunt, erit hoc loco intelligenda notio adiuncta probitatis, ut conſcientia ἀπρόσκοπος ſit conſcientia bona, conſcientia recte factorum. Ἀσκῶ, *exerceo*, nempe memet ipſum, quod apud Helleniſtas ſaepe ſubauditur, quia Hebraei ſaepe pro reciprocis uſurpant modo activa, modo paſſiva.

17. Δι' ἐτῶν δὲ πλειόνων) *Post aliquot annos.* Sic διὰ habemus Gal. II, 1. et alibi. Poſtquam multi anni elapſi erant, ex quo tempore non fueram Hieroſolymis, rurſus eo veni. παρεγενόμην) *Veni Hierosolyma* Eleemoſynarum perferendarum cauſſa profectus erat Hieroſolyma. 1 Cor. XVI, 1 — 14. 2 Cor. VIII. IX. Rom. XV, 25—27. 31. Non igitur nocere, ſed prodeſſe voluit. Quod obtulerit victimas, commemorat ideo, quod haec res occaſio tumultus fuit.

18. 19. Ἐν οἷς — Ἰουδαῖοι) *In quibus dum occuper, offenderunt me in templo in castu viventem, nulla cum turba, nullo cum tumultu, Iudaei quidam Asiatici.* Ἐν οἷς) *In quibus*, ſc. rebus, ſtudiis. In quibus dum occupor. ἡγνισμένον) Abſtinentem a vino aliisque rebus, a quibus Nazaraei abſtinent. Supra XXI, 24. 26. Γὰρ multi codd. recte omittunt. Verba: τινὲς ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, coniungenda ſunt cum antecedentibus, nempe cum verbo εὗρον, v. 18.

20. Ἢ αὐτοὶ οὗτοι) *Aut hi ipsi*, nimirum accuſatores mei, de quibus comm. 1. Illud autem εἰπάτωσαν eſt ex illa cauſſae fiducia, quam reis ſolet ſufficere bona conſcientia.

21.

21. Ἢ περὶ — ὑμῶν) Niſi hoc crimen eſſe volunt, quòd palam profeſſus ſum, credere me, mortuos a Deo poſſe reſuſcitari. Ipſe Pontifex M. Ananias Sadducaeorum ſectae addictus fuiſſe videtur. Vid. ſupra XXIII, 6. ſqq.

22. Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς — καθ' ὑμᾶς) Meliores codices habent: ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, eodem ſenſu. *Ampliavit eos Felix*, i. e. diſtulit in aliud tempus cauſſae huius cognitionem. Loquitur ſic Cicero pro *Caecina* et tertia *Verrina*. Solemnis vox iudicis differentis ulteriorem cauſſae cognitionem erat: *Amplius*, ſc. cognoſcendum. ἀκριβέστερον εἰδὼς — καθ' ὑμᾶς) Interponitur hic διπλῶν inter media verba hoc ſenſu: *Ubi exactius didicero, quid ſit de hac ſecta, et ubi Lysias venerit, cauſſam iſtam terminabo.* Nempe διαγινώσκειν eſt *definire cauſſam*: διὰ enim in compoſitione ſaepe conſummationem ſignificat. Statum huius controverſiae videbat Felix, partim eſſe legalem, partim inficialem. Legalis erat an ſecta Nazaraena eſſet contra legem Iudaeorum: inficialis, an Paulus concurſum, aut tumultum concitaſſet. De priori audiendi erant complures viri eruditi, praeter accuſatores; at de altero teſtis certus erat ipſe *Lysias*. Quare merito interlocutus eſt Felix.

23. Τηρεῖσθαι — προσέρχεσθαι αὐτῷ) Iuſſit *aſſervari eum, ſed liberaliter et laxe aſſervari, nec quemquam ſuorum prohiberi, ipſi miniſtrare, eumque adire.* Vox ἄνεσις *relaxio, remiſſio*, non vinculis tantum, ſed et rigidiori cuſtodiae opponitur. Sic Ioſeph. Antiqq. XVIII, 6, 10. de Agrippâ poſt Tiberii exceſſum non amplius in carcere, ſed ſuis aedibus cuſtodito: Φυλακὴ μὲν γὰρ καὶ τήρησις ἦν, μετὰ μέντοι ἀνέσεως τῆς εἰς τὴν ἰδιωτικὴν

Ἰδιοι h. l. sunt *populares, Pauli doctrinae addicti, familiares.* Ὑπηρετῶν, *necessaria ad victum suppeditare.*

24. Σὺν Δρουσίλλῃ — Ἰουδαίᾳ) Duas Drusillas Felix uxores habuit; alteram Iudaeam, de qua hic sermo Agrippae maioris filiam; alteram Romanam, Antonii et Cleopatrae neptem; de qua Tacitus, Hist. Lib. V, c. 9. Quam autem prius secum habuerit, adhuc dubitatur. *Graevius* ad Sueton. Claud. c. 28, suspicatur, Drusillam Antonii neptem diem obiisse antequam Felix venerit in Iudaeam, ibi vero duxisse Drusillam Agrippae. Hanc ipsam, Herodis Agrippae maioris filiam, Azizo, Emesorum regi nuptam, nefariis artibus a marito abduxit, sibi uxorem adscivit; de qua re Iosephus XX, 7, 2. περὶ τῆς εἰς χριστὸν πίστεως) Ut priorem partem sui in hac re officii exsequeretur,

25. Ἔμφοβος γενόμενος) *Expavefactus*; metuens sibi, si res sic se haberet; conscius sibi vitae flagitiosae. Non erat *iusti* hominis, servili ingenio, i. e. *per omnem saevitiam ac libidinem exercere ius regium*, quod de *Felice* dicit *Tacitus* Hist. Lib. V, c. 9. nec erat *continentis*, a marito nolente uxorem abducere. τὸ νῦν ἔχον πορεύου) *In praesentia* ut nunc se res habet, *abi.* Sic Maximus Tyrius *Dissert.* 8. *Rectene an contra haec fecerit Socrates, inquirere* ἀναβησόμεθα σμικρον ὅσον τὸ νῦν ἔχον, *paululum in praesentia differemus, Aristeas* de 70. interpret. καταλήξω τὸ νῦν ἔχον, *in praesenti finem faciam.* Sic et alii. καιρὸν δὲ μεταλαβὼν) *Oportunitatem* s. *tempus opportunum autem nactus.* Sic Polybius L. II, c. 16. μεταλαβόντες δὲ καιρὸν ἁρμόττοντα, *opportunum vero nacti tempus.*

26.

26. Ἅμα καὶ — λύσῃ αὐτὸν) Nempe et quia civem Romanum esse intellexerat, et principem sectae multorum millium. Ὁμιλεῖν, *cum aliquo versari*, sermones habere.

27. Διετίας δὲ πληρωθείσης) *Biennio autem peracto*, nempe ex quo Paulus Caesareae in custodiam traditus erat. Durante hac captivitate plerasque epistolas scripsit, in quibus se religionis christianae causa in vinculis esse dicit. Ἔλαβε — φῆσον). Ioseph. A. XX, 8, 9. et de B. I, II, 14, 1. idem tradit. θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδαίοις) *Quum vellet gratiam a Iudaeis inire.* Paulo accuratius tamen καταθέναι χάριν explicatur: *gratificari alicui, ut mutuum ab eo beneficium expectes, beneficium depositi vice apud aliquem collocare.* Xenoph. *Cyrop.* L. VIII. *Regnum equidem minime admitterem*, χάριν δ' ἀνδρὶ ἀγαθῷ καταθέσθαι δεξαίμην ἄν, *gratiam vero locare apud virum bonum admitterem.* Moris erat magistratibus, ut discedentes e provinciis Incolas beneficiis sibi devincire studerent. Referre volebant eam ab incolis gratiam, ne accusationibus suis et querelis eos Romam sequerentur; quod nihilominus evitare non potuit Felix. *Iosephus* Ant. XX, 8. 9. Πορκίου δὲ φήσαι διαδόχου Φήλικι πεμφθέντος ὑπὸ Νέρωνος, οἱ πρωτεύοντες τῶν τὴν Καισαρείαν κατοικούντων Ἰουδαίων εἰς τὴν Ῥώμην ἀναβαίνουσιν Φήλικος κατηγορῆσαι. καὶ πάντως ἂν ἐδεδώκει τιμωρίαν τῶν εἰς Ἰουδαίους ἀδικημάτων, εἰ μὴ πολλὰ αὐτὸν ὁ Νέρων τ' ἀδελφῷ Παλλαντι παρακαλέσαντι συνεχώρησεν, μάλιστα δὲ τότε δια τιμῆς ἔχων ἐκεῖνον.

CAP.

CAP. XXV.

1. Φῆστος ἓν ἐπιβὰς τῇ ἐπαρχίᾳ) *Quum igitur Festus in provinciam pervenisset.* Quum Iudaea ex eo provinciarum genere fuerit, quae a *Procuratoribus* tantum administrarentur, ei non tam vox ἐπαρχίας, quippe quae amplioris provinciae appellatio est, quam potius ἐπιτροπῆς, convenire videtur. Sane Iosephus XX, 11. 1. Praefecturam administrationemque Iudaeae ἐπιτροπὴν, vocat; accurate sane, et voce maxime propria. Sed, uti apud Latinos vox *Praesidis* de omnibus in universum provinciarum Gubernatoribus interdum sumitur; sic apud Graecos ἔπαρχοι et ἐπαρχία de cuiuscunque provinciae Praesidibus et administratione adhibetur. Sic Iosephus hunc ipsum Festum, quem probe sciebat proprie ἐπίτροπον nominandum esse, tamen ἔπαρχον dicit XX, 8, 11. Notandum est porro, hos Procuratores in Iudaeam fuisse missos post mortem Agrippae Magni, de quo supra c. XII. Quum enim hic esset mortuus, et filium vix septendecim annorum, Agrippam minorem, reliquisset; Claudius, quum, amicorum et libertorum consiliis edoctus, periculosum iudicaret, adolescentulo, qui nondum ex ephebis excessisset, tantae magnitudinis regnum committere, Fadum misit, qui Iudaeae, totiusque regni praeses esset, de qua re Iosephus XIX, 9, 2, de B. I. II, 11, 6. Et quanquam postea Agrippa minor, quum ad imperii maturitatem perveniisset, a Claudio tetrarchiam Philippi, et Batanaeam, una cum Trachonitide et Abila accepisset; tamen Iudaea eius ditioni potestatique non subiecta est, sed a Procuratoribus administrata. Iosephi. XX, 7, 1.

2.

2. Ἐνεφάνισαν — Παύλε) Hic quoque ἐμφανίζειν de-ferendi accusandi notionem habet, ut supra c. XXIV, 1. Commate 5. κατηγορεῖν dicitur, quod h. l. ἐμφανίζειν. παρεκάλεν) In Glossario: παρακαλῶ, oro, obsecro, rogo.

3. Αἰτούμενοι — Ἱερουσαλὴμ) *Petentes, ut in hoc ipsis gratificaretur, et Paulum accerseret Hierosolyma.* ἐνέδραν — ὁδὸν) Clandestina sicariorum usuri opera.

4. Ἀπεκρίθη — Καισαρείᾳ) i. e. Bene eum ibi servari, nec quicquam caussae esse, cur transferretur, quum ibi non minus, quam Hierosolymis accusari possit. Romani Praesides non semper in una urbe ius dicebant, sed ubicunque erant. ἐκπορεύεσθαι) Hierosolymis nempe Caesaream.

5. Οἱ δυνατοὶ ἂν ἐν ὑμῖν) *Qui inter vos auctoritate, dignitateque praestant.* Hac notione haec vox quum apud alios Auctores, tum apud Iosephum frequentissime occurrit, e. g. A. XII, 4, 3. κατ' ἔτος δὲ ταῦτα (τέλη) τοῖς δυνατοῖς τῶν ἐν ἑκάστῃ πόλει ἐπιπρασκεν ὁ βασιλεύς. *Rex cuiusque urbis potentissimis vectigalia vendebat*, ubi δυνατοὶ iidem sunt, qui cap. eodem §. 1. dicuntur οἱ ἐπίσημοι, *principes in patria.* Paulo post §. 4. iidem δυνατοὶ dicuntur οἱ τοῖς ἀξιώμασι ἐν ταῖς πατρίσι διαφέροντες, *qui in patriis suis dignitate ceteris praestant.* Possumus et δυνατὲς simpliciter exponere τὲς δυναμένες, sc. κατηγορῆσαι, *qui possunt accusare*; vel οἱ δυνατοὶ sunt, οἱ ἄριστα κατηγορῆσαι δοκοῦντες, quasi dicat: Turbae confusae voces nil significant; tollit faciem et formam iudiciorum incondita multitudo: seligantur ergo ceteris instructiores ad accusandi munus obeundum. Συγκαταβάντες, *mecum abeuntes.*

6.

6. Ἐν αὐτοῖς) Sc. Ἱεροσολύμοις. ἡμέρας πλείας ἢ δέκα. Legendum esse videtur: ἡμέρας ὀ πλείας ὀκτὼ ἢ δέκα. Solemus sic loqui, ubi numerum exacte definiendum notitia aut memoria non suppetit.

7. Αἰτιάματα) *Accusationes, criminationes.* Verbum est rarissimum. Hesychius: αἰτιάματα, ἐγκλήματα.

9. Θέλεις — ἐπ' ἐμοῦ) *Visne, profectus Hierosolymam a synedrio iudicari, me praesente?* Sic ἐπί et infra sumitur c. XXVI, 2. Habebat Synedrium iurisdictionem quandam in Iudaeos; sed civitatis Romanae ius validius erat iure synedrii; itaque Paulus, utpote civis Romanus, invitus cogi non poterat illos agnoscere iudices.

10. Ἐπὶ τοῦ βήμ. καισ. ἐτώς εἰμι) *Ad tribunal Caesaris constitutus sum.* Recte tribunal Caesaris vocat id, quod Procurator habebat nomine ac mandato Caesaris. ὅπου με δεῖ κρίνεσθαι) Nam de cive Romano praefidum Romanorum erat cognoscere. Ἰουδαίους οὐδὲν ἠδίκησα) Ideo iudicium tuum non reformido, quia certus sum, nihil a me laesos Iudaeos, inique eos de me queri. ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις) Melius nosti scilicet, quam ut opus sit, me ea de re te docere. Scis id ex *Felice*, et ex iis qui Felici in cognitione adfuerunt.

11. Οὐ παραιτοῦμαι τὸ ἀποθανεῖν, *non recuso mori*, haec enim huius vocabuli h. l. vis est. Οὐδείς με δύναται αὐτοῖς χαρίσασθαι) i. e. Nemo me potest Iudaeorum lubidini condonare; in eorumque gratiam condemnare. Δύναται hic ad facultatem legitimam refertur. Donat reum inimicis, qui eum ipsorum iudicio tradit. καίσαρα ἐπικαλοῦμαι) *Caesarem apello*, i. *ad Caesarem provoco*, si inimi-

nimirum me vis ſynedrio iudicandum tradere, quod videbatur agere *Feſtus*. Licebat hoc Romanis legibus in tali caſu. Nam erat contra leges Romanos civem Romanum provincialibus hominibus iudicandum tradere, et id nolentem.

12. Μετὰ τοῦ συμβουλίου) *Conſultabat cum conſilio* quod conſtabat ex iis, qui cum praetore erant, an ſcilicet deferendum eſſet in ea re. καίσαρα — πορεύσῃ) *Caeſarem appellaſti*, i. e. quandoquidem ad Caeſarem provocaſti, *ad Caeſarem ibis*. Provocatio non erat ſimpliciter facta, ſed ſub conditione; verum Feſtus libenter arripiebat occaſionem, qua ſe ab hac moleſtia et invidia liberaret.

13. Ἀγρίππας ὁ βασιλεὺς) Agrippa minor, de quo vide annot. ad comma 1. huius capitis. Βερνίκη) Eſt nomen Macedonicum pro Φερενίκη. Nam Macedones Φ in Β mutabant. Sic et βρύγας dicebant pro Φρύγας. Fuit autem haec Berenice huius Agrippae ſoror. Nupta erat patruo ſuo, Herodi Agrippae, et poſt mortem eius *Polemoni*, Ciliciae Regi; ſed infamis fuit ob inceſtum cum fratre Agrippa. *Joſeph.* Ant. XX, 7, 3. Βερνίκη δὲ μετὰ τὴν Ἡρῴδου τελευτὴν, ὃς αὐτῆς ἀνὴρ καὶ θεῖος (patruus) ἐγεγόνει, πολὺν χρόνον ἐπιχηρεύσασα, Φήμης ἐπισχούσης, ὅτι τῷ ἀδελφῷ συνῴκει, πείθει Πολέμωνα, Κιλικίας δὲ ἦν οὗτος βασιλεὺς, περιτεμνόμενον ἄγεσθαι πρὸς γάμον αὐτὴν, ἵνα γὰρ ἐλέγξειν ὅστο ψευδεῖς τὰς διαβολάς. καὶ ὁ Πολέμων ἐπείθη μάλιστα διὰ τὸν πλοῦτον αὐτῆς. ὁ μὲν δὴ πολὺ συνέμεινεν ὁ γάμος, ἀλλὰ Βερνίκη δι' ἀκολασίαν, ὡς ἔφασαν, καταλείπει τὸν πολέμωνα. *Iuvenalis* VI, 155. *Adamas notiſſimus et Berenices in*

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digito factus pretiosior, hunc dedit olim Barbarus, incestae dedit hunc Agrippa sorori etc. Tacitus Hist. II. 81. *Regina Berenice — florens aetate formaque, et seni quoque Vespasiano magnificentia munerum grata. Suetonius* in Tito 7. *Suspecta in eo (*Tito*) etiam luxuria erat — nec minus libido propter insignem reginae Berenices amorem, cui etiam nuptias pollicitus ferebatur — Berenicem statim ab urbe dimisit, invitus invitam.* Iosephus in libris quidem de bello Iudaico, quos vivo et vidente Agrippa scripsit, honorificam semper Agrippae mentionem facit eiusque pietatem in Deum et patriam, et studium legis laudat; in libris vero antiquitatum, qui eodem iam mortuo scripti editique fuerunt, tanquam luxuriosum, incestum, impium in legem et templum lacerare non est veritus. A. XX, 8. 11.

14. Τῷ *βασιλεῖ — τὸν* Παῦλον) *Retulit ad Regem ea quae ad Paulum spectabant.* Ἀνατίθεσθαι non solum notat *referre, enarrare,* (ut apud Plutarch. in narrat. amator. *τὴν πρᾶξιν ἀνέθετο τῶν ἑταίρων τισίν, rem nonnullis e sociis suis exposuit,*) sed etiam *imponere, committere, tradere.* Sic Aristoph. in nubib. act. 5. scen. 2. *O nubes, haec ego vestri caussa fero mala,* ὑμῖν ἀναθεὶς ἅπαντα τὰ μὰ πράγματα, *dum vobis omnia mea commisi negotia.* Festus igitur hanc litem Agrippae non solum enarravit, sed et in eius veluti iudicia competentis humeros quodammodo transtulit, ut nimirum suis consiliis in re ipsi, tanquam Iudaeo, notiore, et magis ad ipsum pertinente, Festum iuvaret. v. 26. 27.

15. Αἰτήμενοι *κατ' αὐτὸ δίκην*) *Postulantes, ut adversus illum pronunciarem sententiam,* vel: poscen-

tes

tes eum ad ſupplicium. Δίκην, i. e. *ἐκδίκησιν, ſupplicium, iuris executionem.* Alii legunt *καταδίκην*, damnationem, ſententiam mortis.

16. Οὐκ ἔστιν ἔθος Ῥωμαίοις) Romanae (inquit) civilitatis non eſt, ſed barbaricae feritatis. χαρίζεσθαί — ἀπώλειαν) *condonare aliquem in perniciem*, i. e. condemnare aliquem in alterius favorem. τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος) Ex latino ſermone formata locutio: *Antequam locum respondendi*, i. e. *facultatem, potestatem acceperit*, vel: *antequam* copia ei data fuerit, cauſſae pro ſe dicendae, vel defendendi illatum crimen. *Nec enim prohibendus reus quominus cuncta proferat, quibus innocentia eius sublevari possit*, ut apud Tacit. Annal. II. Reſcript. Severi et Antonini XLVIII. 17. I. 1. *D. de requis. vel obs. Damn.* et hoc iure utimur, ne abſentes damnentur, neque enim inaudita cauſſa quemquam damnari aequitatis ratio patitur. *Dionysius Hal.* VII, 53.

17. Ἀναβολὴν μηδεμίαν ποιησάμενος) *Nullam moram interponens.* Sic Thucyd. II, 42. ἀναβολὴν τοῦ δείνου ἐποιήσατο. *Plutarch.* Camill. ἔγνω μὴ ποιεισθαι τῆς τιμωρίας ἀναβολήν. ἐκέλευσα — ἄνδρα) Vulg: *adduci hominem*, i. e. *induci.* Ἀχθῆναι pro εἰσαχθῆναι.

18. Οὐδεμίαν αἰτίαν ἐπέφερον, ὧν ὑπενόουν ἐγὼ) *Nullum crimen detulerunt ex eorum genere, de quibus ipse suspicabar*, nimirum delicti capitalis aut maleficii. Phraſis αἰτίαν ἐπιφέρειν, *accusationem afferre, crimen deferre, criminari*, ſatis frequens eſt. Sic Demoſthenes in *Neaeram* ἐπενέγκας αὐτῷ αἰτίαν ψευδῆ, cri-

crimen fictum contra illum afferens. Paulo poſt: ψευδῆ αἰτίαν ἐπιφέρων. Sic et alii.

19. Ζητήματα — πρὸς αὐτὸν) *Quaeſtiones de ſua religione adverſus eum movebant.* Δεισιδαιμονία, vocabulum μέσον, in bonam partem, ſed ſaepius in malam adhibetur. Sic apud *Ioseph.* in Decretis Aſiaticis pro Iudaeis, a *Iac. Gronovio* collectis: δεισιδαιμονίας ἕνεκα στρατείας ἀπέλυσα, *religionis cauſſa Iudaeis veniam militiae concessi.* Cf. Ant. X, 3. 2. Quia Agrippa ipſe erat Iudaeus, ſine offenſione non potuiſſet religionem Iudaicam vocare *ſuperſtitionem* Feſtus.

20. Ἀπορούμενος — ζήτησιν) *Quum ego in rei istius inquisitione haererem*, ignarus ſcilicet diſputationum, quae ſunt inter Iudaeos, et ex quibus normis eae ſint diiudicandae. Ἀπορεῖσθαι ſignificationem habet inopiae conſilii, et omnium rerum, in Or. Demoſth. in Timoth. παντα χόθεν ἀπορούμενος.

21. Τοῦ δὲ Παύλου — διάγνωσιν) *Quum autem Paulus in hoc appellaret, ut Caesaris cognitioni servaretur.* Eſt Ellipſis: τηρηθῆναι, pro: εἰς τὸ τηρηθῆναι, Ὁ Σεβαστός, proprie *Venerandus*, adorandus, eſt cognomen Imperatoris Romani: *Augustus.* Inde ab Auguſto, qui primus aſſumſit, ſequentes Imperatores hoc cognomen retinuerunt.

22. Ἐβουλόμην — ἀκοῦσαι) Curioſitate ducebatur, quali olim Herodes, Luc. XXIII, 8.

23. Μετὰ πολλῆς φαντασίας) *Cum magna magnificentia ſplendoriſque oſtentatione.* Φαντασία h. l. eſt *pompa insignis*, ſplendidiſſimus apparatus, quo ſolent uti ho-

homines potentiores et ditiores, in veſtitu, pediſſequis etc. Diodor. Sic. XII, 83. *οἱ μὲν Λιγυεσταῖοι χρημάτων πλῆθος ἐπέδειξαν, τὰ μὲν ἀμφ' αὐτὸν, τὰ δὲ παρὰ τῶν ἀσυγειτόνων χρησάμενοι, φαντασίας ἕνεκεν.* Suidas. *οἱ δὲ Ῥωμαῖοι μετὰ μεγάλης φαντασίας καὶ συμπαθείας τῷ δήμῳ προῆγον ἐπὶ τὰς πράξεις. Sopater: πομπικῶς καὶ μετὰ πολλῆς φαντασίας.* Sic apparent Agrippas et Berenice in eadem urbe, in qua pater iuſorum a vermibus corroſus ob ſuperbiam perierat. (ἀκροατήριον) Graeca vox facta ad exemplum Latinae. Eſt enim in iure Romano frequens hoc ſenſu vox auditorii. *Audienzzimmer.* (καὶ ἀνδράσι — πόλεως) *Caesarensium primis.* Τοῖς κατ' ἐξοχὴν ἔσω, *iis, qui, in excellentia erant*, i. e. praeſtantibus dignitate.

24. (Οἱ συμπαρόντες ὑμεῖς ἄνδρες) *Vos qui una hic adestis.* (ἐντυχόν μοι) *Mecum egerunt, interpellarunt me.* Sic Philo I. de vita Moſis. *Moses ἐντυγχανεν ἀφανῶς τῷ θεῷ ἵνα ἐξ ἀμηχάνων ῥυσηται συμφορῶν, supplex clam Deum adibat, ut eos a desperatis rebus eriperet.* Heſychius: ἔντευξις. ἀπαντησις κατὰ τῶν πλημμεληϑάντων. δέησις εἰς ἐκδίκησιν.

26. (Περὶ οὗ — ἐπ' ἐμοῦ) *De quo quidem certum, quod Domino scribam, non habeo.* Domini nomen, tanquam Dei proprium, ab *Augusto* et *Tiberio* recuſatum, poſteriores Imperatores recepere. *Plinius* in Epiſt. Traianum octuagies Dominum appellat. *Suetonius* Auguſt. 53. *Domini appellationem ut maledictum et opprobrium semper exhorruit.* Tiber. 27. *Dominus appellatus a quodam denunciavit, ne se amplius contumeliae caussa nominaret.* De litteris ab eo, a quo appella-

tum est, iudice dandis locus est in Digestis, Lib. XLIX. 6. D. *de libellis Dimissoriis*: *Post appellationem interpositam litterae dandae sunt ab eo, a quo appellatum est, ad eum, qui de appellatione cognitarus est, sive principem, sive quem alium, quas litteras dimissorias sive Apostolos appellant. Sensus autem litterarum talis est, appellasse puta L. Titium a sententia illius, quae inter illos dicta est.* ὅπως τῆς ἀναπρίσεως γενομένης) *ut de rei inquisitione facta etc.* Ἀνάκρισις hic est praevia quaedam inquisitio, non iudicandi, sed iudicia edocendi causa. Sumitur eodem sensu a *Marciano*. L. Divus Adrianus *De custodia et exhibitione reorum*, c. 2. *Novella de his, qui Eunuchos faciunt.*

27. Ἄλογον) *Absurdum*, carens ratione, sicut ἔυλογον consentaneum et aptum. μὴ καὶ τὰς — σημᾶναι) *Et non significare litteris crimina ipsi obiecta.* Ut aliquid certi exploratique possit scribere, vult praesente rege Agrippa, Iudaicarum legum ac quaestionum non ignaro, audire, quid illud esset, de Iesu Nazareno, quod ei pro crimine obiiciebatur.

CAP. XXVI.

1. Ἐκτείνας τὴν χεῖρα) Ut solent dicturi. *Polyaenus* IV. ἀνέτεινε τὴν δεξιὰν ὡς δημηγορῶν. *Apuleius*, Met. II. *Porrigit dextram, et instar Oratorum conformat articulum: duobusque infimis conclusis digitis ceteros eminentes porrigit.*

2. Ἐπὶ σοῦ) *Te presente.* Non enim iudex erat Agrippa. Supra XXV, 9.

3.

23. Μάλιστα — ζητημάτων) *Quum tu inprimis cognita habeas instituta et dogmata Iudaeorum.* Γνώστης, *qui aliquid bene cognitum et perspectum habet, gnarus.* Accusativus γνώστην ὄντα σε, qui cum praecedenti genitivo ἐπὶ σοῦ male cohaerere videtur, absolute ponitur pro genitivo consequentiae, γνώστου ὄντος σου. Fit hoc inprimis vocula ὡς praemissa imo et aliis. Sic Pausanias in *Messen.* f. L. IV. Διαβάντα δὲ τούτους, πεδίον ἐστὶν ὀνομαζόμενον Στενυκληρικόν, *si quis omnes illos transierit, campi se ostendunt, qui Stenyclerici vocantur*; ubi διαβάντα ponitur pro διαβάντος δέ τινος.

Τὴν μὲν οὖν — Ἱεροσολύμοις) *Vitam igitur meam, ab adolescentia, quae ab initio acta est Hierosolymis inter populares meos.* Τὴν μὲν ἐν βίωσιν μου, i. e. (ut ille apud Lucianum in Cataplo,) οἷον τινα τρόπον βιώσεως, *Vitae victusque consuetudinem* Cicero in Familiaribus vocat. Οὖν fuit accessum ad tractationem: μὲν, non sequente δὲ, mollit sermonem.

5. Ἄνωθεν) *Iam dudum*, vel *a superiore aetatis ineuntis tempore*, vel *ab origine et serie generis mei.* κατὰ τὴν ἀκριβεστάτην — Φαρισαῖος) *Secundum exquisitissimam sectam nostrae religionis* etc. Θρησκεία significat religionem, cultum divinum et ceremonias. Iosephus de B. I, II. 8. 14. Φαρισαῖοι μὲν οἱ δοκοῦντες μετὰ ἀκριβείας ἐξηγεῖσθαι τὰ νόμιμα. Vit. 38. τῆς τῶν Φαρισαίων αἱρέσεως, οἳ περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβείᾳ διαφέρειν.

6. Ἐπ' ἐλπίδι — γενομένης) *Propter spem felicitatis, maioribus nostris a Deo promissae.* Ἐπαγγελία, pro-

promissa felicitas. Intelligit promissionem Messiae, quem omnes Iudaei expectabant. Resurrectionem mortuorum negabant Sadducaei; sperabant autem cum omnibus reliquis Iudaeis felicitatem, cuius auctor futurus sit Messias. Hunc promissum Messiam iam venisse Paulus docebat. Ἕστηκα κρινόμενος, *sto in ius vocatus*, i. e. accusor.

7. Εἰς ἣν — καταντῆσαι.) *Quum felicitatem tota gens nostra, perpetuo et indefesso studio Deum colens, se consecuturam esse sperat.* Εἰς ἣν, sc. ἐπαγγελίαν. Δωδεκάφυλον, *duodecim tribuum, populus*, Iudaicus nimirum. Graeca libertate novam vocem finxit Lucas, concinne admodum. Ἐν ἐκτενείᾳ, *indefesso studio.* Addit: *diu noctuque*; nam indesinenter fiebant sacrificia in templo, et per cultum illum indesinentem Iudaei assequi volebant bona Messiae. Καταντῆσαί τινι, *ad aliquid pervenire; consequi aliquid.* Historice tantum Paulus haec commemorat, bene gnarus, Iudaeos sacrificiis et rituum observatione non posse consequi felicitatem a Deo per Messiam promissam.

8. Τί — ἐγείρει;) *Quid? num incredibile apud vos iudicatur, mortuos a Deo excitari?* Paulus nunc transit ad demonstrationem, Iesum Nazarenum esse illum promissum Messiam, a Deo vitae restitutum.

9. Ἐγὼ μὲν ἦν — πράξαι.) *Putavi equidem mihi necesse esse, ut nomini* (vel religioni) *Iesu Nazareni in multis adversarer, s. multa adversa agerem.* Sic phrasin usurpat Demosthenes de *fals. legat.* καὶ παρὰ ταύτην ἀποδημίαν πάντα τἀναντία ἔπραττον τούτοις, *et in hac profectione illis per omnia fui adversatus.* Ὄνομα h. l. est *cultus, religio.*

16. Κατήνεγκα ψῆφον) *Sententiam dixi*, f. *suffragium tuli*, calculum meum adieci, i. e. approbavi assentiendo caedes illorum.

11. Τιμωρῶν αὐτὰς) i. e. κολάζων, *puniens*, *afficiens supplicio*. Nam τιμωρῶν et τιμωρῆμενος, cum accusativo casu, poenae et supplicii significationem habet, ut in Oreste Euripidis: παλαμήδας σε τιμωρῶν φόνου' *poenas exigens abs te ob caedem Palamedis*. Cum Dativo eadem verba habent auxilii et ultionis significationem. Hippocrates: τιμορεύσας τῷ παθήματι, *subvenientes et opitulantes malo*. ἠναγκάζον βλασφημεῖν) *Cogebam maledicere*, nempe Iesu Christo. His verbis Paulus ait, se supplicium atrocitate coëgisse pios, ut veritatem negando, oratione uterentur contumelioſa in Christum atque turpi; id quod postea quoque crudelitas inimicorum Christiani nominis facere consuevit. *Plinius* Ep. X, 97. *Quum praeeunte me Deos appellarent, et imagini tuae thure ac vino supplicarent; praeterea maledicerent Christo, quorum nihil cogi posse dicuntur, qui sunt re vera Christiani.* περισσῶς τε ἐμμαινόμενος αὐταῖς) *Supra modum in eos velut furore accensus*; nam de furioso admodum impetu haec recte accipi possunt, quia de istiusmodi consiliis et actionibus commotionis inconsideratae et impotentis et effrenatae, Graeci verbo μαίνεσθαι, et Latini *insanire*, usi sunt, e. g. *insanire libet quoniam tibi*. Ἐδίωκον — πόλεις) *Ad exteras usque civitates insectatus sum*, ad oppida extra Palaestinam sita, e. g Damascum, Syriae urbem, Cap. IX.

12. Ἐν οἷς, sc. ἔργοις, πράγμασι. *Dum haec ita fiunt.*

14. Σκληρόν σοι — λακτίζειν) *Difficile tibi erit, adversus stimulos calcitrare*; i. e. magno tuo damno fiet,

si mihi diutius repugnaveris. Male tibi cessura est tua pertinacia. Proverbium desumtum a bobus adversus stimulos, quibus aguntur, calcitrantibus, atque ita se ipsos magis laedentibus. Fuit autem κέντρον nihil aliud, quam pertica, cum cuspide acuta. Proverbium hoc *de his, qui res sibi male cessuras moliuntur*, ad Iudaeos a Graecis venerat. *Aeschylus* Agamemn. 1633. πρὸς κέντρα μὴ λάκτιζε, μὴ πήσας μογῇς. Idem in Prometheo: σκῦν ἐμοίγε χρώμενος διδασκάλῳ πρὸς κέντρα κῶλον ἐκτενεῖς. *Schol.* πρὸς κέντρα κῶλον ἐκτείνει ὁ βοῦς, λακτίζει δὲ κεντούμενος ὑπὸ κέντρου, ὥστε λακτίζει πρὸς κέντρον, καὶ τὸ κῶλον ἀιμάσσει. ὁ γὰρ πρὸς κέντρα λακτίζων τὰς ἰδίας πόδας ἀιμάσσει. Φησὶν οὖν ἐάν μοι μὴ πειθῇς, βλάψεις σεαυτόν. *Terent.* Phorm, I, 2. 28. *Nam quae inscitia est, adversum stimulum calces?*

16. Προχειρίσασθαι — ὀφθησομαί σοι) *Ut te eligerem vel designarem ministrum atque doctorem eorum quae vidisti, et quae tibi manifestabo.* Προχειρίσασθαί σε, i. e. ἵνα σε προχειρίσω. De significatione huius verbi cf. supra XXII, 14. Usitata Graecis forma orationis est in verbis: ὧν τε εἶδες, ὧν τε ὀφθήσομαί σοι, postpositivo arti culo congruente cum prioribus: *Eorum quae vidisti, et de quibus sive ad quae tibi apparebo*, sive exhibebo me conspiciendum, vel quae tibi manifestabo. Ὀφθῆσθαι hic videtur esse: *revelare*, pro hebraica voce נִגְלָה, qua Alexandrini usi sunt Iesa. XL, 5. XXXIII, 17, Commode Morus vertit: Quae tibi revelavi (in itinere) *et porro revelabo.* Sensus est: Eligo atque designo te Apostolum.

17. Ἐξαιρούμενος — ἀποστέλλω) *Exemturus te manibus populi huius et gentium, ad quas te nunc mitto.*

to. Λαὸς *populus* | *Iudaicus.* Ἐξαιρεῖσθαι nonnulli explicant ἐκλέγειν. Sed Hesychius recte: ἐξαιρούμενος. ἀποκιζόμενος, ῥυόμενος. Subinde enim hoc verbum permutatur cum ῥύεσθαι, e. g. Pſ. CXLIII, 8. Hanc ſignificationem contextus hic poſtulat.

18. Ἀνοῖξαι ὀφθαλμοὺς αὐτῶν) i. e. ut ad cognitionem veritatis ſalutaris eos perducas. Oculi mentis aperiuntur, quum id, quod rectum, verum, et nobis ſalutare eſt, cognoſcimus. Τοῦ ἐπιστρέψαι — τὸν Θεὸν) *Ut ab ignorantia* (rerum divinarum) *transeant ad ſcientiam* (cognitionem Dei et religionis verae), *et e regno Satanae ad Deum.* Σκότος metaphorice eſt ignorantia quae cum coniuncta eſſe ſolet flagitioſa vita, et miſeria; τὸ φῶς, ſcientia, cognitio veri Dei et virtutis ſtudium. Ἡ ἐξουσία i. e. *regnum*, at regnum Satanae eſt omnis multitudo eorum hominum, qui Deum nec cognoſcunt, nec colunt. Ἐπὶ τὸν Θεὸν, pro ἐπὶ τὴν ἐξουσίαν τοῦ Θεοῦ, *ad regnum Dei*, quo intelligitur omnis multitudo eorum, qui Deum cognoſcunt et colunt. τοῦ λαβεῖν — ἁμαρτιῶν, *ut accipiant peccatorum remissionem*, idolorum cultores pariter ac Iudaei priſtinae perverſitatis et impietatis. κλῆρον ἐν τοῖς ἡγιασμένοις) Aeternam felicitatem cum omnibus vere piis. Ἐν pro *inter*, ut ſaepe. Κλῆρος eodem ſenſu accipitur, quo κληρονομία c. XX, 32. Ἡγιασμένοι, *Deo conſecrati*, Chriſtiani.

19. Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ) *Divina igitur adiutus auxilio. Polybius* L. I. c. 10. μὴ τυχόντων ἐπικουρίας τῶν Μαμερτίνων, *niſi Mamertinis auxilium feratur.* Ammonius: ἐπίκουροί εἰσιν οἱ τοῖς πολεμουμένοις βοηθοῦντες, καὶ συλλαμβανόμενοι. ἔκτικα) *Sum*

incolumis, in statu permansi pristino. Vox haec h. l. respicit ad τὸ διαχειρίσασθαι v. 21. cui Apostolus opponit, se ope divina adhuc in *vivis esse*, imo se etiam *prorsus illaesum esse.* Opponitur ἵστασθαι, *in statu suo conservari* τῇ πίστει, *e statu pristino deturbari.* μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ) *Instituens omnis generis et ordinis homines.* Genus loquendi hebraicum.

23. Εἰ παθητὸς ὁ χριστὸς) *Christum debuisse pati.* Εἰ pro ὅτι, sicut supra v. 8. et παθητὸς pro ὃν, qui debebat pati, ut apparet ex Luc. XXIV, 26. Alibi haec vox non reperitur hac forma Adiectivi; sed ex re concluditur, hanc h. l. veram esse significationem. Nam Paulus tradit eventum vaticiniorum; unde patet, παθητὸν esse eum, qui revera passus sit. εἰ πρῶτος — ἔθνεσι) *Et primum fuisse, qui post resurrectionem*, vel *ab eo tempore, quo ex mortuis resurrexit, annuntiaturus esset doctrinam ad salutem populo suo et ceteris gentibus.* nimirum per Apostolos. Ex, a. Temporis, ut Matth. XIX, 12. Rom. I, 4. Luc. VIII, 27. Paulus vero eam ob causam praecipue invisus fuit Iudaeis, quod gentibus etiam Evangelium secundum Christi voluntatem praedicaret. Quare is omnino mihi sensus verus esse videtur. Possunt tamen verba πρῶτος ἐξ ἀναστάσεως νεκρῶν etiam sic verti: *Primus inter hos, qui ex mortuis in vitam redeunt*, primus scilicet ordine et tempore; nemo enim ante Christum tam solenni et singulari modo in vitam rediit; deinde etiam primus dignitate; nam per reditum in vitam declaratus est dominus genetis humani, et fecit nobis spem, nos quoque in vitam esse redituros. Hic ergo post reditum in vitam Iudaeis et Paganis misit nuncios felicitatis. *Lux* est doctrina ad salutem Iesi. XLII, 6. *felicitas.*

24. Μαίνῃ Παῦλε) Plebis et illiteratorum hominum vulgaris apud veteres erat opinio, eos qui ſapientiae et litteris nimiam impenderent induſtriam, mente motos inſanire. Serio ita cenſebant Abderitani, qui, quum Democritum ſuum ad ſingula ridentem, ob ſapientiam nimiam mente captum eſſe crederent, Hippocratis opem imprecabantur, ut patet ex epiſtola ad Hippocratem, in huius Operibus Sect. 8. Ibidem in epiſtola quadam refert Hippocrates de civibus ſuis dixiſſe Democritum: δυσαρεσέονται γὰρ ὑπ' ἀμαθίης ἅπασι, καὶ μανίην τὴν σοφίην νομίζουσιν. τὰ πολλὰ — περιτρέπει) *Multae literae te ad inſaniam impellunt*, tibi ſanam mentem eripiunt.

25. Ἀλλ' ἀληθείας — ἀποφθέγγομαι) Proloquor ea, quae ſunt vera, ſana, ſalutaria, ſobria. Vel: profero haec vere et modeſte. σωφροσύνης, de animi ſanitate.

26. Ἐπίσταται — ὁ βασιλεὺς) *Hoc enim ſic ſe habere, novit rex*; audiverat nempe Ieſum paſſum eſſe, in vitam reuſſiſſe, iuſſiſſe Evangelium eſſe nunciandum. λανθάνειν — οὐδέν) *Habeo perſuaſum, nihil horum ipſum ignorare quicquam.* Nihil enim *in angulo*, i. e. occulte et clam geſtum eſt horum. Significat ea quae deſignarint Iudaei, non tantum ad Ieſum Chriſtum, ſed etiam ad ſeſe pertinentia. Quum in nomine σωφροσύνης ſanae mentis ſignificatio ſit, refutatur ſcilicet obiectae veſaniae vitium.

28. Ἐν ὀλίγῳ — γενέσθαι) *Parum abeſt, quin mihi perſuadeas ut fiam Chriſtianus.* Locutio bene graeca. Nam et *Plato* dixit in Apologet. ἔγνων ἐν καὶ περὶ τῶν ποιητῶν ἐν ὀλίγῳ τοῦτο, *prope idem de poëtis cognovi.* Ironice ita locutum eſſe Agrippam, *Pricaeus* putat, q. d.

Christianum me fieri nimis cito vis; tantilli spatii non est opus, a patrio me ad tuum cultum transire. Sed Pauli responsio suadet, ut serio haec ab Agrippa dicta esse credamus.

29. Εὐξαίμην ἂν τῷ θεῷ) *Deum precor.* Εὔχεσθαι θεῷ primario significat *vota Deo facere s. nuncupare.* Quum vero cum factis votis preces ad Deos emissae iunctae esse solerent, hinc factum est, ut εὔχεσθαι θεῷ s. θεοῖς simul significet: *precibus a Deo aliquid expetere.* Occurrit cum Dativo et sequenti infinit. apud Demosthenem adv. *Leptin.* εὔχομαι τοῖς θεοῖς, μάλιστα μὲν ἡμῖν χρήματα πολλὰ γενέσθαι, *Deos precor, ut inprimis aerarium habeamus locuples.* ἐν ὀλίγῳ καὶ ἐν πολλῷ) i. e. *non propemodum tantum, sed plane.* Ideo addit ἐν πολλῷ, quia alter ἐν ὀλίγῳ dixerat. Servat enim idem dicendi genus. ἀπὸ τοῦ — τούτων) Omnia illis opto, quae in me sunt, praeter incommoda. Vincula autem vocat, custodias sibi circumdatas.

30. Καὶ οἱ συγκαθήμενοι ἀρτοῖς,) *et assessores eorum*, nempe Chiliarchi et praestantes dignitate viri, cap. XXV, 23.

31. Ἀναχωρήσαντες) In suas domos se recipientes, vel potius in cubiculum aliquod tribunali adiunctum. πράσσει) *Agit*, de vitae instituto.

32. Εἰ μὴ ἐπεκέκλητο Καίσαρα) Nam appellatione potestas iudicis, a quo appellatum est, cessare incipit ad absolvendum non minus, quam ad condemnandum. Crimina enim integra servanda sunt cognitioni superioris.

CAP.

CAP. XXVII.

1. Παρεδίδουν τόν τε Παῦλον) Nempe Festus, et qui ab eo id mandatum acceperant. Frequens est apud Hebraeos subaudire Nominativum verbo congruentem. σπείρης Σεβαστῆς) *Cohortis Augustae.* Supra c. X, 1. *Claudianus* de Bello Gild. *Dictaque ab Augusto Legio.* Tacit. Annal. XIV, 13. ad annum. Iul. 104. *Tumque primum conscripti sunt equites Romani, cognomento Augustanorum, aetate ac robore conspicui, et pars ingenio procaces, alii in spe potentiae.* Sueton. Ner. 20.

2. Πλοίῳ Ἀδραμυττηνῷ) Multae sunt urbes dictae Ἀδράμυττος, Ἀδράμυττα, Ἀτράμυττος. Celeberrima omnium est urbs Africae maritima, quam hic indicari censet *Hieronymus.* Navis haec videtur Africanas merces in Syriam, deinde Syriacas in Lyciam deportasse. μέλλοντες πλεῖν τὰς κατὰ τὴν Ἀσίαν τόπους) *Iuxta Asiae oras navigaturi*, s. Asiae oras navigando obituri. Pro μέλλοντες alii Codices habent μέλλοντι. Ab Africa veniebat navis, legebat oram Asiae, et urbes quasdam maritimas negotiorum suorum causa adibat. Πλεῖν τόπους, quomodo Virgilius: *Tyrrhenum navigat aequor.* ὄντος — Θεσσαλονικέως) *Comitante nos Aristarcho, Thessalonica Macedone.* Hic *Aristarchus*, Christianus factus, Paulum ex Macedonia in Iudaeam usque comitatus fuerat; supra XIX, 29. XX, 4. Idem Paulum iam custodiae datum ex amore in ipsum et veritatem comitari sponte voluit, Romaeque primum adiutor eius, Philem. 24. deinde vinculorum particeps fuit, Col. IV, 10.

3. Ἐπέτρεψε — τυχεῖν) i. e. πορεύεσθαι ἵνα ἐπιμελείας τύχῃ. *Permisit ei, ut ad amicos accedens frueretur eorum cura* et benevolentia. Quamquam Paulus captivus erat, tamen Iulius ea humanitate in eum usus est, ut ei permitteret in urbem abire, et invisere amicos, quorum hospitio exciperetur et benevolentia frueretur.

4. Ὑπεπλεύσαμεν τὸν Κύπρον) *Praetervecti sumus Cyprum.* Si ventus faviſſet, alto ſe commiſiſſent, et Cyprum ad dextram partem reliquiſſent, ut Actor. XXI, 3. nunc autem coguntur legere littus Ciliciae, inter Cyprum et Aſiam, v. 7. Ubi navis vento contrario cogitur a recto curſu recedere, ita ut tunc inſula ſit interpoſita inter ventum et navem, dicitur *ferre infra insulam.*

5. Πέλαγος) *Altum mare*, quod procul a terra eſt.

6. Πλοῖον Ἀλεξανδρῖνον) Multae naves ex Alexandria Italiam petebant, advehebantque frumentum ab Aegypto, et Perſicas Indicasque merces. Appellabant autem plerumque Puteolos; *Seneca* Epiſt. 72. *Sueton.* Aug. 98. Ner. 45. Naves Alexandrinae ſolebant alto ſe committentes recto curſu in Italiam tendere: ſed ſi per tempeſtatem navigatio minus erat tuta, nonnunquam ad Syriae oram traiiciebant, et ſuperata Cypro, praetervectisque Cilicia et Pamphylia, per mare Graecum Italiam petebant. *Socrates* H. E. II, 24. *Sozom.* VI, 25. Athanaſius a. 349, Roma Alexandriam repetens, appellit Antiochiae in Syria, inde per Laodiceam, Hieroſolymam, et Peluſium Aegyptum intrat. ἐνεβίβασεν) *Imposuit.* Thucyd. I, 53. ἔδοξεν ἂν αὐτοῖς, ἄνδρας ἐς κελήτιον ἐμβιβάσαντας — πρὸ πέμψαι τοὺς Ἀθηναίους.

7.

7. Βραδυπλοοῦντες) non ob oneris magnitudinem, ut accepit Syrus; sed ob ventos adversos, (v. 4.) et spatium tantillum maris tot diebus emensum. τὸν Κνιδον) Cariae obiectam, et Veneris simulacro ac cultu nobilem. μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου) *Non sinente vento*, nempe nos tenere rectum cursum. Κατὰ Σαλμώνην) *Prope Salmonem*, promontorium. *Mela*: Ingens et C. quondam urbibus habitata Crete. ad orientem promontorium Salmonium. Hodie: *capo Salomon*.

8. Μόλις τε παραλεγόμενοι αὐτὴν) *Quum difficulter eum locum praeternavigassemus.* Μόλις difficultatem saepe significat; παραλέγεσθαι, vox nautica, hic et infra v. 13. est *praeterrecti*. Εἰς τόπον — Λαταία) *In locum quem vocabant bellos portus, cui vicina erat urbs Lasaea*, vel quemadmodum alibi scribitur, Lacaea, Stephanus, καλὴ αὐτὴ, πόλις κρητῶν. Locus adhuc hodie in Creta nomen retinet *calos limenas*.

9. Ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοὸς) *Quum periculosa iam esset navigatio.* διὰ τὸ — παρεληλυθέναι) *Praeterlapso iam magno ieiunio.* Per τὴν νηστείαν intelligendum est *ieiunium magnum s. publicum*, quod agebatur die magno expiationis qui in X. Tisri incidebat. Post illud tempus, mense nimirum Octobri, navigatio incerta est, et discrimini proprior. *Vegetius* de re milit. V, 9. Hoc ieiunium νηστεία simpliciter dicitur etiam apud Philonem L. II. de vita Mos. p. 657. C.

10. Θεωρῶ — τὸν πλοῦν) *Prospicio inter saevarum procellarum vim et cum iactura non solum mercium et navis, sed vitae quoque omnium futurum esse navigationem.* Nam ὕβρις h. l. est vis atque saevitia procel-

cellarum atque tempestatis. *Horat.* Carm. I. 4. *Ventis debes ludibrium.*

11. Τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ) Κυβερνήτης est, qui navem gubernaculo regit. Ναύκληρος vero in *Glossario* recte vertitur *navicularius*, dominus navis. *Plutarch.* praec. Polit. ναύτας μὲν ἐκλέγεται κυβερνήτης, καὶ κυβερνήτην ναυκλήρος. *Artemidor.* I. 37. ἄρχει δὲ — πρωρέως ὁ κυβερνήτης, κυβερνήτου δὲ ὁ ναύκληρος. His, ut in arte sua versantibus, Centurio hic auscultandum censuit: Pauli tanquam inepta suggerentis verba, surda aure praeterivit.

12. Ἀνευθέτου — παραχειμάσαι) *Quum portus ille haud satis idoneus esset ad hiemationem.* Sicut εὐθετος est *idoneus*, ita ἀνεύθετος, *non idoneus, incommodus.* Hesych. ἀνευθέτα, ἀχρήστα. ἔδοξεν βουλὴν) *Consultarunt, ad deliberandum proposuerunt*, vel facta consultatione decreverunt. *Plutarch.* in Caesare: βουλὴν δὲ θέμενοι διεπλέησαν, *capto vero consilio discesserunt.* εἴπως — χῶρον) *Si forte possent in Phoenice hybernare, qui portus est Cretae, spectans ad Africum et Caurum.* λίψ, latine Africus, flat ab occasu brumali. χῶρος nomen habet ἀπὸ τῆ χωρεῖν, quod cum impetu ac vehementia eat, et semper procellosus sit. Latine *Caurus* dicitur. Flat ab occasu aestivo, aut, ut alii volunt, solstitiali. Nordwestwind. Locum hunc (v. 12—16.) obscurum sane nova tutione illustrare tentavit *Michaelis* in annotatt. ad h. l.

13. Ὑποπνεύσαντος) Ὑπὸ saepe in compositione rem imminuit. Itaque ὑποπνεῖν est *leniter flare*, δόξαντες τῆς προθέσεως κεκρατηκέναι) *Rati, se propositum assecutos,*

nau-

nautae scilicet. Κρατεῖν προθέσεως est voto potiri. Id ideo existimabant, quia Australe Cretae littus legere volentibus Auster obtigerat. ἄραντες) *Quum solvissent*, sc. navim. Αἴρειν et ἀπαίρειν dicuntur *tam qui mari navigant, quam qui terra iter faciunt.* Ioseph. A. III, 1, 3. XI, 1, 1. et apud Philonem saepe. ἔσσον παρελέγοντο τὴν Κρήτην) *Propius praetervigabant Cretam.* Ἔσσον nec nomen proprium est, nec vox poetica. Ioseph. A. I, 20, 1. de Iacobo: τοὺς μὲν πρέσβυτε, τοὺς δὲ λειποτάκτας, ἔσσον ἐκέλευσεν ἀκολουθεῖν, *proxime sequi se iubet.*

14. Ἔβαλε — τυφωνικὸς) *Invasit eam* (navem) *ventus procellosus.* Ἔβαλε, *immisit se, nempe* ἄνεμος, *in illam navem.* Pollux: ἄνεμος βίαιος, σκληρὸς τυφῶνα. Est autem τυφῶν et τυφώς, ut Grammaticis placet περισπωμένος, habetque significationem *incendii*; et κατ' εἰδωλοποιΐαν ingentem quendam atque coelestibus quoque infestum daemonem hunc Poëtae fecerunt, qui et τυφάων et τηφωσύς. *Etymol.* Τυφὼν παρὰ τὸ τύφω, τὸ καίω, τυφὼν γάρ ἐστιν ἡ τῶ ἀνέμω σφοδρὰ πνοή, ὃς καὶ εὐροκλύδων καλεῖται. Plinius de repentinis flatibus Hist. Nat. II, 49. *Sin vero depressi sinu auctius rotati effregerint, sine igne, hoc est sine fulmine verticem faciunt, qui* Typhon *vocatur, i. e. vibratus ecnephias. Defert hic secum aliquid abruptum e nube gelida convolvens, versansque, et ruinam suo illo pondere aggravans, et locum ex loco mutans rapida vertigine: praecipua navigantium pestis, non antennas modo, verum ipsa navigia contorta frangens.* εὐροκλύδων) Videtur haec vox indicare *eurum, fluctus vehementissimos excitantem*, et composita esse ex εὖρος, *eurus*, ventus

tus ab oriente flans, et κλύδων *fluctus*. Alii e coniectura legunt εὐρυκλύδων, *ventus late fluctuans, longe lateque fluctus ciens*. Vid. SCHLEUSNERI Lex. ſub hac voce.

15. Συναρπασθέντος — ἀντοφθαλμεῖν τῷ ἀνέμῳ) *Quum autem correpta*, i. e. circumacta vel circumtorta *esset navis* procellae vi, *nec posset resistere vento*. Artemidorus, II, 9. χειμῶνι βιάιῳ τῆς νεὼς συσχεθείσης dixit. Ἀντοφθαλμεῖν proprie notat *audacter adspicere, contra tueri*, per metaphoram autem *obniti, resistere*. Ioſephus pro eo habet ἀντιβλέπειν, A. VI, 6. 2. οἷς παθήμασιν ἐκέτι ἦν ἀντιβλέψαι, *quibus malis resistere non poterat*. ἐπιδόντες ἐφερόμεθα) *Permittentes nos* ſc. vento (ſuppl. ἑαυτὰς) *ferebamur*. Vel ſecundum alios: *Ventis navem concedentes*. Plutarchus de malignit. Herod. τῷ φέροντι προσωτάτω τῆς Ἀττικῆς ἀνέμῳ παραδόντες ἑαυτὰς, *vento se permittentes, qui ipsos quam longissime ab Attica proveheret*. Ἐφέρεσθαι, proprium in hac re verbum. Graeci dicunt φέρεσθαι κατὰ κῦμα καὶ πνεῦμα.

16. Νησίον δέ τι ὑποδραμόντες) *Quum prope insulam venissemus* Κλαύδην) *Hierocles* Synecd. ἐπαρχία Κρήτης — νῆσος Κλαῦδος. *Ptolomaeus* III. 7. νῆσοι δὲ παράκεινται τῇ Κρήτῃ ἥτε Κλαύδος, ἐν ᾗ πόλις. *Mela* II, 7. hanc Inſulam vocat *Gaudos*.

17. Ἣν ἄραντες) *Quam* (ſcapham) *subducentes*, ſ. ut alii volunt, *in navem recipientes*, ne ſcilicet procellis opprimeretur. Βοηθείαις ἐχρῶντο) *Adiumentis utebantur*. Adiumenta hic vocantur adminicula illa, quibus navi periclitanti ſuccurritur, qualia h. l. ſunt *cinctura navis et dimissio τῆ σκεύες*. ὑποζωννύντες τὸ πλοῖον)

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Navis latera firmarunt. Naves funibus utrinque sub fundum adductis et utraque earum latera adstringentibus contra ventorum et fluctuum vim munire voluerunt Veteres. *Polybius* Leg. 64. β. ναῦς συμβουλεύσας τοῖς Ῥοδίοις ὑποζωννύειν. *Hesychius*: ζωνεύματα, ὑποζώματα, σχοινία κατὰ μέσον, τὴν ναῦν δεσμευόμενα. *Theognis* 513. Νηός τοι πλευρῇσιν ὑπὸ ζυγὰ θήσομεν ἡμεῖς κλεαρισθ' οἷ ἔχομεν. μὴ εἰς τὴν Σύρτιν ἐκπέσωσι) *Ne navis una cum ipsis impingeretur in Syrtim.* Sic vocantur omnia loca vadosa a duobus in Africa arenosis finibus dictis hoc nomine. SALLUSTIUS: *inter duas Syrtes, quibus nomen ex re inditum. Nam duo sunt sinus prope in extrema Africa, impares magnitudine, pari natura: quorum proximae terrae praealta sunt, cetera, uti fors tulit, alta, alia in tempestate vadosa. Nam ubi mare magnum esse et saevire ventis coepit limum arenamque et saxa ingentia fluctus trahunt: ita facies locorum cum ventis simul mutatur.* Ios. de 2. l. II, 16, 4. αἱ Φοβεραὶ καὶ τοῖς ἀκούουσι Σύρτες. χαλάσαντες τὸ σκεῦος) Quid hic sit τὸ σκεῦος, non satis certum est. Grotius: *demisso malo*; nam malus hic κατ' ἐξοχὴν dicitur σκεῦος, sicut et Syrus accepit. Kypke: *demittentes ancoram*, s. *ancoras*. Sane v. 29. similis metus in loca aspera incidendi faciebat, ut ancoras proiicerent. Quod ad τὰ σκεύη etiam ancorae pertinuerint, docet *Iulius Pollux* L. I, c. 9. Plutarch. praec. reip. ger. ὥσπερ ἐν πλοίῳ σκεῦος ἱερὸν, sicut sacra ancora in navi. χαλάσω τὴν ἱερὰν ἄγκυραν, *sacram ancoram demittam.* Suidas dicit in hac voce. Aliis τὸ σκεῦος h. l. est *velum*. Michaelis suspicatur, intelligendam esse machinam, quam ensem (*Schwerd*) appellare solent. Sed ipse etiam dubitat.

18. Σφοδρὰς δὲ χειμαζομένων ἡμῶν) *Quum vehementi tempestate fluctibusque maris huc illuc iactaremur.* Sic χειμάζεσθαι apud optimum quemque, Iosephum etiam A. XII, 8, 3. ἐκβολὴν ἐποιοῦντο) *Iactum fecere*, nautae scilicet. Ἐκβολὴ, *iactus*, in Glossario. Fit id levandae navis gratia. Solet autem hic ordo servari, quem et in hac historia habemus. Primum iaciuntur merces, ut hoc loco; deinde utensilia ut statim sequitur, postremo et cibaria, ut infra v. 38.

19. Αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν) *Ipsimet sarcinas nostras e navi proiecimus.* Τοῦ πλοίου pro ἐκ s. ἀπὸ τοῦ πλοίου. Per σκευὴν intellige *vasa, utensilia*, omnemque *apparatum*, qui viatorum erat, in hac navi proficiscentium. *Eustachius* in Od. β. ὅρα, ὅτι ὅπλα κἀνταῦθα λέγει τὴν σκευὴν τῆς νεὼς — ἱστὸν — βαθμοὺς.

20. Χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου) *Quum tempestas haud exigua incumberet, s. nos urgeret.* Plut. Symp. VI. ἐν τοῖς μεγάλοις χειμῶσι. λοιπόν — ἡμᾶς) *Iam spes omnis salutis nobis erat demta, vel amputata.* Λοιπὸν h. l. ponitur pro ἤδη: *iam*; quod non infrequens auctoribus. *Aelian.* V. H. III, 14. προφάσεως αὐτοῖς περιῃρημένης.

21. Πολλῆς δὲ ἀσιτίας ὑπαρχούσης) *Quum autem esset multa a cibo abstinentia.* Non quod alimenta deessent, ut mox videbimus, sed quod ingens illa iactatio adimat omnem appetitum, ac contra cibi fastidium pariat. κερδῆσαί τε — ζημίαν) *Evitare hanc tempestatem atque damnum*, supra v. 10. Κερδεῖν hic est *lucrifacere*, s. *evitare*. Themistius orat. 8. quinquen. *Non quem pas-*

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torem constituisti, eum si pro pastore se lupum ostendat κερδαίνειν τὴν προσήκουσαν δίκην ἐᾷς, *poenam promeritam effugere pateris.* Sic etiam Ioseph. A. II, 3. 2. Ζημία hic est mercium et rerum preciosarum damnum. Ὕβρις autem tempestatis incommoda et iniurias hic notat.

22. Ἀποβολὴ — τοῦ πλοίου) *Nullius vitae iactura fiet, s. nemo vestrum amittet vitam, sed navis tantum amittetur;* i. e. μόνου τοῦ πλοίου ἔσται ἀποβολή. Nempe, si me audietis, quae conditio ex superiori oratione satis intelligitur. Ἀποβολὴ autem ψυχῆς eleganter hic pro *iactura s. omissione vitae* dictum. Sic Ioseph. A. II, 6, 9. παίδων ἀποβολὴ, *liberorum iactura.* XIV, 14, 3. Φορτίων ἀποβολὴ, *iactura oneris.*

23. Παρέστη — λατρεύω) *Adstitit enim mihi hac nocte angelus Dei, cuius ego sum minister et cultor.* Τοῦ θεοῦ, οὗ εἰμι) Post verba οὗ εἰμὶ subaudi κτῆμα s. δοῦλος, *cuius peculium, s. servus sum.* Eadem ellipsi utitur Demosthenes pro Phormion. ἔδωκε Σατύρῳ τὴν ἑαυτοῦ γυναῖκα, ἑαυτοῦ ποτε γενομένῳ *dedisse uxorem suam Satyro, qui quondam servus illius fuerat.* Differt tamen οὗ εἰμὶ a sequenti ᾧ λατρεύω. Per hoc enim indicat Paulus, se etiam servi officio strenue at graviter defungi, et non esse ἀχρεῖον δοῦλον. EICHHORNIUS (in Biblioth. universali literat. bibl. Tom. III. p. 407.) opinatur, Paulum somniasse, se cum sociis suis terram continentem appulsurum esse, atque hoc somnium, dispensante ita rem providentia, eventum habuisse, ut multa somnia, quibus interdum eventus respondeat. Huiusmodi somnia ab angelis offerri Iudaei credebant. STORRIUS autem (in dissert. exeget, in N. T. Parte II. p. 95.) evincere studet, hanc

nocturnam angeli visionem non naturale somnium, sed divinum, quod Paulum fallere non potuerit, fuisse.

24. Κεχάρισαι — μετὰ σοῦ) *Condonavit tibi Deus*, i. e. *tui gratia in vita conservabit singulos itineris tui socios.* Sic Dionisius Hal. Ant. L. V. quum consul Brutus in filios capitalem sententiam protulisset, ab omnibus dicit reclamatum esse, addens: *Indignum quippe iudicabant, talem virum mulctari filiis,* καὶ χαρίζεσθαι τὰς ψυχὰς τῶν μειρακίων ἐβέλοντο τῷ πατρί, *et vitam adolescentum donare patri volebant.*

26. Ἐκπεσεῖν) *impingere*, ut v. 17. Herodotus VIII, 13. Φερόμενοι τῷ πνεύματι, καὶ οὐκ εἰδότες τῇ ἐφέροντο, ἐξέπιπτον πρὸς τὰς πέτρας.

27. Διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ) *Quum iactaremur in mari Adriatico.* Διαφέρεσθαι est *iactari, agitari, incerto cursu hoc illuc ferri.* Plutarchus in Arato: ὥσπερ ἐπὶ ναυαγίᾳ τῆς πατρίδος ἐν τοσούτῳ σάλῳ καὶ κινδύνῳ διαφερόμενος, *veluti in patriae naufragio in tantis undis et periculo iactabatur.* Ceterum hic non intelligitur *sinus* Adriaticus, sed potius *mare* Adriaticum, quod etiam *Ionium* dicitur. Hesychius: Ἰόνιον πέλαγος ὁ νῦν Ἀδρίας. ὑπενόουν δὲ ναῦται πρόσεγγιν τινὰ αὐτοῖς χώραν) *Suspicabantur nautae appropinquare sibi regionem aliquam.* Lucas optice loquitur nautarum more. Sic Achilles Tatius L. II. dicit: Portus relinquebatur· γῆν γὰρ ἐωρῶμεν ἀπὸ τῆς νηὸς κατὰ μικρὸν ἀναχωρεῖσαν ὡς αὐτὴν πλέουσαν. Arn. III, 73. *Provehimur portu, terraeque urbesque recedunt.* Lucretius IV, 300. *et fugere ad puppim colles campique videntur.*

28.

28. Βολίσαντες) *Demissa bolide.* Βολὶς eſt funis cum plumbo, quo deiecto, nautae maris altitudinem explorant. *Senckbley.* ὀργυιὰς) *Passus.* Ὀργυιὰ eſt, quantum patent paſſae manus, unde paſſui nomen, ſ. menſura inter ambas manus expanſas contenta, *eine Klafter.* *Etymol.* ὀργυια σημαίνει τὴν ἔκτασιν τῶν χειρῶν, σὺν τῷ πλάτει τῶ στήθος. *Eustathius:* ὀργυιὰ, τρίπηχυ μέτρον.

29. Εἰς τραχεῖς τόπους) Aſpera loca vocantur *saxosa*, ut hic recte explicat Syrus, qualia multa eſſe circa inſulas ſolent. ἐκ πρύμνης — τέσσαρας) *Iactis de puppi quatuor ancoris.* Sic Virgilius: *Ancora de prora iacitur.* Pluribus autem opus ancoris, ubi ſaevit mare.

30. Χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν) *Dimitterentque scapham in mare.* Nimirum ut in eam delapſi, derelicta navi, ſaluti ſuae conſulerent. Ad *Herenn.* I. Magnitudine tempeſtatis omnes perterriti navim reliquerunt, et in ſcapham conſcenderunt. προφάσει — ἐκτείνειν) *Sub specie, quasi ex prora ancoras vellent extendere.* Μελλόντων eſt genitivus conſequentiae, poſt quem ſupplendum eſt ἀντῶν ut Luc. XII, 36. ἀντὲ ſubauditur. Non inſolens poſt voculam ὡς haec conſtructio. Sic Arian. Differt. Epict. L. IV, c. 8. *Nunc quum ipse sobrius es, propter ea, quae male facere tibi videtur, dicis: ecce philosophum:* ὡς πρέποντος λέγειν τὸν ταῦτα ποιοῦντα φιλόσοφον, *quasi illum, qui haec facit, philosophum vocare deceret.*

32. Εἶασαν) *Siverunt* ſcapham in undas dilabi.

33. Ἄχρι) *Priusquam, antequam.* Sic Appianus bell. Parth. *Et quum* ductores urgerent, ut pergeret:

ἄχρι ἂν σελήνη παραλλάξῃ τὸν σκόρπιον, *priusquam luna transeat scorpium.* τεσσαρεσκαιδεκάτην — προσλαβόμενοι) *Dies hic decimus quartus est, quod expectando ieiuni mansistis, neque cibo iusto usi estis.* Verba haec non ad vivum resecanda, sed ita capienda sunt, ut hi homines per illos dies non ordinario modo, et ad satietatem usque cibum potumque sumsisse dicantur; more loquendi omnibus fere Scriptoribus communi. Ioseph. Ant. VI, 14, 8. VII, 7, 4.

34. Παρακαλῶ — τροφῆς) Nempe ut firmiores essent ad perferendos labores, quibus erat opus. Πρὸς cum Genitivo significat *ad.* ἀδενὲς — ἀπολεῖται) Proverbialis locutio, sicut latine dici posset: Ne hilum quidem vobis nocebitur. Intellige hoc rursus sub conditione, si consilia mea sequamini.

38. Ἐκέφιζον τὸ πλοῖον) *Levarunt navem,* iactando nimirum cibaria, ut statim sequitur, ἐκβαλλόμενοι τὸν σῖτον.

39. Τὴν γῆν οὐκ ἐπεγίνωσκον) *Terram non agnoscebant*; nempe nec quae esset, nec quo nomine appellaretur. Cf. c. XXVIII, 1. κόλπον δέ τινα κατενόουν) i. e. *conspexere. Sinum* vocant Latini quoque mare intra terras, ut Adriaticum, Persicum, Arabicum. ἐξῶσαι τὸ πλοῖον) *Appellere navem.* Sic etiam Latini loquuntur. Caesar B. C. III, 28. *gubernatorem navem in terram eiicere cogunt,* Livius XLIV, 28. *velis datis ad Chium naves eiecere.* Alias milites et nautae dicuntur ἐξωθεῖν non navem, qua ipsi vehuntur, sed hostilem, quam persequuntur. Thucydides VII, 52. τὰς πάσας ναῦς ἤδη τῶν Ἀθηναίων κατεδίωκόν τε καὶ ἐξεώθουν ἐς τὴν γῆν.

40.

40. Καὶ τὰς ἀγκύρας περιελόντες) *Ancoris undique sublatis*, Abſciderunt nimirum funes, ancoris in mari reiectis. Volebant vento uti, quod non poterant niſi ſublatis ancoris. ἦιον εἰς τὴν θάλασσαν) Eſt brevis locutio: pro ἦιον τὸ πλοῖον ἐναι εἰς τὴν θάλασσαν. *Siverunt navem ire in mare*, illud ſcilicet, quod inter locum, in quo defixa fuerat navis, et littus intererat. ἅμα ζευκτηρίων) *Laxantes vincula gubernaculorum.* Naves Veterum, maiores praecipue, duo habebant gubernacula, unum in prora, alterum in puppi. Apuleius de Aſino II. *Navis ipsa qua vehebamur, utroque regimine amisso*, praecipitio demerſa eſt. Ea gubernacula vinculis quibusdam annectebantur navi, quas hic graece Lucas ζευκτηρίας vocat, Latinus *iuncturas*. Quum laxantur ea vincula, tunc gubernacula, multum in aquas deſcendunt, et pondere ſuo navem retinent, quo minus a ventis evertatur. καὶ ἐπάραντες τὸν ἀρτέμωνα τῇ πνεούσῃ) *Et oblato* (vel *expanso*) *artemone flanti aurae*, i. e. quum direxiſſent artemonem ſecundum ventum ſpirantem. Τῇ πνεούσῃ, ſc. αὔρᾳ ſc. πνοῇ. Papias: *Artemo velum navis breve. Velum artemonis hodienum ita vocatur, sive velum Latinum, forma triangulari, suspensum de malo artemonis, qui est in puppe.* Eo uti ſolent nautae, ubi metuunt, ne vela maiora plus ſatis venti concipiant, navemque nimis urgeant. κατεῖχον εἰς τὸν αἰγιαλόν) *Tendebant ad littus.* Sic Antipho de caede Herodis: ὑφ' ἧς (χειμῶνος) ἠναγκάσθημεν κατασχεῖν εἰς Μηθυμναίας τι χωρίον, *per quam* (*tempestatem*) *ad locum quendam Methymnaeae tendere coacti sumus*, ubi κατέχειν ab ὁρμεῖν, *appellere* diſtinguitur.

41. Εἰς τόπον διθάλασσον) Codices Latini: *in locum vadosum ubi duo maria conveniebant.* Vel est solum eminens, quod utrinque mari alluitur. ἐπώκειλαν τὴν ναῦν) *Appulerunt*, vel *impegerunt navem*" Significat autem verbum hoc appulsionem vehementem. Polybius I. ἢ τοῖς βράχεσι περιπίπτων ἐκάθιζε κατὰ πρῶραν, ἢ πρὸς γῆ φερόμενον ἐπώκελλε, (navigium) *aut incidens in brevia subsidebat ad puppim, aut quum deferebatur terram versus appulsum haerebat.* Verbum est ὀκέλλω, quod Grammatici ducunt a verbo altero κέλλω, cuius significatio accedit ad eam, quae est latini verbi *cello*, unde *percello*. Hesychius: ἐποκεῖλαι, ἐπὶ τὸ ξηρὸν ἐλθεῖν, *allidere*, ἡ πρῶρα — ἀσάλευτος) *Prora haerens mansit inconcussa.* Aen. V, 206. *illisaque prora pependit. Pars sedet una ratis, pars altera pendet in undis.* ἡ δὲ πρύμνα — κυμάτων) *Dissoluta est puppis a fluctibus*, quia in terram subvehi non potuerit. Sic verbo solvi utitur *Virgilius*: *Solvitur* (navis) *atque viros mediis exponit in undis.*

42. Μήτις ἐκκολυμβήσας διαφύγῃ) *Ne quis enatando evaderet.* Ἐκκολυμβᾶν est *enatare*, *natando evadere et in tutum pervenire.*

41. Ἀποῤῥίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι) *Ubi sese proiecissent primos, evadere in terram.* Post ἀποῤῥίψαντας subaudiendum est ἑαυτούς. Plene Lucianus in Toxari dicit: ῥίψαι ἑαυτὸν εἰς τὴν θάλατταν, *eum sese in mare coniecisse.* Iis qui natare non poterant fragmina et reliquiae navis praesidio erant.

44. Καὶ τοὺς λοιποὺς — τῷ πλοίῳ) *Ceteros autem supra tabulas, aut aliquo fragmento navis*, ic. evadere in terram; posito verbo ἐξιέναι, ἀπὸ κοινοῦ.

CAP.

CAP. XXVIII.

1. Μελίτη) Hodie *Malta*, Siciliam inter et Africam. Est alia etiam insula, quae Meleta nuncupatur, ubi hodie est *Bornia* et *Dalmatia;* sed in hanc ne potuerunt quidem venire.

2. Βάρβαροι) Sic vocantur hi Insulani, ob barbaram linguam, qua utebantur, africanam nempe et arabicam. Ovid. Trist. V, 10. 37. *Barbarus hic ego sum, quia non intelligor ulli.* Διὰ — ἔφεσῶτα) *Propter pluviam ingruentem.* Ἐφίστασθαι hic est quod supra XXVII, 20. ἐπικεῖσθαι. Polybius: ὥστε διὰ τὸν ἔφεστῶτα ζόφον μηδὲ τὰς ἐν ποσὶ δύεσθαι βλέπειν.

3. Συστρέψαντος — πλῆθος) *Quum autem Paulus sicca virgulta in fasciculum contorsisset, constrinxisset.* Φρύγανα *Hieronymo* in Hos. II. sunt aridae herbae, siccaque virgulta, quae camino et incendio praeparantur. ἔχιδνα ἐκ τῆς θέρμης ἐξελθοῦσα) *Vipera quae perrependo prodierat, eliciente calore.* Ἐκ h. l. *propter.* Fuit nimirum vipera cum festucis a Paulo comprehensa, et quum sarmenta ab ipso imponerentur in rogum, effugere volebat vipera, ignis calorem ut fenserat. καθῆψε τῆς χειρὸς αὐτοῦ) *Adhaesit ad manum ipsius*, vel afflixit manum. Glossar. καθῆψε, *haeret.*

4. Τὸ θηρίον) Sic solent vocari bestiae, quae veneno nocent, in quibus excellunt vipera, unde θηριακὴ ἀντίδοτος nomen habet. πάντως φονεύς ἐστιν ὁ ἄνθρωπος) Putabant per id ipsum, quod modo evenerat, Paulum esse convictum insignis cuiusdam sceleris. διασωθέντα — ἔιασεν)

Naufragium, inquiunt, mortis genus bonis iuxta et malis commune, evasit, ut rariore et insigniore exemplo eius scelera puniantur. Ἡ δίκη, *divina ultio*, vel καθ' ἡσίοδον εἰδωλοποιΐκην *iustitiae numen Hesiodus* ἔργ. 254. ἡ δὲ τε παρθένος ἐστι Δίκη, Διὸς ἐκγεγαυῖα. Δίκη *est virgo Iove prognata.* Anthol. III. 6. 8. κἦν με κατακρύπτῃς, ὦ ἐδεσὸς ἀνδρὸς ὁρῶντος, ὅμμα δίκης καθορᾷ πάντα τὰ γιγνόμενα.

6. Οἱ δὲ — πίμπραθαι) *Exspectabant autem dum eveniret, ut inflammaretur*, veneno sc. ἢ καταπίπτειν ἄφνω νεκρὸν, *aut concideret statim mortuus*; venenum enim viperae quibusdam in locis valde rapidum est. ἐπὶ πολὺ) *Diu.* Epictetus in Enchirid. c. 63. signum hebetis ingenii esse dicit, ἐπὶ πολὺ γυμνάζεσθαι, ἐπὶ πολὺ ἐσθίειν, ἐπὶ πολὺ πίνειν, ἐπὶ πολὺ ἀποπατεῖν, *exerceri diu, edere diu, potare diu, cacare diu.* μηδὲν ἄτοπον) *Nihil noxium, nihil incommodi, mali, damni.* Ioseph. Ant. VIII, 14, 4. καταφιλήσας θαρρεῖν ἐκέλευσε, καὶ μηδὲν τῶν ἀτόπων προσδοκῶν. μεταβαλλόμενοι) *Mutati*, i. e. mutata sententia, ut mos vulgi: *Sequitur fortunam, ut semper, et odit damnatos.* θεὸν αὐτὸν εἶναι) Comparabant vel Herculi, qui in ulnis adhuc iacens angues superavit, vel Aesculapio, qui cum serpente pingitur. Marc. XVI, 18.

7. Ἐν δὲ — τῆς νήσου) *In illis autem locis habebat praedia primarius insulae.* Χωρία, *regio*, κατ' ἐξοχὴν dicitur de fundis, agris, praediis, villis, quas quis possidet. Πρῶτος h. l. est nomen magistratus, quod patet ex inscriptione in insula Melite reperta: Λ. κ. υἱὸς κύρ. Πρόβηνς ἱππεὺς ῥωμ. πρῶτος Μελιταίων καὶ πάτρων, ἄρξας καὶ ἀμφιπολεύσας θεῷ Αὐγούστῳ. ὃς ἀναδεξάμενος — ἐξέ-

ἐξένισεν) *Qui nos exceptos tribus diebus hospitaliter tractavit.* Illud Φιλοφρόνως, *hospitaliter, amice, benigne,* virtutem designat, quam in hospitum exceptione inprimis laudant auctores. *Aelianus* V. H. IV, 9. ὑπεδέξατο αὐτὰς ἓν μάλα φιλοφρόνως. Diod. Sic. XIII, 4. δεξαμένων δ' αὐτὰς τῶν ἐν τῇ πόλει φιλοφρόνως.

8. Πυρετοῖς καὶ δυσεντερίᾳ) *Febribus et intestinorum torminibus.* Δυσεντερίαν tormina vertit *Celsus* IV, 15. Is morbus si duret, plerumque et febres affert.

10. Οἱ καὶ — ἡμᾶς) *Qui propterea multis praemiis nos affecerunt.* Τιμὴ, *praemium.* Καὶ ἀνακομένοις — χρείαν) Sensus est: Non solum Publius, verum etiam isti certatim nos iam profecturos rebus necessariis onerarunt, quas cumulate ingesserunt, et nec petentibus imposuerunt. Ἀναγεσθαι, *solvere,* proficisci.

11. Παρασήμῳ Διοσκούροις) Latinus vertit: *Cui erat insigne Castorum.* Nam Διόσκουροι, vel rectius διόσκοροι appellantur fratres gemini, Iovis et Ledae filii. In prora navis erat effigies illius Dei, in cuius tutela erat navis: in puppi autem erat insigne illius Dei, vel viciſſim. Procopius ad Ieſ. XI, 14. ταῖς πρῴραις τὰς θεῶν εἰκόνας ἐνέγραφον, ὡς καὶ νῦν ἀγλαὸν μαρτύριον. *Aen.* X. Servius: *Solent naves nomen accipere a pictura Tutelarum.* Hinc eſt: *hunc vehit immanis Triton.* 170. *et aurato fulgebat Apolline puppis* 156. *Aeneia puppis Prima tenet rostro Phrygios subvecta leones* etc.

13. Ὅθεν — Ῥήγιον) *Inde circumlegentes devenimus Rhegium.* Etymol. ῥήγιον, πόλις πλησίον Σικελίας, ἐπειδὴ σεισμῷ γενομένῳ ἀπετελέσθη τὰ ἐκεῖ ῥαγέντος τοῦ τόπου ἐκείνου. Iuſtinus IV, 1, 7. *Rhegium dicitur ideo, quia graece abrupta hoc nomine pronunciantur.*

antur. Feſtus: Rhegium appellatur id municipium, quod in freto e regione Siciliae eſt, quoniam id dictum eſt a rumpendo. δευτεραῖοι) *Die ſecunda, biduani*, ſi ita loqui liceret. Io. XI, 39. *Arrianus* Exp. Al. II. δευτεραῖος ὑπερβαλὼν τὰς πύλας. εἰς Ποτιόλας) Puteolos enim appellere ſolebant naves Alexandrinae, ut docet nos Seneca epiſt. 77. Feſtus: *Minorem Delum Puteolos esse dixerunt, quod Delos aliquando maximum emporium fuerit totius orbis terrarum, cui successit postea Puteolanum, quod municipium graecum antea Dicaearchia vocatum est, unde Lucilius: Inde Dicaearchum populos, Delumque minorem.*

14. Παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι) Al. leg. παρ' αὐτοῖς. *Rogati sumus ut apud eos permaneremus.* ἤλθομεν) Vertendum eſt: *ivimus*, non *venimus*, ut Io. VI, 17. et aliis locis.

15. Ἀππίᾳ φόρῳ καὶ τριῶν ταβερνῶν) In via Appia, ſtrata militari opere ab Appio Coeco, longa atque lata, excurrente mare verſus, fuerunt quum alia loca, tum civitates, quibus nomen *Fori Appii*, tum etiam *trium tabernarum.* Tres Tabernae propiores *Romae*, ut patet ex epiſt. Cic. ad Attic. II, 10. *Ab Appii Foro hora quarta dederam aliam paulo ante Tribus Tabernis. Horat.* Serm. I, 5. 3. *Forum Appii, differtum nautis, cauponibus atque malignis.* ἔλαβε θάρσος) *Animum cepit.* Θάρσος λαμβάνειν *fiduciam capere, animum capere.* Dionyſ. Hal. Ant. L. IV. τὸ αὐτὸ λαβεῖν θάρσος, καὶ μιᾷ γνώμῃ χρησαμένοις.

16. Τῷ στρατοπεδάρχῃ) *Praefecto Praetorio.* Nam Imperatorum temporibus mos obtinuit, ut ex provinciis Romam ad Caeſarem miſſi, vincti, *Praefecto Praetorio* cu-

custodiendi committerentur; cuius rei illustrissimum exemplum est Agrippae Regis apud Ioseph. XVIII, 6, 6. καθ' ἑαυτὸν) *Solum, sine aliis, seorsim ab aliis captivis.* Aelian. H. A. XV, 3. οἱ μὲν αὐτῶν εἰσι μόνοι — καὶ καθ' ἑαυτὸς νήχονται. σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ) Factum hoc est ex more quodam Romano, tunc temporis recepto, quo reus coram Caesare sistendus, alligatus militi Praetoriano catena, quae copulabat ei reum et militem, diligentius observabatur et custodiebatur. *Seneca* Epist. V. *eadem catena et custodiam et militem copulat.* Ioseph. XVIII, 6, 7. ubi Agrippa, iussu Tiberii, a Praefecto Praetorio, Macrone, vinctus catena alligatus dicitur cuidam militi Praetoriano, ἠρώτησε τὸν συνδεδεμένον αὐτῷ στρατιώτην, *rogavit militem, qui ei una eodemque catena alligatus erat.*

17. Τοὺς ὄντας τῶν Ἰουδαίων πρώτους) i. e. *Principes primores*, qui prae ceteris inter Iudaeos dignitate auctoritateque florebant, Ioseph. Ant. VII, 9, 8 δέχονται δ' αὐτὸν (Δαυίδην) ἀσμενέστατα πάντες οἱ πρῶτοι τῆς χώρας.

18. Ἀνακρίναντές με) *Habita quaestione de me.* Ἐβούλοντο ἀπολύσαι) Voluerunt me dimittere, nempe nisi appellassem.

19. Οὐχ ὡς — κατηγορῆσαι) Ellips. *Non adsum ut accusem meum populum.* Accusor, non accuso, nec contra totam gentem ulla lis mihi est.

20. Παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι) *Accersivi, rogavi ut accederetis, ut viderem vos et alloquerer.* Ἕνεκεν — τοῦ Ἰσραήλ) *Propter Messiam.* Nam ἐλπὶς h. l. est *persona quae exspectatur*, nempe Messias. τὴν ἁλυσιν ταύτην περίκειμαι) *Catena hac circumda-*

tus

tus sum. Verbum περίκειμαι construitur hic more passivorum et neutrorum, adeoque perinde est, ac si dicas: ἡ ἅλυσις αὕτη περίκειτά μοι. *Ioseph.* de Maccab. c. 12. sub init. ὁρῶν ἤδη τὰ δεσμὰ περικείμενον.

22. Ἀξιοῦμεν — Φρονεῖς) *Cupimus a te audire, quae sentias.* Plat. de fortun. Rom. προτιμᾶσθαι τοῦ Θεμιστοκλέους ἀξιοῦντων, *qui Themistocli praeferri cupiebant.* πανταχοῦ) *Ubique*, i. e. plerisque in locis, sive a plerisque omnibus.

23. Εἰς τὴν ξενίαν) Domum in qua divertebat. οἷς ἐξετίθετο — θεοῦ) *Quibus exposuit docendo regnum Dei*, i. e. explicavit illis, quaenam sit natura et ratio regni Dei, et Messiae. Πείθων — Ἰησοῦ, *persuasit iis, quae ad Iesum pertinent*, i. e. exposuit illis totam rationem doctrinae christianae, et quidem *e libris Mosis et Prophetarum* i. e. illustravit illis vaticinia V. Testamenti de Messia.

25. Ἀπελύοντο) *Discedebant.* Polybius: αὖθις ἀπολύεται. Ἐκ τῆς ἐκκλησίας ἀπελύθη. εἰπόντος — ῥῆμα ἕν) i. e. Abeuntibus hoc unum dixit, nempe ad notandam eorum incredulitatem, post tot monita eius reiecta. Sic dici solet de iis, qui praecedentem sermonem suum insigni aliquo dicto claudere et quasi signare volunt.

26. 27. De sensu horum verborum vide notata ad Matth. XIII, 14. 15.

28. Τὸ σωτήριον τοῦ θεοῦ) Σωτήριον, substantive, refertur interdum ad personam, ut Luc. II, 30. modo ad rem, ut hic ad sermonem Evangelii. Potuerat Deus ad gentes eum sermonem mittere, etiamsi nihil peccassent Iudaei. Sed non fecit hoc, nisi postquam Iudaei plurimi id beneficium sibi oblatum contemserant. Supra XIII. 46. 47. αὐτοὶ καὶ

ἀκού-

ἀκούσονται) Non audient tantum, sed et obedient. Nam ἀκούειν hic est quod Matth. XIII, 32. ἀκούειν καὶ συνιέναι.

29. Πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν) Ἐν ἑαυτοῖς, *inter se*; συζήτησις, *disputationem*, alio defendente, quod alius accusabat.

30. Ἐν ἰδίῳ μισθώματι) *In suo conducto*, sc. domicilio. Suum dicitur ratione usus. *Philo*: ἐν μισθώματι οἰκεῖν. Seneca de Benef. VII, 5. *Nec conductum meum, quamquam sis Dominus, intrabis.*

31. Τὰ περὶ τοῦ κυρίου Ἰησοῦ χριστοῦ) Codd. lat. *Quoniam hic est Christus filius Dei, per quem omnis mundus iudicabitur.* ἀκωλύτως) In *Glossario*: ἀκωλύτως, *improhibito*. Herodian. VIII, 2, 1. εἰσβησαν ἀκωλύτως, μηδενὸς ἐμποδὼν γενομένου, *posteaquam sine ullo impedimento descenderent.* Credibile est per illud biennium, quo Paulus Romae fuit, propagatam esse religionem christianam non tantum in multis Italiae locis, sed etiam in vicinis regionibus. Non igitur mirum est, iam Seculo II. in Gallia extitisse ecclesias, quae suos haberent episcopos. Ceterum Paulus bis fuit Romae. 2 Tim. IV, 16. Nempe ex prima hac captivitate liberatus est. Sed multis annis post denuo missus est Romam, ut coram Caesare causam diceret. In illa secunda captivitate iussu Neronis capite truncatus est, ut Scriptores veteres magno consensu tradunt. Ex his facile intelligitur, non omnes res gestas Pauli in his Actis enarrari. Reliqua ad eius historiam pertinentia ex Patrum, quos vocant, libris, sepetenda sunt, quorum vero non semper tuta est fides.

SCHO-

SCHOLIA
IN
EPISTOLAM PAULI AD ROMANOS.

Paulus *Tarsi*, Ciliciae urbe, parentibus quidem Iudaeis, civibus autem Romanis natus, iuvenis Hierosolyma petiit, ut ex ore R. Gamalielis arcanos legis sensus et traditiones Pharisaeorum doceretur, eosque fecit profectus, ut amore Iudaismi et odio doctrinae Christi supra alios celebraretur. Mirabili postea providentiae divinae ductu ad Christum conversus id omni opere egit, ut et Gentes et Iudaeos ad Christum adduceret, et utrosque aequo iure frui debere contenderet. Quae res quum ipsum multis magnisque molestiis obiiceret, tandem ultimis Neronis temporibus Romae capite plexus est, anno Chr. LXVIII. vel ut *Hambergero* in Z. N. Vol. III. pag. 72. videtur, intra an. Chr. 64 — 68. In pueritia litteras humaniores, et litteraturam graecam degustavit, ut multis videtur, cuius studii vestigia deprehendi putant Acta XVII, 28. 1. Cor. XV, 33. Tit. I, 12. Quod tamen aliis rectius negant. Namquod ex poetis graecis aliquot loca excitavit, et Tarsi, quae urbs litteris bonis abundavit, educatus est, id nondum valet ad cognitionem atque intelligentiam litteraturae graecae demonstrandam. Vid. Christ. Gail. *Thalemann de eruditione Pauli Apostoli iudaica, non graeca,* Lipsi.

Lipſ. 1769. Multa de eruditione et ſtilo Pauli habet *Io. Dav. Michaelis* Einleitung in die göttl. Schriften des N. B. Tom. I. pag. 148. ſqq. ed. tert.

Epiſtolae huius Apoſtoli ad varios Chriſtianorum coetus ſcriptae reperiuntur quatuordecim, ſi Epiſtolam ad Hebraeos annumeres, de cuius auctoritate tamen dubitatur. Licet autem auctoritas Pauli, eiusque de aequis iuribus Iudaeorum et Gentium ſententia iam ab omnibus, qui Chriſto nomen dant, rata habeatur, inventi tamen ſunt olim pauci quidam Iudaizantes, qui Chriſti quidem doctrinam ſe accipere profitentes, Paulum reiecerunt, e. g. *Ebionitae* (*Irenaeus* Haer. I, 26. *Orig.* c. Celſ. V. *Euseb.* H. E. III, 27. (*Encratitae* (*Euseb.* H. E. IV, 29.) *Helcesaitae* (*Orig.* Hom. in Pſ. 82. apud Euſeb. H. E. VI, 38. (*Theodoret.* haer. fab. II, 7.) et *Cerinthiani* (Philaſtr. haer. 36. *Epiphan.* de Cerinthianis Haer. XXVIII, 5.) Alii epiſtolas Paulinas nec integras, nec ab interpolationibus immunes receperunt, velut *Cerdoniani* (Tertull. de praeſcript adv. haeret.) et *Marcionitae*, qui nonniſi decem Epiſtolas probabant (*Irenaeus* Haer. I, 27. III, 12. *Tertullian.* in libris adv. Marc. praecipue L. V. *Epiphan.* Haer. XLII.) Sed infirmis, vel potius nullis argumentis uſi ſunt iſti haeretici ad infringendam Pauli auctoritatem. Nempe vel reiecerunt vel interpolarunt epiſtolas eius, non hiſtoricis, ſed dogmaticis rationibus ducti, quod ſuis opinionibus vel philoſophicis hypotheſibus non ſatis conveniret Apoſtoli doctrina. Αὐθεντίαν epiſtolarum Paulinarum ex internis argumentis egregie demonſtravit GULIELMUS PALEY, in libro, cui titulum fecit: *Horae Paulinae. Beweis der Glaubwürdig-*

digkeit der Geschichte und der Schriften des Apostels Paulus etc. Aus dem Engliſchen. Mit einigen Anmerkungen von D. HEINR. PHIL. CONR. HENKE. Helmſt, 1797. 8.

Quod ad originem *ecclesiae Romanae* attinet, reiiciendae ſunt narrationes eorum, qui vel Petrum ſolum, vel eundem cum Paulo ſimul, eam condidiſſe tradunt. Si enim *Petrus* Romanos inſtituiſſet, ante quam ad eos *Paulus* ſcriberet, ſane hic, qui fundamento ab aliis poſito ſuperſtruere nolebat, (Rom. XV, 20–23.) tanta eos videndi et inſtituendi cupiditate haud fuiſſet flagraturus, quantum in Epiſtola ipſa paſſim ſignificat, Rom. I, 10–13. 15. XV, 23. Narrant quidem Veteres, *Irenaeus* (Haereſ. III, 1.) *Eusebius* (in Chronico ad a. 2. Claudii) veniſſe Petrum Romam; ibique eccleſiae fundamenta ieciſſe. Quum autem traditionis huius origo ex vano veterum eccleſiarum deſiderio apoſtolicae originis laudem ſibi tribuendi facile explicari poſſit; praetereaque conſuetudinis Romanorum cum Petro nullum appareat veſtigium in hac Pauli epiſtola, parum probabilis eſt illa narratio. Paulum vero, ante quam hanc epiſtolam ſcriberet, non veniſſe Romam, patet ex c. I, 8. ſqq. Vid. D. Io. FRID. FLATT *de tempore, quo Pauli ad Romanos epistola scripta sit*; quae commentatio repetita legitur in *Sylloge Commentationum theolog. edita a D. I. Pott, et G. A. Ruperti.* Vol. II. p. 54. ſqq. Certo quidem non conſtat, quinam fuerint ii, per quos chriſtianae religionis notitia ad Romanos pervenerit; valde tamen credibile eſt, factum hoc eſſe per quosdam eorum, quorum fit mentio Act. II, 16. Nimirum inter pios ſpectatores eorum, quae Hieroſolymis primo et ſo-

solemni illo Pentecostes festo evenerunt, etiam οἱ ἐπιδημοῦντες Ῥωμαῖοι commemorantur. Horum nonnulli rei miraculo correpti in apostolorum disciplinam se tradidisse, et Romam reversi, religionem Christi Iudaeis ibi habitantibus commendasse videntur. Primos autem illos Christianos Romanos fuisse ex Iudaeis, hisque alios, natalibus non Iudaeos, paulatim demum esse iunctos, tum ex modo dictis, tum ex ratione illis temporibus consueta religionem Christi per Iudaeos ad gentes demum transferendi, facile patet. Multos Iudaeos Romae habitasse, multosque eorum tum Caesarum favore, tum multorum ex populo amicitia usos esse, satis constat. Vid. quae ad Act. VI, 9. de *libertinis* dicta sunt.

De *consilio* Pauli in scribenda hac ad Romanos epistola pauca dicenda sunt. Id vero ex ipso epistolae argumento quodammodo cognosci potest. Videtur nempe Paulus per *Aquilam* et *Priscillam* (vid. c. XVI, 3.) et plures alios Claudii imperatoris edicto Roma expulsos, quibus Corinthi et Ephesi familiariter usus fuerat, (Act. XVIII, 1. sqq.) certus factus esse de rebus Christianorum Romanorum, Paulus vero per eundem *Aquilam*, aliquanto post Romam redeuntem, fortasse etiam per Christianos in Macedonia, Achaia, Asia ipsi familiares factos, et Romam proficiscentes, atque insignia eius in religionem merita narrantes ac praedicantes, Romanis innotuit. Praecipua causa, cur Apostolus hanc ad eos scriberet epistolam, fuisse videtur haec, quod in eorum coetu, qui mixtus erat ex hominibus, ante susceptionem Christianae religionis partim Iudaeorum sacris, partim cultui superstitioso idolorum addictis, lites ortae essent, quas componere studuit.

Cauſſae diſſidiorum, quibus iam tum corrumpi eccleſia coepit, hae fere fuerunt: *Iudaeo - christiani* opiniones iudaicas, inprimis phariſaicas cum doctrina chriſtiana coniungere, nec niſi difficillime dimittere ſolebant, et exiſtimabant, felicitatem aeternam, atque beneficia Meſſiae maiori iure ad ſuum populum, quam ad exteras gentes pertinere. Rom. IV, 17. II, 17. III, 2. 29. X. 12. etc. Quin etiam de *lege Mosaica* ipſa, ſibi, non gentilibus, a Deo conceſſa, valde gloriabantur, cenſebantque propter huius legis et rituum ſacrorum obſervationem, ut et propter merita maiorum, Abrahami, Iſaaci, Iacobi etc. Deum ipſis fore propitium; Gentiles contra, utpote lege deſtitutos, nec ab Abrahamo genus ducentes, nec ritibus ſacris initiatos, tanquam homines profanos et ſceleſtos eſſe contemnendos et deteſtandos, niſi et ipſi circumciderentur, et iugum legis Moſaicae ſibi imponi paterentur. *Ethnicochristiani* vero Chriſtianos ex Iudaeis, tanquam homines ſuperſtitioſos, et nunc omnino abiiciendos, omnique Dei miſericordia indignos valde contemnebant. Inde vero altercationes et ſcandala enata erant, quae a Paulo in hac epiſtola paſſim carpuntur. Denique praeter iſtam doctrinae et opinionum varietatem, etiam vita plurimorum Chriſtianorum variis vitiis, vel iam corrupta erat, vel certe per ſectas, quae tunc iam ortae erant, facile corrumpi poterat. Itaque Paulus partim iudaicas opiniones refutat, partim odia et rixas inter Chriſtianos ex Iudaeis et Gentibus ad Chriſtum converſos, pellere ſtudet.

Sunt autem totius epiſtolae partes tres: I.) Praefatio, c. I, 1—17. II.) *Tractatio*, cuius iterum duae ſunt ſectiones, *dogmatica* et *paraenetica*. Et in *dogmatica* quidem

dem parte, primis XI. capitibus procurrente, totus in eo est, ut ostendat, *non ex observatione Iudaismi, sed ex observatione Christianismi, et quidem solius Christianismi salutem aeternam homini sperandam esse*, ita ut Iudaismo amplius non sit opus; religione veteri Mosaica impietatem humanam, inter Iudaeos Ethnicosque prorsus eandem, non potuisse tolli, nec felicitatem veram restitui; itaque novam ad felicitatem huius et futurae vitae perveniendi viam atque rationem proposita esse a Deo in doctrina Iesu Christi; ab hac sola certam salutis spem omnibus, Iudaeis gentibusque esse repetendam, nec in hac re tribuendum esse quicquam maiorum meritis, aut legis Mosaicae observationi, sed soli benevolentiae Dei per Iesum Christum luculenta quadam ratione hominibus declaratae. Altera huius epistolae parte, *paraenetica*, universa vitae christianae pietas commendatur. c. XII, 1. — XV, 14. III.) Peroratio, seu epilogus, quo continentur scriptionis excusatio, apostolatus commendatio, adventus promissio, intercessionis petitio, ad finem c. XV. Caput XVI. aliorsum pertinere videtur. Vid. infra notanda ad c. XIV, 25. Cf. *Michaelis* Einleit. in die g. Sch. etc. p. 1062. sqq. *D Christiani Frider. Schmidii* Prolegom. in Annotatt. in Epist. Pauli ad Rom. pag. XX. sqq.

Videtur haec epistola scripta esse circa finem anni Dionysiani 58. aut, ut alii malunt, 52. qui est Iulianus 99. quum Paulus *Corinthi* commoraretur, Rom. XVI, 23. cf. 1 Cor. I, 14. Rom. XVI, 1. coll. 2 Tim. IV, 20. In qua opinione etiam fuerunt scriptores ecclesiastici. cf. b. Schmidii Proleg. §. II. Ceterum Apostolus in conscribenda epistola hac usus est *Tertii* scribae ministerio, c. XVI.

22. eamque per *Phoeben* Cenchreenſis Corinthiorum coetus miniſtram Romanis reddendam curavit, c. XVI, 1. 2.

Apostolicam huius epistolae auctoritatem inde ab antiquiſſimo tempore ab orthodoxis eſſe agnitam, docent *Versiones latinae et syriaca*, nec non *primae ecclesiae Patres*, *Barnabas*, c. XII. XIII. *Clemens Romanus*, Ep. I, 1. 30. 32. 35. 46. *Ignatius* Epheſ. 20, Smyrn. 1. Trall. 8. *Polycarpus*, Philipp. 3. 6. et qui poſt iſtos ſcripſerunt omnino omnes.

Semper haec epiſtola inter Paulinas primum tenuit locum apud orthodoxos. Non autem ut in Evangeliis, ita etiam in epiſtolis ordo temporum ſervatus eſt; verum collegerunt primo Epiſtolas integris coetibus ſcriptas, primum locum concedentes Epiſtolae longiſſimae, poſtremum breviſſimae, medium prout quaeque longior aut brevior erat. His iunxerunt Epiſtolas ad Timotheum, Titum et Philemonem, eadem longitudinis et brevitatis habita ratione. Epiſtolam denique ad Hebraeos, quia diu de ea dubitatum fuit, in ultimum locum reiecerunt.

Graece ſcripſit Paulus ad Romanos, non latine: tum quod facilius ipſe graece ſcriberet; tum quod peregrinis multis Romae morantibus haec lingua notior eſſet et familiarior; tum denique quod Romani eo tempore graeco ſermone magis delectarentur, quam latino. Cic. pro Arch. 10. *Graeca leguntur in omnibus fere gentibus: Latina suis finibus, exiguis sane continentur.* Tacitus Orator. 29. *Nunc natus infans delegatur Graeculae alicui ancillae.* Iuvenal VI, 185. *Se non putat ulla formosam, nisi quae de Thusca Graecula facta est* etc.

Io-

IOANNES ADRIAN. BOLTEN (in praefat. ad verſionem ſuam germanicam Evangelii Marci p. XX. *) nec non in praefat. ad verſionem epiſtolarum Novi Teſtamenti, Tom. I. p. XXI. ſqq.) contendit, omnes Novi Teſt. libros ab Apoſtolis, quippe linguae graecae imperitis, in dialecto Aramaea ſcriptos, deinde vero ab Hermenevtis, ſ. interpretibus, quos in itineribus ſuis comites habuerint, in linguam graecam translatos eſſe; adeoque etiam Paulum omnes ſuas epiſtolas in Aramea lingua conſignaſſe, deinde vero per alios in graecam transferri curaſſe, ut hanc ad Romanos epiſtolam per *Tertium*, priorem ad Corinthios per *Sosthenem*, poſteriorem per *Timotheum*, quos omnes non ſcribas, ſed Hermeneutas Pauli fuiſſe exiſtimat. Contra hanc ſententiam docte, ut ſolet, diſputavit GRIESBACHIUS in *Augusti neuen theologischen Blättern*, Tom. I. partic. 3. p. 6. ſſ. Quod nominatim *Paulum* attinet, in Ciliciae urbe natum, et primis aetatis annis educatum, qui etiam Claudium Lyſiam, Chiliarchum graece alloçutus eſt (Act. XXI, 37.) quis igitur eum graecae linguae imperitum fuiſſe credat? Nemo tamen facile negaverit, Paulum, artis pingendi literas graecas non ſatis peritum, non tamen plane imperitum, (2 Theſſ. III. 17.) epiſtolas ſuas aliis in calamum dictaſſe. In hac ad Romanos conſcribenda epiſtola uſus eſt miniſterio *Tertii*, cap. XVI, 22. (Ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολήν. Vocabulum γράφειν autem ſignificare transferre ex una lingua in aliam, Boltenius nemini facile perſuaſerit.)

In Epiſtolis interpretandis multo maiorem difficultatem reperimus, quam in Evangeliis, quod ex ipſa rei natura oritur. Qui enim hiſtoriam ſcribit, iis ſcribit, qui-

bus ignota est; adeoque omnia clare et simpliciter narrare debet: epistola vero est quasi colloquium cum amico absente, qui etiam partes suas agit, et ad cuius quaesita vel cogitata nobis praecognita respondemus; quando ergo epistola est paulo longior, ita ut plura in ea capita tractentur, fieri vix potest, quin saepe haereamus, non percipientes, quomodo scriptor ab uno ad alterum transeat, aut quia loquatur, an is qui scribit, an is cui scribitur. Praeter hanc est et alia obscuritatis caussa, ipsi Paulo peculiaris, 2 Petr. III, 15. 16. nimirum fervidum eius ingenium, multa eruditione Iudaica excultum, quo fiebat, ut plura ipsi simul inciderent, et mente calamum praecurrente, sermo eius non raro fieret abruptus.

CAP. I.

Prima huius capitis pars a v. 1—17. continet exordium huius epistolae, inscriptionem nempe, salutationem, et quandam benevolentiae captationem, qua sibi viam sternit Apostolus ad ipsam tractationem. Profitetur se doctorem doctrinae, per antiqua iam vaticinia promissae, de Christo, qui inde a reditu in vitam, clarissimis documentis ut verus Messias sit exhibitus et declaratus, eo consilio ubique terrarum divulgandae, ut omnes, sine discrimine, homines ipsi adstipulentur, emendent animum ac fiant felices.

1. Παῦλος — θεοῦ) *Paulus, minister Iesu Christi, constitutus Apostolus, selectus ad promulgandam Evangelii doctrinam a Deo revelatam.* Utitur Apostolus non Iudaico nomine *Saulis*, sed *Pauli*, idque ex more Iudaeorum,

rum, qui inter Graecos Romanosque verſantes nominibus Iudaicis vel prorſus abſtinere, vel ea paululum immutare ſolebant. Cf. Act. XIII, 9. Eſt autem Hyperbaton huc usque, *πᾶσι τοῖς οὖσιν* etc. comm. 7. et dictio elliptica Epiſtolis uſitata; ſubintelligendum enim eſt: *haec significat, haec scribit*, aut ſimile quippiam. Apud Herodotum eſt oratio plena: *Ἄμασις πολυκράτεϊ ὧδε λέγει*, hoc ſignificat. Et *Thucydides*: *ὧδε λέγει βασιλεὺς Ξέρξης Παυσανίᾳ*. Poteſt etiam ſubintelligi verbum *χαίρειν*, ante *πᾶσι* v. 7. ſupplendum. (Act. XV, 23. Iac. I, 1.) Sic etiam Latini in initiis epiſtolarum interdum omittunt vocem: ſalutem, e. g. *Cicero Varroni, Dolabellae* etc. *δοῦλος Ἰησοῦ χριστοῦ*) *Minister Iesu Messiae*. Sicut autem ſervus, ſive miniſter regis, eſt nomen dignitatis, ita et hic: *minister Messiae*. Sic Prophetae V. T. עַבְדֵי יְהוָה appellare ſe ſolebant. Cf. Ioſ. I, 1. Iud. II, 8. Pſ. CXXXII, 10. *κλητὸς ἀπόστολος*) *Vocatus*, conſtitutus *Apostolus*, i. e. cui munus Apoſtoli eſt demandatum; vocatus ab ipſo Chriſto, non ut alii, honorem iſtum mentitus, 1 Cor. I, 1. De voce *ἀπόστολος* vide dicta ad Matth. X, 2. *ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ*) i. e. *ἀφωρ. εἰς τὸ εὐαγγελίσασθαι τὴν διδαχὴν, τὸν λόγον θεοῦ, selectus, destinatus ad promulgandam a Deo revelatam doctrinam de vera hominis felicitate*. Heſychius: *ἀφωρισμένος ἐκλελεγμένος, διακεκριμένος*. Hebraice הִבְדִּיל *segregare*, quod de populo Iſraelitico dicitur Lev. XX, 26. Non autem differunt ſenſu *κλητὸς* et *ἀφωρισμένος*. *Εὐαγγέλιον*, (de qua voce diximus ad inſcriptionem Evangelii Matthaei,) eſt inſtitutio Apoſtolorum de Meſſia, de beneficiis ab eo exſpectandis, et de via adipiſcendi felicita-

tem et ſalutem aeternam, quam Deus per Chriſtum promiſit.

2. Ὃ προεπηγγείλατο — ἁγίαις) *Quam* (felicitatis doctrinam) *Deus promiserat per Prophetas suos in scripturis sacris.* In verbo προεπηγγείλατο eſt emphaſis. Significatur nempe, aliud eſſe ipſum Evangelium (felicitatis doctrinam) aliud autem *promissionem* de Evangelio, ſ. de ea doctrina, quae viam ad veram felicitatem monſtrat. Ipſum Evangelium Chriſtus demum annunciare coepit; ſed Prophetae, i. e. Scriptores divini V. T. promiſerunt regem, Davidica ſtirpe oriundum, populi ſui vindicem et ſervatorem; multa etiam praedixerunt de propagatione verae cognitionis Dei inter omnes gentes. Dum autem Deus per Prophetas *praedixit* ita eventurum, *promisit* quoque; nam id quod praedixerat, erat beneficium. Nonne vero Ieſus Chriſtus fuit is, per quem melior haec doctrina propagata, et deinceps per Apoſtolos longe lateque ſparſa eſt? Cf. intra cap. XVI, 25. inprimis vero Hebr. VIII, 8—13. ubi locus Ieremiae citatur, in quo melior et perfectior religionis forma promittitur. Hoc addit Apoſtolus propter Iudaizantes, qui calumniabantur, Moſen et Prophetas ab Apoſtolo contemni, ſuaque privari auctoritate. Monet igitur, ſe minime contradicere Moſi et Prophetis. Infra cap. III, 21. XVI, 26. Luc. XXIV, 44—47. Act. XXVI, 22. 23. XV, 8. 13—18.

3. Περὶ τοῦ υἱοῦ αὐτοῦ) Hoc refertur ad illud, quod praeceſſit, εὐαγγέλιον. Explicatur enim, de quo agat illud Evangelium. Cum his verbis connectitur in fine commatis 4. illud; Ἰησοῦ — ἡμῶν. Interiecta v. 3. 4. parentheſi includenda ſunt. De ſignificatione υἱὸς θεοῦ vide ſtatim

tim comm. 4. τῷ γενομένῳ — σάρκα) *Qui est natus e gente Davidis, quoad humanam sortem et conditionem.* Γενόμενος, *natus*, ut Gal. IV, 4. Io. I, 14. Σάρξ, hebr. בָּשָׂר habet significationes *primarias* sequentes: *ipsa caro*; *totum corpus animale*, carne et ossibus constans, Levit. XIX, 28. Act. II, 31, Rom. II, 28. etc, *totum animans*, corpore et anima constans, Ps. LXV, 3. Iob. XXXIV, 13. *homines ipsi*, Ps. CXLV, 21. Matth. XXIV, 22. Rom. III, 20. Ex his significationibus primariis ortae sunt multae aliae *secundariae*, per quendam orationis tropum. Huc referenda est notio ea, qua σάρξ denotat *externam hominis conditionem*, corpore inprimis conspicuam, internae hominis dignitati oppositam, fluxum viliorem et tenuiorem. Σπέρμα, hebr. זֶרַע, pro graeco γενεὰ, γένος,

4. Τοῦ ὁρισθέντος — νεκρῶν) *Qui tamen efficaciter declaratus est filius* Dei, *per vim divinam ab eo tempore, quo in vitam rediit.* Voce ὁ υἱὸς τοῦ θεοῦ plerumque significatur promissus ille Ps. II. rex et dominus, nomine Filii Dei ibi insignitus. Io. I, 50. XI, 27. Unde Iudaei Messiam, quem expectabant, filium Dei nominabant. Alibi *filius Dei* est is, qui locum Dei tenet inter homines, Io. X. 34—37. sensu fere eodem. Videtur igitur hoc etiam loco ὁ υἱὸς τοῦ θεοῦ Synonymum esse τοῦ Χριστοῦ. Potest tamen simul etiam respici ad *divinum illud*, quod in Iesu est, et quo inprimis ab omnibus aliis hominibus discernitur; nam opponitur τῷ γενομένῳ ἐκ σπέρματος Δαβὶδ κατὰ σάρκα, v. 3. Τοῦ ὁρισθέντος, i. e, δειχθέντος, ἀποφανθέντος, κριθέντος, ut *Chrysostomus* explicat. Ὁρίζειν nempe est *definire plane declarare.* Act.

XVII,

XVII. 31. Ἐν δυνάμει, pro adverbo δυνατῶς, *potenter*, i. e. *efficaciter*, *nachdrücklich*, *auf eine überzeugende Art*; nam potens argumentum eſt efficax argumentum ad faciendam fidem. Κατὰ πνεῦμα ἁγιωσύνης, eſt idem quod πνεῦμα ἅγιον, abſtracto ἁγιωσύνης poſito pro concreto, ut alias eſt σῶμα τῆς ταπεινώσεως Phil. II, 21. pro σώματι ταπεινῷ, aut υἱὸς τῆς ἀγάπης Col. I, 13. pro ἀγαπητῷ et in ſexcentis aliis. Sed πνεῦμα ἅγιον h. l. nec eſt *divina natura* Chriſti, ut *Heumannus* aliique voluerunt, nec *conditio Christi excelsior*, quod probare voluit Anonymus in Eichhornii *Repertorio*, *für bibl. und morgenl. Litteratur*, P. II. p. 1. ſqq. Iſtas interpretationes nec uſui loquendi, nec contextui eſſe conſentaneas egregie demonſtravit Ven. Io. Aug. Noesselt in diſput. qua illuſtratur τὸ πνεῦμα τῆς ἁγιωσύνης Rom. I, 4. Vid. eius exercitationes ad Sacrarum ſcripturarum interpretationem, Halae, 1803. p. 119. ſqq. Ipſe per πν. ἁγ. intelligit vim illam divinam, qua Ieſus factus eſt Sanctus, i. e. Filius Dei. Luc. I, 35. Luc. IV, 18. 34. Io. X, 36. 1 Tim. III, 16. Ex mea ſententia intelligi poteſt vis et divina poteſtas, cuius documenta Chriſtus dedit poſt reſurrectionem, ἐξ ἀναστάσεως νεκρῶν, Apoſtolis tribuens vim patrandi miracula, et dona ad tradendam et propagandam religionem neceſſaria. *Chrysostomus*, *Theodoretus*, aliique Veteres per *Spiritum sanctum* intelligunt effuſionem ſpiritus ſancti, vel *dona eximia* poſt reſurrectionem Chriſti per operationes ſpiritus ſancti in Apoſtolos aliosque diſcipulos collata; quod eodem recidit. Κατὰ *per*, ut 1 Cor. XII, 8. aliisque locis. Quum nimirum Chriſtus ex mortuis in vitam revocatis, et in coelum evectus, Spiritum ſanctum largiſſime ſuper Iudaeos et gentes effudiſſet, tum

'tum manifeſtatum, ac tanquam de coelo pronuntiatum eſt, ipſum eſſe Dei filium, ſumma poteſtate praeditum, et a toto humano genere agnoſcendum atque colendum. Cf. Act. II, 33. 36.

5. Δι' οὗ — ἀποστολήν) *Cuius beneficio accepi munus Apostolicum.* Ἐν διὰ δυοῖν, i. e. χάριν ἀποστολῆς. *beneficium muneris Apostolici.* Gal. II, 8. 9. Eph. III, 2. 7. 8. χάρις, beneficium. Ἀποστολή, *munus Apostolicum.* Ἐλάβομεν ad ſolum Paulum referri poteſt, de ſe ipſo ſaepius numero multitudinis ſcribentem. Aliis χάρις eſt *gratia divina*, ut ſit ſenſus: *gratia divina atque adeo (καί) ipsa muneris Apostolici dignitas mihi contigit.* Εἰς ὑπακοὴν — ἔθνεσιν) *Ut suadeam omnibus gentibus obsequium doctrinae eius praestandum*, quaſi eſſet: ὥστε πείθειν ἡμᾶς πᾶσι τοῖς ἔθνεσι τὴν ὑπακοὴν τῆς πίστεως, i. e. ἵνα ὑπακωσι τῇ πίστει. Ὑπακοή, *obsequium.* Πίστις, אֱמוּנָה, *religionis doctrina*, ut Pſ. LXXXVI, 14. Gal. I, 23. 1 Tim. IV, 6. Sic cauſſam affert, cur ad *Romanos* ſcripſerit, quos nondum viderat. Univerſe enim munus Apoſtoli ad *Iudaeos* et *gentiles* ſpectabat. Ὑπὲρ τοῦ ὀνόματος αὐτοῦ vulgo referunt ad ὑπακ. πιστ. pro εἰς τὸ ὄνομα αὐτοῦ. Koppe coniungit cum χάριν κ. ἀπ. *sein Apostelamt, die Ehre sein Apostel zu seyn.* Vertenda eſſe videntur haec verba: *propter nomen ipsius propter ipsum*, i. e. *in ipsius (Christi) honorem*, ut Chriſtus agnoſcatur et colatur inter omnes gentes. Ὑπὲρ *propter*, τὸ ὄνομα αὐτοῦ, i. e. αὐτός, שְׁמוֹ.

6. Ἐν οἷς — χριστοῦ) *Quorum in numero vos quoque estis, quippe a Iesu Chsisto vocati*, per inſtitutionem adducti ad religionem Chriſtianam. Κλητὸς proprie eſt

est is, cui destinatum et oblatum est aliquod beneficium, nominatim is, cui destinatum est beneficium religionis christianae. Cf. infra c. VIII, 9.

7. Πᾶσι — κλητοῖς ἁγίοις) *Omnibus Romae Deo dilectis, qui Christo nomen dederunt.* Post Ῥώμῃ delendum est comma. Ἅγιοι dicuntur Christiani, quemadmodum Iudaei in V. T. קְדוֹשִׁים, עַם קָדוֹשׁ, *Deo consecrati, Deo cari*, inter quos verior cognitio Dei et verior cultus est. χάρις — χριστῷ) *Favor Dei patris nostri et Iesu Christi, et prospera omnia vobis* (contingant). χάρις, *favor divinus*, vel tota phrasis χαρ. ὑμῖν ponitur pro: χάιρειν, εὐπράττειν. Εἰρήνη, שָׁלוֹם *prospera omnia*, ut saepe. Verbum πληθυνθείη in eadem formula additur, 1 Petr. I, 2. et 2 Petr. I, 2.

8. Quae nunc sequuntur ad v. 17. pertinent ad praefationem, et continent captationem benevolentiae. Laudat Apostolus Romanorum Christianorum in religione constantiam, ac testatur suum erga ipsos studium, eosque videndi desiderium. Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου) *Ante omnia, inprimis gratias ago Deo meo*, vel concise dictum pro πρῶτον μέν θέλω εἰδέναι ὑμᾶς, ὅτι εὐχαρ. τ. θ. μ. *Ante omnia sciatis velim, me gratias agere* etc. Πρωτον h. l. non est ordinis particula, respiciens *secundum*, sed intensionis, significans *inprimis*, ut apud Ioseph. Ant. X, 10. 5. Εὐχαριστεῖν τινι, *gratias agere*, hoc sensu apud bonos Scriptores occurrere, *Krebsius* et *Lbesnerus* ad h. l. probant. Scriptores Attici χάριν εἰδέναι usurpant. διὰ Ἰησοῦ χριστοῦ) i. e. *tanquam Iesu Christi discipulus s. legatus.* Similis phrasis extat c. II, 26. ubi διὰ γράμματος καὶ περιτομῆς παραβάτης νόμου est is, qui *tanquam*

quam Iudaeus, ſ. quum ſcriptam legem habeat, et circumciſus ſit, tamen violat illam legem. Ergo non opus eſt, ut haec verba διὰ Ἰησοῦ Χριστοῦ referamus ad τῷ θεῷμου, et explicemus *quem per et propter Christum ut Deum mihi propitium veneror.* Ὑπὲρ, i. e. ἕνεκα ὑμῶν, ἡ πίστις ὑμῶν) *Obsequium vestrum erga Iesu doctrinam.* Nam πιστεύειν τινι, ſ. εἰς τινα, ſaepe exprimit *obsequium erga doctorem quemvis, qui divinitus missum se profitetur*, inprimis vero obſequium erga doctrinam Chriſti. Matth. XXI, 25. 32. Io. II, 11. καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ) *Praedicatur* (laudatur) *in toto mundo*, ubicunque nempe ſunt Chriſtiani, in toto orbe Romano. Cf. notata ad Luc. II, 1.

9. Μάρτυς — ποιοῦμαι) *Testem enim habeo Deum, quem toto animo colo, in tradendo Evangelio filii eius, me indesinenter mentionem vestri facere.* Ὦ λατρεύω ἐν τῷ πνεύματί μου) *Cui servio* (quem colo) *ex toto animo.* Λατρεύειν τῷ Θεῷ hebr. עבר את יהוה, *colere, venerari Deum*, amore et obſequio. Exod. IV, 23. Deut. VI, 13. X. 12. et aliis locis. Ἐν τῷ πνεύματί μου, non in ſpeciem, non tantum inter Iudaeos, ſed etiam in gentibus, ſine ſtudio partium aut commodi. Sic τὸ πνεῦμα ἡμῶν eſt *animus noster*, Rom. VIII, 16. ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ) *In tradendo Evangelio filii eius.* Εὐαγγέλιον, *praedicatio Evangelii.* Τοῦ υἱοῦ, pro: περὶ τ. υ. Alii ἐν τῷ εὐαγγ. dictum eſſe volunt pro: κατὰ τὸ εὐαγγ. *secundum doctrinae Iesu Christi praecepta*, vel διὰ τοῦ εὐαγγ. *vi promissorum divinorum, quae continet doctrina Iesu Christi.*

10.

10. Πάντοτε — πρὸς ὑμᾶς) *Ita ut semper in precibus meis orem, ut tandem aliquando mihi contingat felicitas veniendi ad vos.* Verba: πάντοτε ἐπὶ τῶν προσευχῶν μου a nonnullis iunguntur antecedentibus. Tum vero redundaret πάντοτε, quia ἀδιαλείπτως praecessit. Εὐοδοῦσθαι vi etymologiae notat *fortunatum iter habere*, imo et generatim *prosperos habere successus.* Posterior haec notio multo est frequentior, et 3 Io. 2. bis occurrit. Sic saepe apud LXX. interpr. et apocryphos V. T. In testam. 12. Patriarch. ἐάν τις ὑπὲρ ὑμᾶς εὐοδῶται, μὴ λυπεῖσθε. *Si quis vobis fortunatior est, ne lugeatis.* Et tautologicum fere esset, si per εὐοδοῦσθαι *iter* exprimeretur, quod iam vet vocem ἐλθεῖν satis significatur.

11. Ἐπιποθῶ — στηριχθῆναι ὑμᾶς) *Cupio enim vos videre, ut tribuam vobis aliquod beneficium ad animum vestrum pertinens, ut vos confirmemini* (in fide). Χάρισμα πνευματικὸν est quodvis beneficium, quod ad animum hominis (πνεῦμα) pertinet, seu *quod Christiano homini per doctrinam christianam contingit*; nam πνεῦμα interdum etiam sublimiorem doctrinam, christianam nempe, significat.

12. Τοῦτο — καὶ ἐμοῦ) *Hoc autem ita interpretor, ut mutuum inter nos gaudium percipiamus, per mutuam scilicet fidem, vestram simul et meam.* συμπαρακληθῆναι ἐν ὑμῖν) *Ut communis vobiscum gaudii particeps fiam.* Παρακαλεῖσθαι est *gaudere, gaudiis frui*, ut Luc. XVI, 25. Mitigat et mollit, quod prius dixerat, ne suspicarentur, se a Paulo tanquam infirmos contemni. Ego viciſſim a vobis fructum, gaudium, et solamen percipiam, ut in amicorum congressibus fieri solet.

13.

13. Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν) *Sciendum autem est.* Nam habet haec phrasis eandem vim, quam οὐκ ἀγνοητέον, vel οὐ δεῖ δὲ ἀγνοεῖν, apud Philonem. Ἵνα καρπόν τινα σχῶ) *Ut fructum aliquem consequar.* Nam ἔχειν saepe notat, *consequi*, *obtinere*. Dionys. Ant. L. VI. τὰ μέγιστα ἔξοντες ἀγαθὰ, *maxima consecuturi bona.* Posset etiam verti: *Ut fructum aliquem exhibeam.* Quanquam enim oppido rarum est, ut ἔχειν ponatur pro παρέχειν, sat frequens vero ut notet: *obtinere*; contextus tamen (v. 14. 15.) huic explicationi favet.

14. Ἕλλησί τε — ὀφειλέτης εἰμὶ) *Graecis aeque ac barbaris, cultis aeque ac incultis debeo* (officium docendi.) Βάρβαροι sunt populi omnes, qui non Graeci. Βαρβαρόν ἐστιν ὄνομα τὸ ἐκ ἑλληνικὸν, docente Ammonio. *Plato* Polit. Ἀνθρώπινον γένος οἱ πολλοὶ διανέμεσιν, τὸ μὲν ἑλληνικὸν ὡς ἓν ἀπὸ πάντων ἀφωρισμένοις χωρὶς, σύμπασι δὲ τοῖς ἄλλοις γένεσιν, ἀπείροις ὄσιν — βάρβαρον μιᾷ κλήσει προσείποντες αὐτὸ, διὰ ταύτην τὴν κλῆσιν καὶ γένος ἓν αὐτὸ ἕναι προσδοκῶσιν. Strabo I. ἐκ ἐπαινέσας τὸς δίχα διαιροῦντας ἅπαν τὸ τῶν ἀνθρώπων πλῆθος, εἰς τε ἕλληνας καὶ βαρβάρους. Per βαρβάρους itaque *Romani* etiam intelliguntur. Nec ulla convicii notio voci βαρβάρος apud Veteres adhaesit, quae recentioribus demum temporibus ei accessit. Nolim tamen operose disputare, utro nomine h. l. comprehendantur ab Apostolo Romani, an Ἕλλησι annumerentur an βαρβάροις? Usus videtur esse hac formula, ad exprimendam universalitatem. Ἀνόητος, *amens*, *demens*, h. l. est *incultus*, *rudis*; σοφὸς autem *cultus*; nam praecesserat: Graeci et barbari. Constat autem *Graecos* esse cultos, *barbaros* incultos. Hesychius: Ἕλ-

ληνες, Φρόνιμοι, ἤτοι σοφοί. Βάρβαροι οἱ ἀπαίδευτοι. ὀφειλέτης εἰμί) *Debeo*, officia nempe muneris Apoſtolici, quod mihi mandatum eſt. *Miror*, *Koppium* potius vertere: *Multis enim diversissimisque hominum generibus ipse quam plurimum gaudii et solaminis debeo.* Repugnat enim contextus, v. 15. Vulgari interpretationi favet etiam inf. c. XIII, 8.

15. Οὕτω τὸ κατ' ἐμὲ πρόθυμον) I. e. τὸ πρόθυμόν με ἐστί. *Adeoque paratus sum.* Προθύμου ſubſtantive adhibetur, ita ut idem quod προθυμία, *promtitudinem*, *voluntatem*, *desiderium* ſignificet. *Euripid.* Iphig. in Taur. etiam uti noſtro loco infinit. habet ſequentem. Dicit ibi Iphigenia v. 989. τὸ μὲν πρόθυμον πρίν σε δεῦρ' ἐλθεῖν ἔχω. Ἄγρει γενέσθαι, *voluntatem equidem habui, priusquam huc venires, Argos proficisci.* Coniungi poſſunt verba τὸ κατ' ἐμὲ πρόθυμον, et verti: *propositum meum est.* Nam κατὰ c. Accuſ. ſaepe ponitur pro Genitivo, ut εὐαγγέλιον κατὰ Ματθαῖον, pro Ματθαίου, Sic Act. XXVII. 2. τὰς κατὰ τὴν Ἀσίαν τόπους, *loca Asiae.* Thucydides L. I. τὰ κατὰ Παυσανιαν — καὶ Θεμιστοκλέα, *facta Pausaniae — et Themistoclis.* Alii poſt ἐμὲ poſito commate vertunt: *Quantum quidem in me est, vehementer cupio etc.*

16. Οὐ γὰρ — χρισῦ) *Nam honori mihi duco munus tradendi religionem christianam.* Verſiones antiquiſſimae, ut et codices optimi et Patres in omittenda voce χρισῦ conſentiunt. οὐκ ἐπαισχύνομαι, per μείωσιν pro: *honori mihi duco* Evangelium praedicare. Iudaei, inquit Apoſtolus, convitiis me proſcindunt, vocantes Apoſtatam; gentes me vexant; omnes ad mortem ignominioſam me depoſcunt. Sed pudorem et contumelias contemno, ut Do-

Dominus meus, Hebr. XII, 2. imo haec honorifica mihi esse existimo. Aperte omnia doceo. Contumeliae me nec terrent, nec ad silentium redigunt. Εὐαγγέλιον h. l. est *annunciatio Evangelii, institutio in religione christiana.* δύναμις — πιστεύοντι) *Etenim inest ei vis summa conferendae salutis in omnes, qui crediderint;* vel δύναμις abstr. pro concreto: *insigniter potens vel efficax,* vel etiam pro διδαχὴ θεία δυναμένη σώζειν. Hanc vim et efficaciam ducendi nos ad σωτηρίαν, i. e. ad scientiam, tranquillitatem mentis, et vitae emendationem, atque ad sempiternam felicitatem, habet doctrina per ipsum argumentum suum, (Innhalt.) Nunquam potentius Deus id egit, ut hominum animos sanaret, iisque salutem aeternam conferret, quam nunc per Evangelium. Sicut vero medicamentum non prodest, nisi haustum, ita nec Evangelium nisi fides ei habeatur. Quare addit Apostolus: παντὶ τῷ πιστεύοντι. πιστεύειν autem h. l. est *religionem christianam suscipere,* assensum ei praebere, eaque recte uti tanquam medio salutis efficaciissimo. Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι) Post Alexandri M. expeditionem gentiles omnes a Iudaeis *Graeci* appellari coeperunt, quia Graecos magis noverant Iudaei. Quare *Syrus* h. l. τὰς ἔθνας statim *gentiles* interpretatus est. *Iudaeis* πρῶτον profuit Evangelii doctrina, quia a Iesu ipso, et deinde ab Apostolis primum Iudaeis annunciandum fuit Evangelium. Act. III, 25. 96. XIII, 46. Iudaeis primo loco tradi debebat doctrina Christi. Hoc et sequenti commate 17. continetur primaria thesis, quam in dogmatica huius epistolae parte tractat Apostolus, quae est haec: *religionem christianam esse medium efficacissimum perducendi quosvis homines qui eam suscipiant, sive sint Iudaei sive Pagani, ad*

veram felicitatem et aeternam salutem, nec ad eam rem opus esse amplius Iudaismo.

17. Δικαιοσύνη — ζήσεται) *Nam per eam* (religionem christianam, εὐαγγελίου, v. 16. *manifestur beneficium divinum, quod tribuitur propter fidem* (fiduciam in Deo repositam) *credentibus,* fiduciam hanc habentibus,) *ut in hac etiam re valeat illud, quoc scriptum est: Pius per fiduciam servabitur.* Est in his verbis aetiologia prioris commatis 16. Causa nempe indicatur, cur religio christiana agnoscenda sit pro efficacissimo medio salutis. Δικαιοσύνη ut hebraicum צְדָקָה saepe significat *favorem, beneficium.* Ps. CXLII, 1. Intelligitur illud beneficium quo Deus credentibus peccata remittit gratis, propter Christum, non ob legis Mosaicae observationem. Huius beneficii participes felicitate fruuntur. Unde in eadem re Paulus promiscue utitur verbis δικαιῶν τὰ ἔθνη, et εὐλογεῖν τὰ ἔθνη, Gal. III, 8. 9. 14. Genitivus Θεοῦ indicat eum, a quo proficiscatur et tribuatur illud beneficium. Vide uberiorem vocabulorum δικαιοῦσθαι et δικαιοσύνη explicationem infra c. III, 20—22. Ἀποκαλύπτεσθαι *revelari, manifestari* dicitur, quod antea ignotum erat. Ἐν αὐτῷ, sc. εὐαγγελίῳ, *per religionem christianam,* Πίστιν autem, quae ex parte hominis requiritur, esse fiduciam in promissionibus divinis reponendam, patet ex loco Habacuci, qui statim additur, et ex uberiore Apostoli tractatione c. III, 20. sqq. Opponitur persuasioni Iudaeorum, qui se propter sua merita et Iudaismi observationem consequi posse δικαιοσύνην θεοῦ, putabant, quae opinio in sequentibus refellitur. Ἐκ πίστεως, *propter fidem,* ut hebr. בֶּאֱמוּנָתוֹ. Ita statim in sequentibus sumitur. Εἰς πίστιν, *cre-*

credentibus ſ. *in credentes.* Sic etiam Gal. III, 25. ἡ πίστις ſumitur pro πιστεύοντες, ad ſimilitudinem vocum ἀκροβυστία et περιτομή. *Koppe* verba ἐκ πίστεως εἰς πίστιν refert ad δικαιοσύνη, et εἰς πίστιν pro ἐπὶ πίστει accipiendum ſupplendumque δοθεῖσα exiſtimat, ut ſit popularis loquendi modus; quo ſolemus appetere ea, in quibus inſignem quandam vim ineſſe ſignificare volumus, ut Rom. VI, 19, 2 Cor. II, 16. Io. I, 10. Senſus: *Nulli alii rei nisi fidei* tribuenda eſt felicitas a Deo hominibus conſtituta. Aliis δικαιοσύνη θεοῦ h. l. eſt iuſtitia et aequitas Dei, rectoris et gubernatoris mundi, quae ante promulgationem Evangelii nondum in clara luce poſita erat. Iudaeis enim impoſitum erat onus durum; gentes vero videbantur plane negligi: tantum inter Iudaeos et Gentes diſcrimen erat, ut non eiusdem regis ſubditi, nec eiusdem patris filii eſſe viderentur. Doctrina demum Chriſti Deum abſolvit, quia ex ea intelligitur, Deum eſſe aequum, iuſtum et bonum erga omnes. *Origenes*: Iuſtitia enim Dei in Evangelio revelatur per id, quod a ſalute nemo excipitur, ſive Iudaeus, ſive Graecus, ſive barbarus veniat. Cf. c. II, 11. III, 4. 21. 22. 26. 29. 30. Sed priorem explicationem praefero. καθώς γέγραπται, *ut hic etiam valeat, et recte applicari possit illud, quod scriptum est.* ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται) *Pius per fidem* (et fiduciam in Deo repoſitam) *felix erit*, et beatus. Nam ζῆν ex hebraismo ſaepe notat *felicem esse.* Locus eſt Habac, II, 4. Quod ibi Propheta de liberatione Iudaeorum Deo confiſorum ab invaſione Babylonica ſcripſit, id potiori iure de ſalute aeterna, quam Deus omnibus Chriſto credentibus collaturus eſt, dici poteſt. Ponit ergo Apoſtolus praeſtantiam religionis chriſtianae in eo, quod ea

nobis viam monſtret conſequendi favorem Dei et veram felicitatem, et quidem nullo habito reſpectu ad propria hominis merita, ſive legis obſervationem, qua gloriabantur Iudaei.

18. Incipit ipſa tractatio. Et primo quidem Apoſtolus deſcribit totius fere generis humani contagionem moralem, ſeu prolapſionem in vitae morumque depravationem peſſimam. Itaque ſcelerum et flagitiorum accuſantur atque convincuntur 1) pagani inde a v. 18. usque ad finem capitis I. 2) Iudaei c. II. quos illis nihil meliores eſſe docetur c. III, 1—19. 3) utrique c. III, 20. 22. 23. Argumentatur Apoſtolus *enthymemate rhetorico* illius formae, quae eſt ex conſequentibus, ita: Neque Pagani religione *naturali*, neque Iudaei ea, quam Moſes inſtituerat, ad ineundam vitae rectitudinem et perfruendam ſalutem, flecti animo potuerunt: ideo δικαιοσύνη θεοῦ, melior illa, et conſilio divino, procurandae conferendaeque generi humano ſalutis accommodatior ratio, perquam optabilis, et quam omnes ingrediantur, digniſſima eſt. Exornat autem ita argumentationem, ut *primo* generaliter, apertum eſſe moneat, Deum connectere mala cum ſui contemtu eorum hominum, qui, quam edoceri potuiſſent, veritatem, per laevem mentem reprimant atque infirment; *deinde* doceat quoque, dediſſe Deum paganis certa adminicula quum *cognitionis*, tum *actionis*; proxime admoviſſe ipſis et ſui cognoſcendi pieque reverendi, et rectum a pravo diſcernendi facultatem atque occaſionem, c. I, 19. 20. 22. c. II, 34. 15. 26. 27. *tandem* vero oſtendat, eos nihilo tamen magis ab idololatria et vita turpiſſima coerceri aut avocari potuiſſe. Sic nexum egregie conſtituit *Frid. Sam. Winterberg* in Periculo exeget. II. in cap. VII. ad Rom. pag.

22.

22. f. Ἀποκαλύπτεται — κατεχόντων) *Declaratur autem indignatio Dei mdiestate pleni in quaevis peccata et scelera hominum, qui vim veritatis improbe impediunt.* Ὀργὴ Θεοῦ, *indignatio divina.* Deus nempe discrimen boni malique fanxit, annexis bono commodis, malo incommodis, ut homines illud discrimen experirentur. Hoc ita esse exemplis et Profanorum et Iudaeorum ostendit Apostolus in sequentibus. Ἀπ' οὐρανοῦ, iunge cum θεοῦ. Ps. XIV, 2. Ps. II, 4. 5. Ἀποκαλύπτεται, *manifestatur, declaratur.* Ἀσέβεια, peccata, quae directe in Deum feruntur. Ἀδικία, peccata adversus homines. Aliis sunt synonyma, quibus exprimuntur flagitia omnia, sive illa cultu idolorum, sive aliis vitiis et sceleribus contineantur. τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων) *Qui veritatem improbe impediunt*, i. e. improbis moribus suis impediunt vim religionis, ne se exserere queat. *Die das Gefühl des Wahren boshafter Weise unterdrücken.* Nam omnis sensus honesti et boni malis moribus sensim opprimitur. Κατέχειν h. l. est *impedire.* Hesychius, κατέχειν, κρατεῖν, κωλύειν, συνέχειν. Ἀλήθεια, אֱמֶת • *omne verum*, vel potius sensus veri et honesti, sive illud natura, sive revelatione homini innotescat. Ἐν ἀδικίᾳ, verte adverbialiter: *improbe, malitiose.* Quomodo malitiose oppresserint sensum veri et honesti gentiles et Iudaei, statim ostendit Apostolus. Quonam vero modo Deus manifestaverit ὀργὴν, et castigaverit hanc improbitatem, id docet v. 24. sqq.

19. Διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς) *Siquidem notitia Dei manifeste est inter eos;* i. e. facile possent cognoscere Deum, si vellent. Γνωστὸν τοῦ θεοῦ idem

esse videtur ac γνῶσις θεοῦ, *cognitio Dei*. Amat Paulus adiectiva neutrius generis loco substantivorum. Sic τὸ χρηστὸν τοῦ θεοῦ, Rom. II, 4. Cf. etiam cap. VIII, 3. IX, 22. 1 Cor. I, 25. Alii vertunt: *cognoscibile Dei*. *Arrian*. Lib. II, c. 20. γινώσκω, ὅτι ἐδέν ἐστι γνωστὸν, ἀλλὰ πάντα ἀτέκμαρτα; *scito, quod nihil sciri* sive cognosci et certo percipi *possit*, *sed quod omnia sint obscura*. Sic τὸ αἰσθητὸν, *sensibile*, τὸ νοητὸν *intelligibile*, τὸ ὁρατὸν *visibile*. Quid de Deo ex natura cognosci *possit*, Apostolus ipse explicat in sequentibus, v. 20. Ἐν αὐτοῖς sc. ἔθνεσι. Ἐν vel redundat, ut saepe hebr. ב, vel vertendum *inter*, ut 1 Cor. XI, 19. Phil. I, 13. θεὸς γὰρ αὐτοῖς ἐφανέρωσε, *Deus enim occasionem iis praebuit adipiscendi hanc notitiam*. φανερῶν, *manifestare*, *docere*, ad omnium notitiam perducere.

20. Τὰ γὰρ ἀόρατα — θειότης) Sensus est: *Quae enim* (in se) *conspici non potest aeterna ipsius vis et divinitas, cohspicitur tamen inde a mundo condito, et rebus creatis intellecta*. Manifestum est enim verbis: ἤτε ἀΐδιος etc. explicari, quaenam sint τὰ ἀόρατα τοῦ θεοῦ. Aristoteles de Mundo, VI. πάσῃ δυνητῇ φύσει γενόμενος ἀθεώρητος, ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ θεὸς Cic. Tusc. I, 29. *Deum non vides, tamen — Deum agnoscis ex operibus eius*. Ἀπό κτίσεως κόσμε, i. e. ἐξ ἧς ἐκτίσθη ὁ κόσμος, Io. XV, 27. Matth. XIII, 35. τα ποιήματα, i. e. ἔργα, universa rerum natura, gubernatio gentium singulorumque hominum etc. Νοούμενα καθοράται, *mente animoque cernuntur*. Δύναμις καὶ θειότης, sunt synonyma עֹז וְכָבוֹד, *divina eius maiestas*. Vid. Kopp. in h. l.

21. Etiamsi vero Deus paganis magna et sui documenta et incitamenta ad honestatem proposuerat, ruerunt tamen

tamen in deterius. γνόντες τὸν θεὸν) *Quum potuissent cognoscere Deum.* Verbum, quod actionem notat, de facultate ſ. poteſtate agendi ſaepe eſt intelligendum, e. g. Matth. VII, 16. XII, 31. Deinde etiam Pagani nonnulli cognoverunt quidem exiſtentiam Dei creatoris, ſed non coluerunt eum ut Deum, ut ſtatim dicitur. *Chrysippus* apud *Ciceronem* de natura Deorum: (Lib. II. c. 6.) *Sic est aliquid in rerum natura, quod hominis mens, quod ratio, quod vis, quod potestas humana efficere non possit: est certè id, quod illud efficit, homine melius. Id autem quid potius dixeris, quam Deum?* Ibid. c. 2. *Quid potest esse tam apertum, tamque perspicuum, quum coelum suspeximus, coelestiaque contemplati sumus, quam esse aliquod numen praestantissimae mentis, quo haec regantur?* Adde insignem locum Lib. II, c. 37. *Si essent, qui sub terra semper habitavissent* etc. ἀλλ' ὡς - ἐυχαρίστησαν) *Non tanquam Deum pie coluerunt. sive adorarunt.* Δοξάζειν, *colere propter ipsas numinis virtutes*, hebr. כָּבֵד Ieſ. XLIII. 23. Εὐχαρίστειν, *colere propter beneficia in nos collata*; quare ut hebr. בָּרַךְ ad ipſam *pietatem* univerſe ſpectatam transfertur. Ipſe Deus κατ' ἐξοχὴν dicitur בָּרוּךְ, ὁ ἐυλογητὸς, i. e. *numen adorandum.* ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν) *Sed in idololatriam prolapsi sunt, opiniones suas perversas secuti.* Ματαιῶσθαι conferri poteſt vel cum hebr. הִתְחַבֵּל *decipi re vana*, vel cum חָסַכְיל *stulte egit.* Utrumque ſaepe a Prophetis refertur ad idolatriae vanitatem. Sicut μάταια, hebr. הֶבֶל ſaepe ſunt *idola*, quippe vana, ita etiam ματαιῶσθαι dicitur de idolo-

rum cultu et cultoribus, e. g. 2 Reg. XVII, 15. Ierem. II, 5. Διαλογισμοὶ, vocabulum μέσον, h. l. in malam partem dicitur de cogitationibus et opinionibus pravis, et perverſis. ἐσκοτίσθη — καρδία) *Crassis* (ignorantiae) *tenebris circumfusa est stupida mens eorum.* Vere dictum Prov. XIX, 3. *Stultitia hominis pervertit viam eius.* i. e. mores corrumpit. Hoc praecipue valet de idololatriae ſtultitia, quae impietatem et mores peſſimos attulit.

22. Φάσκοντες — ἐμωράνθησαν) *Quum sapientes se esse existimarent, fatuos se esse declararunt.* Φάσκειν *haberi velle.* Ariſtoph. in Ran. Act. III. Scen. 1. ſub init. ὅτι δοῦλος ὢν ἔφασκες εἶναι δεσπότης, *quod quum servus esses, herum te venditares.*

23. Καὶ ἤλλαξαν τὴν δόξαν κ. τ. λ.) *Nam commutarunt maiestatem Dei immortalis cum simulacris mortalium hominum etc. Pro Deo immortali coluerunt simulacra hominum* etc. Καὶ, ut ſaepe hebr. ו h. l. valet *nam.* Ratio enim redditur, cur pro fatuis habendi ſint illi ſapientes, v. 21. Ceterum ſimiles his locutiones vide Pſ. CVI, 20. Ierem. II, 11. Ἀλλάσσειν, *commutare, vertauschen.* Δόξα θεοῦ, glorioſus Deus. Ἄφθαρτος, immortalis, 1 Cor. XV, 12. Ἐν, ſicut hebr. ב denotat *cum.* Ὁμοίωμα εἰκόνος idem eſt ac ὁμοίωμα καὶ εἰκῶν vel genitiv. εἰκόνος pro adiectiv. εἰκόνικον, *simulacrum iconicum*, Sueton. effigies ad vivum factae. *Aegyptii Graeci* et *Romani*, quo magis ſapientiam ſuam iactitabant, eo ſtultiorem omnis generis idololatriam ſectati ſunt. E genere τῶν ἑρπετῶν inprimis notandus eſt cultus *crocodilorum*, apud Aegyptios uſitatus de quo *Philo*, legat. ad Cai. p. 566. Apud Philoſophos atque politiores homines, i. e. Romanos videtur praecipue veritas et virtus in-

inveniri debuisse; at illi ab utraque aberrarunt, et turpiter officium erga Deum, erga semet ipsos, et erga alios neglexerunt.

24. Διὸ καὶ — ἀκαθαρσίαν) *Quapropter permisit Deus, ut turpibus cupiditatibus (obsequentes) in vitam impuram prolaberentur.* Παραδιδόναι sicut hebr. נתן, interdum est *permittere.* Act. VII, 42. Ostendit nunc Apostolus, quomodo Deus animadverterit in impietatem illorum hominum, declaraverit ὀργὴν, v. 18. Erat nempe vulgaris Hebraeorum, ut omnium gentium et hominum subtiliori philosophiae haud adsuetorum opinio, quicquid sit, sive bonum id fuerit sive malum, tribuendum esse Deo. Recte ita statuitur, quatenus natura hominis, quae Deum habet auctorem, ita est comparata, ut ex uno peccato plura consequi soleant; ut unum peccatum plura post se trahat. Ἀκαθαρσία, *vita impura*, saepe cum πορνείᾳ et ἀσελγείᾳ coniungitur, 2 Cor. XII, 21. Gal. V, 19. Eph. IV, 19. Ἐν ταῖς ἐπιθυμίαις *sive* pro κατὰ τὰς ἐπιθ. ut verba παρέδωκεν εἰς ἀκαθ. iungantur, *sive*, ἐν pro εἰς, hebr. more, pro: εἰς τὰς ἐπιθυμίας τὰς μάλιστα ἀκαθάρτους. Historia teste scimus, gentes profanas plerasque in innumera scelera esse prolapsas, hisque flagitiis per idololatriam datam esse occasionem. Non negat tamen Apostolus, vitiorum origines ex aliis etiam caussis esse repetendas. τὸ ἀτιμάζεσθαι — ἑαυτοῖς) *Ut ipsi corporibus suis dedecus inferrent.* Ἐν ἑαυτοῖς, per sese, sua sponte, cogente nemine. 1 Cor. VI, 18. Contumelia afficit corpus, qui eo abutitur contra naturam.

25. Οἵτινες — ψεύδει) *Qui Deum verum*, i. e. *cultum Dei veri commutarunt cum mendaciis*, i. e. cum ido-

idolis eorumque cultu. Ἀλήθεια τοῦ θεοῦ, pro θεὸς ἀληθινὸς, et ψεῦδος, שֶׁקֶר ut Ierem. XIII, 25. Iesaiae XXVIII, 15. et aliis locis, est Deus falsus, eiusque cultus religiosus, καὶ ἐσεβάσθησαν — κτίσαντα) *Et venerati sunt et coluerunt creaturam magis quam creatorem.* Hoc sensu παρὰ aliquoties apud Iosephum, e. g. Ant. VII, 10, 6. de Simone quodam, Herodis servo: ἔτος εἶναι ἄξιος ἐλπίσας παρ' ὀντινοῦν, se *magis* dignum, *quam* alios existimaret. Ant. XVIII, I, 5. XIX, 2. 5. Scilicet loquitur Apostolus de iis Gentilibus, qui non in aeque magna coecitate et εἰδωλομανίᾳ, uti ceteri fere, versarentur, sed una cum idolis suis verum etiam Deum colerent, ita tamen, ut iis cultus plus venerationisque, quam huic praestarent. Σεβάζεσθαι, pro vulgari σέβεσθαι, *religiose colere.* ὅς ἐστιν — αἰῶνας) *Qui est laudandus in aeternum,* Δοξολογία, frequens Hebraeis, sed praecipue usurpari solita, ubi aliquid narratur, quod factum dictumve sit contra maiestatem Dei. In medio sermone Paulus testatur, quantopere idololatriam aversetur.

26. Διὰ τοῦτο — ἀτιμίας) *Quapropter Deus permisit eos foedis cupiditatibus,* vel amoribus. Πάθος, *affectus* h. l. est nefarius amor venereus, ut sequentia docent. Unde *Pathici* sunt *foedae libidini dediti.* Carm. Priap. *Cui mens est pathicae memor puellae.* Ἀτιμία pro adiectivo ἄτιμον. αἵ τε γὰρ θήλειαι — παρὰ φύσιν) *Foeminae eorum commutarunt usum naturalem* (corporum suorum) *cum eo qui est contra naturam,* Μετήλλαξαν cum particula εἰς eodem sensu, quo id verbum sequente ἐν bis habuimus, quia Hebraei ב ponunt, quod et per εἰς et per ἐν vertitur. Vocem χρῆσις. *usus,*

in

in eodem argumento uſurpat Ocellus Lucanus de *univers.* c. 4. ubi utile eſſe dicit, ſi ſero diſcat iuvenis, *τὴν τῶν ἀφροδισίων χρῆσιν. Aeschines* in Timarch. *τὶς ἐκ παίδεντος εἶναι δόξῃ, τῇ μὲν γυναικὶ κατὰ Φύσιν ἁμαρτανέσῃ χαλεπαίνων, τῷ δὲ παρὰ Φύσιν ἑαυτὸν ὑβρισαντι συμβέλῳ χρώμενος;* Ovid. Metam. IV, v. 724. Ardetque in virgine virgo etc *Lucianus* Dial. Meretric. V. *τοιαύτας γάρ ἐν Λέσβῳ λέγεσι γυναῖκας, ὑπὸ ἀνδρῶν μὲν ἐκ ἐθελέσας αὐτὸ πάσχειν, γυναιξὶ δὲ αὐτὰς πλησιαζέσας, ὥσπερ ἄνδρας. Mulieres fricatrices* commemorat *Tertullianus* de Pallio.

27. Οἱ ἄρσενες — ἀλλήλοις) *Mares, relinquentes naturalem usum sexus foeminini, exarserunt pro sua cupiditate erga se invicem.* Ἐξεκαύθησαν, *exarserunt aestu foedae libidinis correpti. Virgil.* Ecl. II. 1. Formoſum paſtor Corydon *ardebat* Alexin. *Servius*: impatienter diligebat. Ἐν τῇ ὀρέξει αὐτῶν, *vehementissima cupiditate agitati.* Ὄρεξιν vocat, quo paulo ante ἐπιθυμίας. Non enim amoris nomen meretur talis cupido. Ἄρσενες — ἀπολαμβάνοντες, *ita ut mares cum maribus turpia patrarent, atque sic mercedem dignam erroris sui, in semet ipsis acciperent. Heraclides* de Politiis, dicit de Cretenſibus: *ταῖς δὲ πρὸς τὰς ἄῤῥενας ἐρωτικαῖς ὁμιλίαις πρῶτοι κεχρῆσθαι, καὶ ἐκ αἰσχρὸν παρ' αὐτοῖς τοῦτο.* Quantopere puerorum amoribus inſanierint Romani non Imperatores ſolum, verum etiam cives, docere poſſunt *Suetonius, Tacitus, Horatius, Iuvenalis* et *Artemidorus. Sueton.* Ner. 28. *Puerum Sporum exsectis testibus etiam in muliebrem naturam transfigurare conatus, cum dote et flameo persolenni celeberrimo officio deductum ad se pro uxore habuit. Extatque cuiusdam non inficetus iocus, bene agi potuisse cum rebus humа-*

manis, si Domitius pater talem habuisset uxorem. Τῆς πλάνης αὐτῶν, *sui erroris*, illius erroris de vero Deo. Ista flagitiositas fuit merces debita, consequens, (die natürliche Folge) *illius erroris*, ergo Deus non est auctor et effector illius flagitiositatis. Ἐν ἑαυτοῖς, i. e. *in suis corporibus*. Nam dehonestarunt ac debilitarunt sua corpora. Libido Romanos steriles reddidit, ita ut *ius trium liberorum* lege Papia sancitum fuerit.

28. Καὶ καθὼς — ἐπιγνώσει) *Et quemadmodum noluerunt Deum accuratius cognoscere.* Δοκιμάζειν, adiuncto τῷ οὐ, Graecis eleganter est *nolle*. Iosephus A. II, 7, 4. τὰ μὲν οὖν ὀνόματα δηλῶσαι τούτων οὐκ ἐδοκίμαζον, *nomina illorum nolui recensere*. Potest tamen propter ea quae sequuntur: εἰς ἀδοκιμον νοῦν, phrasis οὐκ ἐδοκίμασαν verti *non dignum iudicarunt*, ut in vertendo servetur paronomasia. Vid. *Koppe* ad h. l. Θεὸν ἐν ἐπιγνώσει ἔχειν idem est quod θεὸν ἐπιγινώσκειν. Nam verbum ἔχω, cum quadam Praepositione constructum, reddendum est cum suo casu per illud Verbum, ad cuius significationem expressum nomen proxime accedit. Sic v. c. ἔχειν τινα ἐν ὀργῇ eleganter dicitur pro ὀργίζεσθαί τινι, *alicui irasci*, ἔχειν ἐν αἰτίᾳ τινά, pro αἰτιᾶσθαί τινα, *accusare aliquem*. παρέδωκεν — νοῦν) *Ita Deus tradidit eos in mentem reprobam*, i. e. permisit, ut ad mentis perversitatem delaberentur. De verbo παρέδωκεν vide supra ad v. 24. *Hesychius*: Ἀδόκιμον, πονηρὸν, ἀπόβλητον, ἄχρηστον. Dicitur proprie de metallis, s. nummis haud probis, νόμισμα ἀδόκιμον. Unde translate ἀδόκιμος *ineptum et perversum* denotat. τὰ μὴ καθήκοντα) *Indigna quaevis facinora*. 2 Macc. VI. 4. Ποιεῖν, quod antecedit, pro: εἰς τὸ ποιεῖν.

29.

29. Πεπληρωμένους πάσῃ ἀδικίᾳ — κακίᾳ) *Plenos omnis generis iniustitia, scortatione, nocendi cupiditate, inhonesto lucri studio, malignitate.* Πορνείᾳ, quod editiones post ἀδικίᾳ exhibent, recte omittitur a recentioribus Criticis; deest enim in nonnullis codicibus, et a contextu huius loci est alienum. Recensentur vitia, quibus iniuria infertur aliis, eaque exprimuntur tribus vocibus: ἀδικίᾳ, πονηρίᾳ, κακίᾳ, interiecta voce πλεονεξίας, quae caussam simul omnis ἀδικίας continere solet. Aucta sunt synonyma; ut omnis flagitiorum ambitus exhauriretur: *iniustitia, astutia, cuiusvis generis malitia.* Πλεονεξία, *habendi cupiditas*, Habsucht. Κακοήθεια, *malignitas, malevolentia*, q. d. κακὸν ἐν τῷ ἤθει, *malum* aliquid in ipsa hominis indole. Innuit studium aliis astu, occulte et sub amicitiae specie nocendi. Praesertim haec *malignitas* studium involvit et habitum dicta et facta aliorum sinistre interpretandi. Ioseph. Ant. XVI, 3. 1.

30. Ψιθυριστάς) *Susurrones*, i. e. homines, qui crimina et vitia aliorum vel vera vel ficta in clandestinis colloquiis divulgant, et aliis quasi in aures *insusurrant.* Sic Themistius orat. 21. explorat. de Carione dicit, illum nonnisi eo consilio in domos ingressum esse, ἵνα λαλήσῃ καὶ ψιθυρίσῃ, καὶ διαβάλλῃ, *ut loquatur, ut insusurret, ut calumnietur.* καταλάλους) *Calumniatores*, qui absentes perstringunt. *Cic.* pro Flacco. 3, *in maledicentissima civitate.* Θεοστυγεῖς, ὑβριστάς) *Impios*, vel potius: *Deo infestos, in homines iniurios.* Sic apud Iosephum A. I, 11. 1. Sodomitae describuntur ut tales: ἦσάν τε ἄνθρωποι ὑβρισταὶ, καὶ πρὸς τὸ θεῖον ἀσεβεῖς, *in homines erant contumeliosi, et in numen divinum impii.*

pii. ὑπερηφάνοις ἀλαζόνας) *Superbos, gloriosos,* iactatores. *Theophr.* Ch. 34. ἐστι δὲ ὑπερηφανία καταφρόνησις της πλὴν αὐτῦ τῶν ἄλλων, *Aristophanes* Equit. 269. ἀλαζὼν. Schol. ὁ μείζονα τῆς ἑαυτῦ ἀξίας κομπάζον καὶ φρονῶν. Plautus II, 29. *Alazon* graece huic nomen eſt Comoediae — Id nos latine glorioſum dicimus. ἐφευρετὰς κακῶν) *Scelerum inventores,* i. e. explicante Theodoreto, qui non ſolum mala vulgo uſitata patrant, ſed etiam alia excogitant. 2 Macc. VII, 31. Tacitus A. IV, 11. *Seianus facinorum omnium repertor habebatur.* Aen. II. 161. *Scelerumque inventor Ulixes.*

31. Ἀσυνέτους. *expertes sensus honesti,* Ἀσύνετος proprie eſt *qui non intelligit, et capit, quae dicuntur,* et hoc quidem loco, ubi de neglectis officiis ſermo eſt, *qui vix intelligit id, quod sensus honesti dictitare solet.* ἀσυνθέτους) *Perfidos,* qui foedera violant. *Hesychius* et *Suidas*: ἀσυνθέτους, μὴ ἐμμένοντας ταῖς συνθήκαις, μὴ συντεθειμένους. ἀστόργους) *Amoris expertes,* etiam erga liberos. Heſychius: ἀστόργους, μὴ ἀγαπῶντας τινα. Atheneus XIV. οἱ καλούμενοι ὄρνιθες μελεαγρίδες — ἐστι δὲ ἀστόργον πρὸς τὰ ἔκγονα τὸ ὄρνεον, καὶ ὀλιγωρεῖ τῶν νεωτέρων. Romani liberos, ſi numerus gravis videretur, aut tolli vetabant, aut iubebant exponi, idque impune; nam et ideo in *lege Pompeia de parricidis* pater, filium enecans, non comprehenditur. *Petronius* 116. In hac urbe nemo liberos tollit, quia quisquis ſuos haeredes habet, nec ad coenas nec ad ſpectacula admittitur. ἀσπόνδους) *Implacabiles,* qui non tantum inita foedera frangunt, ſed etiam implacabili adverſus alios odio fervent. *Hesychius*: ἀσπόνδοι, ἄγριοι, ἐχθροὶ, καὶ μὴ μνημονεύοντες

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censeat. Διό, nectitur cum c. I, 32. vel est particula transitiva: pro ἀλλὰ διὰ αὐτὸ τοῦτο. ὦ ἄνθρωπε πᾶς ὁ κρίνων) Sc. τὰ ἔθνη. *Homo Iudaee, qui damnas gentiles.* Per *hominem* Paulus intelligit *Iudaeos*, quod non minus diserte com. 17. 27. quam res ipsa docet; apud ipsos enim adversus omnes alios hostile odium erat, teste *Tacito* Hist. V. 5. ex quo profluebat, ut gentes omnes Deo exosas et ab eo tandem perdendas crederent; quod nec Philosophi, nec gentes aliae, nec eorum magistratus fecerunt. ἐν ᾧ γὰρ — κατακρίνεις) *Dum enim iudicium fers de alio, temetipsum condemnas.* Ἐν ᾧ, *dum.* Cf. infra c. XIV, 4. 10. Κρίνειν est idem quod κατακρίνειν, *reum poenisque divinis dignum declarare.*

2. Οἴδαμεν — πράσσοντας) *Scimus enim* (nempe nos Iudaei,) *iuste puniri a Deo haec talia facientes.* Τὸ κρίμα, מִשְׁפָּט, *poena.* Τὸ κρίμα τοῦ θεοῦ ἐστι ἐπὶ etc. more hebr. pro κριθήσονται παρὰ θεοῦ etc. Κατὰ τὴν ἀλήθειαν, i. e. ἀληθινόν *veritati consentaneum*, ab omni partium studio alienum.

3. Ὅτι σὺ — τὸ θεοῦ) *Te effugere posse poenam divinam*, propterea, quod Iudaeus sis. Vetus est Iudaeorum error, quem etiamnum retinere solent, ut praecipuam populi sui dignitatem comminiscantur, propter quam fieri non possit, ut Israelita aeque ac gentilis homo a Deo damnetur, dummodo scilicet *ritus legis* studiose coluerit. Matth. III, 9. Io. VIII, 33. Gal. IV, 21. etc.

4. Ἢ τοῦ πλούτου — σε ἄγει;) *An tu summam eius clementiam, lenitatem et longanimitatem parvi facis, non considerans, eam te ad mentem saniorem reducere*

tere velle? Ὁ πλοῦτος τῆς χρηστότητος, *ingens, summa benignitas et clementia.* Sic רוֹב חַסְדֶּךָ Pſ. V, 8. CVI, 7. et רַב־רַחֲמִים Pſ. LXIX, 17. In ſequentibus ἀνοχὴ eſt *lenitas divina*, qua Iudaeis in tot tantisque peccatis indulſit, et μακροθυμία eſt *lentitudo quasi animi*, qua Deus poenas diſtulit. ἀγνοῶν) *Non considerans*; nam יָדַע hebraeum ſaepe eſt attendere. ὅτι τὸ χρηστὸν — ἄγει) *Quod benignitas Dei te ad saniorem mentem reducere vult.* Τὸ χρηστὸν, adiectivum neutr. pro Subſtantivo, ut c. I, 19. Μετάνοια ſenſu latiſſimo eſt *immutatio sensuum et vitae.* Ioſephus Ant. IV. ἐπειρᾶτο τὰς νέας ἐπανορθοῦν, καὶ εἰς μετάνοιαν ἄγειν, ὧν ἔπραττον, *ad saniorem mentem reducere.* Tu alios omnes crudeliter damnas, dum Deus omnes benignitatis ſuae divitias in te effudit, nec tantum peccanti breves inducias concedit, ſed longa patientia ad ſe invitat.

5. Κατὰ δὲ — Θεοῦ) *Tu autem per tuam pertinaciam et mentem insanabilem auges tibi poenam in id tempus, quo iustitiae suae severitatem demonstrabit Deus.* Σκληρότης, proprie *durities*, metaphorice eſt *pertinacia*, inopia ſenſus veri et falſi, turpis ac honeſti. Κατὰ σκληρότητα, pro σκληρότητι, vel διὰ σκληρότητος. Καρδία ἀμετανόητος, *mens inemendabilis, insanabilis.* Θησαυρίζεις σεαυτῷ ὀργὴν) *Auges tibi poenam*, ſc. infligendam. *Philo* II. Alleg. p. 80. D. εἰσὶ ὥσπερ ἀγαθῶν, οὕτω καὶ κακῶν παρὰ τῷ θεῷ θησαυροί. Deut. XXXII, 33. 35. Ὀργὴ h. l. *poenam* deſignat, quam Deus ut iuſtus iudex infligit. C. III, 5, XII, 19, XIII, 5. Similiter et Profani. Demoſthenes adv. *Midian*: τῷ δράσαντι δ' ἐκ

ἴσην τὴν ὀργὴν, ἀνθ' ἑκὼν, ἄντ' ἀκὼν, ἔταξεν ὁ νόμος, *sonti autem lex non eandem poenam statuit, sive volens, sive invitus fecerit,* ἐν ἡμέρᾳ — θεοῦ) *Tempore, quo Deus in conspectu omnium iustas exiget poenas.* Καὶ ἀποκαλύψεως, pro: ἐν ᾗ ἀποκαλυφθήσεται ἡ δικαιοκρισία τοῦ θεοῦ. De poenis post mortem corporis esse sermonem, dubio caret.

6, Ὃς ἀποδώσει — αὐτοῦ) *Qui rependet unicuique, uti meruit factis suis.* Nihil planius: Bonis factis bona, malis factis mala Deus reddet. Hoc interest, quod poena non potest per iustitiam excedere mensuram criminis, praemium autem, si accedat dantis liberalitas, potest esse maius, quam quantum facta per se valeant.

7. Τοῖς μὲν — ζητοῦσι) *Illis quidem, qui perpetuo virtutis studio gloriam et honorem et immortalitatem* (vel sempiternam felicitatem) *appetunt.* Κατ' ὑπομονὴν h. l. est idem quod δι' ὑπομονὴν, et iungendum cum ἔργου ἀγαθοῦ. Tum vero ὑπομονὴ, quod proprie exspectationem significat, ponitur hic pro *constantia,* quemadmodum ὑπομένειν est *perseverare,* Matth. X, 22. Ἔργα ἀγαθὰ, pro ἔργων ἀγαθῶν, quod admodum frequens est, ubi rerum aliquarum universitas significatur. Est igitur ὑπομονὴ ἔργου ἀγαθοῦ, *constans virtutis studium.* Δόξα καὶ τιμὴ κ. ἀφθαρσία, est periphrasis felicitatis aeternae, quae ob honorem favoris divini, quo pii fruentur, et perpetuam durationem erit maxima. ζωὴν αἰώνιον) Sc. ἀποδώσει. *Felicitatem aeternam dabit.* Huius rei nos certos plane fecit Evangelium, vel eo solo nomine faciendum maximi.

8. Τοῖς δὲ — ὀργὴ) *Sed renitentibus, et immorigeris probitati, morigeris autem improbitati, poena gra-*

gravissima (imminet.) Apostolus hic excidit constructione, quod saepe facere solet; immemor non ἀποδοθήσεται, sed ἀποδόσει praecessisse. Οἱ ἐξ ἐριθείας, sc. ὄντες, sunt *renitentes*, qui repugnant Deo, eiusque institutis atque praeceptis, ex hebr. מָרָה, quod LXX. haud raro vertunt: ἐριθίζειν τῷ θεῷ, ἐριθίζειν τ. θεὸν. 1 Sam. XII, 24. 15. Deut. XXI, 20. Quando de qualitate morali sermo est, more hebraico ii dicuntur ex hac qualitate esse, qui eam habent, ei dediti sunt, e. g. Io. XVIII, 37. Ἀλήθεια h. l. est *probitas*; nam opponitur τῇ ἀδικίᾳ, *improbitati*. Θυμὸς καὶ ὀργὴ) *Ira saeva*, i. e. per metonymiam, *poena gravissima*, sc. ἀποδοθήσεται, *imminet*. *Ammonius*: Θυμὸς μέν ἐστι προσκαιρὸς, ὀργὴ δὲ πολυχρόνιος μνησικακία.

9. Θλῖψις καὶ στενοχωρία) *Miseria summa*. Inverso ordine Deut. XXVIII, 53. 55. 57. מָצוֹר וּמָצוֹק, ubi LXX. vertunt: στενοχωρία καὶ θλῖψις. Θλίβειν, *premere*, hinc θλῖψις, *pressio*, metaphorice *oppressio*, *calamitas*, *omnis generis miseria*, poena peccati. Στενοχωρία est proprie *angustia loci difficilis permeatu*. Deinde vero ut hebr. צָרַר, et lat. *angustia* transfertur ad animum: et quemlibet summae miseriae sensum. Cf. Iesa. XXX, 6. ἐπὶ πᾶσαν — ἕλληνος) *Homini cuique, qui mala patrarit, inprimis Iudaeo, sed etiam Gentili*. Πᾶσα ψυχὴ ἀνθρώπου, hebraice כָּל־נֶפֶשׁ אָדָם, idem est quod v. 10. πᾶς simpliciter, *unusquisque*. Κατεργάζεσθαι τὸ κακὸν, *vitiis deditum esse, sceleste vivere*. Ἰουδαίου τε πρῶτον) Sicut Iudaeum in privilegiis praeposuerat Apostolus, I, 16. sic et eundem praeponit in poenis: id enim

exigit ratio, ut qui plus accipit, eo plus crucietur, si beneficio non respondeat. Luc. XII, 47.

10. Δόξα — εἰρήνη) *Felicitas vero omnigena cuivis qui virtuti studet* (destinata est), *Iudaeo praecipue tum vero etiam Ethnico.* Δόξα καὶ τιμὴ, *honor summus*, vid. comm. 7. Εἰρήνη) *Felicitas*, omnia bona. שָׁלוֹם. Ἐργάζεσθαι τὸ ἀγαθὸν, *virtuti studere, honeste vivere.* Ἰουδαίῳ τε πρῶτον) Quod tamen non ita capi vult Apostolus, ut vulgo intelligi solebat, quasi *Iudaei omnes* propter genus ab Abrahamo ductum, dummodo ritus lege praeceptos diligenter coluerint, felicitatis aeternae participes futuri sint; sed quod Iudaei, quibus revelata erat voluntas Dei, facile superare poterant gentiles in virtutis et honesti studio. Quare addit, quae v. 11. sequuntur.

11. Οὐ γὰρ — θεῷ) *Etenim Deus ab omni partium studio est alienus.* Cf. Act X, 34. 35. Personam respicere dicitur, qui in iudicio aliud respicit, quam quod in iudicium venit, e. g. externam quandam dignitatem, amicitiam etc. Hebraica phrasis, quam Helleniſtae imitati sunt, est נָשָׂא פָּנִים. Deus, quum iudicat, non originem respicit, non natales, aut externam hominis conditionem, sed vitam.

12. Ὅσοι γὰρ ἀνόμως ἥμαρτον) *Quicunque enim legem* (a Deo revelatam) *non habentes vitiose vixerunt.* Poterant obiicere Iudaei: Paganos nec virtuti studere, nec salutem consequi posse, utpote qui non haberent legem scriptam. Quibus respondet Apostolus v. 14. omnino etiam Paganos habere notitiam recti et boni. Ἁμαρτάνειν hic ut saepe alias de habitu est intelligendum; *vitiis*

tiis indulgere, scelestam vitam agere. Ἄνομος hic valet בְּאֵין תּוֹרָה, *qui non habet legem*, eam nempe, quae a Deo voce, aut scripto publicata est. Id culpam non tollit quidem, sed minuit. Luc. XII, 43. 48. ἀνόμως καὶ ἀπολοῦνται) *Etiam absque lege peribunt*, i. e. quamvis legem scriptam non habuerint, tamen peribunt, ut, qui per legem et iuxta eandem damnantur Iudaei. Luc. XII, 47. 48. Minorem poenam sentient. Sed peribunt tamen condemnati secundum aliam normam quam quae in religione revelata continetur. Qualis vero illa norma sit, statim declarat Apostolus. καὶ ὅσοι ἐν νόμῳ ἥμαρτον) *Quicunque legem* (a Deo revelatam) *habentes, vitiose vixerunt*, Iudaei. Ita ב saepe ponitur Hebraeis, Ideo, quod hic et III, 19. dicitur ἐν νόμῳ, infra v. 14. explicatur ἔθνη νόμον ἔχοντα. διὰ νόμου κριθήσονται) *Per illam legem iudicabuntur.* Διὰ νόμου, secundum normam illius legis. Gravibus suppliciis addicentur, lege eos convincente, quam non observarunt etiam in potissimis et facillimis observatu. Mosea eos accusabit, Io. V, 45. Sequitur longa parenthesis (comm. 13. 14. 15.); nam cohaeret hoc comma cum v. 16.

13. Οὐ γὰρ — δικαιωθήσονται) *Non enim ii, qui legem* (tantum) *sciunt, Deo probantur*, s. probi a Deo reputantur, *sed qui eam obseruant.* De significatione verbi δικαιοῦν infra plura dicemus. Hoc loco significat *probum declarare.* Refellitur hic pestilens Rabbinorum sententia docens, omnem, qui Iudaismum profitetur, quomodo cunque vixerit, partem habiturum in futuro seculo. Ceterum ἀκροαταὶ τοῦ νόμου sunt non solum *auditores*, sed et *lectores* legis, ut apud Ioseph. Ant. V, 1. 26. *legum*

divinarum periti. Ob librorum manuſcriptorum raritatem, plerique audiendo ſibi familiares reddere debebant libros ſacros.

14. Oſtendit Apoſtolus, iuſte puniri gentiles, qui, legem revelatam non habentes, flagitioſe vivunt. Ratio eſt, quia facultatem habent rerum a pravo diſcernendi. Ὅταν γὰρ — ἑαυτοῖς εἰσι νόμος) Senſus eſt; *Quum enim ethnici, legem scriptum* (quam poſitivam vulgo nominant,) *non habentes, a natura informati legis postulata faciant, sequitur ut ratio recta ipsa eos edoceat, quid iustum iniustumve sit,* Φύσει τὰ τῦ νόμυ ποιῦ) *Natura duce faciunt ea, quae praecipit lex* (sc. Iudaeis.) Quum Φύσις hic opponitur νόμῳ, non ſignificat ingenium prava educatione corruptum, ſed uſum rectum rationis, cuius facultas homini agnata eſt. Sic τὸ δίκαιον Φύσει, et τὸ δίκαιον θέσει diſtinguit Ariſtoteles, ac Iurisperiti ius naturale ac civile. Ἕτοι νόμον μὴ ἔχοντες) Repetitum maioris evidentiae cauſſa, ex eo, quod praeceſſerat. Et neutro nomini additur masculinum, conſtructione ea, quae dicitur κατὰ τὸ σημαινόμενον. ἑαυτοῖς εἰσι νόμος) i. e. ſibi id praeſtant, vel ſibi ipſi imperant, quod lex Iudaeis. Eſt hic πλοκή, ſimul et ὁξύμωρον. Eſt et μεταλήψις, quia cauſſa nominatur pro effectu, quamvis ex alia cauſſa procedente.

15. Ὅτινες — ἀπολογουμένων) *Quippe qui declarant, legis praecepta inscripta esse animis eorum, confirmante hoc etiam conscientia, et cogitatis eorum mutuo se accusantibus et defendentibus.* Τὸ ἔργον τῦ νόμυ eſt cognitio liciti et illiciti, vel ipſa lex, quae opera poſtulat. Hanc *legem*, vel cognitionem recti *animis inscriptam esse*, ſignificat, tam firmam atque conſtan-

ſtantem ineſſe gentilibus legis naturae cognitionem, ut non poſſint eandem ex animis ſuis evellere et ſupprimere. Opponit hoc modo Apoſtolus legem hanc animis inſcriptam, legi divinae revelatae, quae tabulis inſcripta erat. Similis non eſt profanorum, ut veri rectique ſcientiam animis inſculptam, opponant legibus civilibus. Plutarchus ad princip. indoct. *Quis ergo imperabit principi?* (*ὁ νόμος, ὁ πάντων βασιλεὺς θνητῶν τε καὶ ἀθανάτων*, (*ὡς φησὶ Πίνδαρος*) *ἂν ἐν βιβλίοις ἔχω γεγραμμένος*, (ſic enim legendum pro *γεγραμμένοις*) *ἀδὲ τισι ξύλοις: ἀλλ' ἔμψυχος ἐν ἑαυτῷ λόγος*, *viva in ipsius corde ratio* Ἐνδείκνυνται, *declarant*, (legis praecepta inſcripta eſſe animis eorum,) vita et factis, item publica civitatum diſciplina, legibus latis, introductis multis inſtitutis, honeſtatem iuvantibus. *Συμμαρτυρούσης — συνειδήσεως*) *Confirmante hoc ipsorum conscientia*, vel, ſi reſolvas Genitivos conſequentiae: *συμμαρτυρεῖ γὰρ τοῦτο αὐτοῖς ἡ συνείδησις αὐτῶν*. Συνείδησις, interior ſenſus recti pravique, moralis ſenſus. Igitur gentiles poſſe officia, id declarant *extrinsecus* factis, inſtitutis, legibus; *intrinsecus* vero idem illud confirmat ſenſus honeſti et pravi. De vi conſcientiae *Polybius* (Exc.) inquit: *οὐδεὶς γὰρ ἕτως ἔστε μάρτυς ἐστὶ φοβερὸς, ἔστε κατηγορὸς δεινὸς, ὡς ἡ σύνεσις ἐγκατοικοῦσα ταῖς ἑκάστων ψυχαῖς*. *Iuvenalis* XIII, 192. *Cur tamen hos tu evasisse putas, quos diri conscia facti mens habet attonitos? — Nocte dieque suum gestant in pectore testem.* *καὶ μεταξὺ — ἀπολογουμένων*) *Koppius* commate poſt *μεταξύ* poſito, hoc ipſum *μεταξὺ* adverbialiter accipit, pro *μετέπειτα, postea aliquando*, et iungit cum *ἐν τῇ ἡμέρᾳ*, (v. 16.) ut parentheſis evitetur; ſed duriuſcule. Nam *μεταξὺ* nimis remotum eſt a verbis

(v. 16.) ἐν ἡμέρᾳ, et via conſcientiae iam in hac vita ſe exſerit in homine. Probanda igitur videtur eſſe vulgaris conſtructio, ut ſenſus ſit: *Quo fit, ut ipsi seipsos alternantibus cogitationibus vel accusent*, ſi quid male geſtum eſt, *vel excusent*, ſi bene ſibi conſcii ſunt. Ipſa conſcientia inquit Apoſtolus, edocet gentiles de officiis. Nam conſcientia actionum bonarum dulcis eſt et iucunda; malarum acerba et moleſta. Unde patet, vitioſitatem eſſe contra naturam; virtutem exercere eſſe naturae et rationi convenienter vivere.

16. Ἐν ἡμέρᾳ — χριστοῦ) *Tum, quum Deus iudicabit cogitata hominum, quemadmodum hoc in Evangelio meo docetur, per Iesum Christum.* Τὰ κρυπτὰ, *latentia peccata*, et ipſos hominum interiores ſenſus. Διὰ I. X. iunge cum κρινεῖ. Deus iudicabit per Ieſum Chriſtum. Κατὰ τὸ εὐαγγ. μου, *sicuti ego doceo.* Τὸ εὐαγγέλιον, *doctrina, institutio.*

17. Acriter nunc Paulus caſtigat Iudaeos, vana rerum inanium et externarum ſpecie tumidos atque inflatos; increpat arrogantiam et ſuperbiloquentiam eorum, qui de accurata legis cognitione, Deique veri veneratione, nimis gloriabundi, enormia tamen ſcelera committere nulli verentur. Ἴδε — ἐν θεῷ) *Vide modo, tu nomen Iudaei tibi tribuis, et acquiescis lege, et gloriaris de Deo.* Pro ἴδε legendum eſſe videtur εἰ δὲ, quae lectio et teſtimoniis codd. verſſ. et Patrum nonnullorum nititur. Si haec lectio praefertur, apodoſis, quae tamen non exprimitur, ſed permittitur arbitrio lectorum eſt v. 21. et ſuppleri poſſet ſic: Quum tu talis ſis, cogita, quanto graviores poenae tibi ſint metuendae, etc. In verſione expreſſi vulgarem lectionem, ut nexus ſit facilior. Ἰουδαῖος, origine ſua no-

nomen patronymicum, quod significat hominem e tribu Iuda oriundum, interdum usurpatur ita, ut aliquid dignitatis et religionis simul exprimat. Semper nomen Iudaeum crepabant, et iam eam ob caussam se omnibus aliis hominibus meliores at nobiliores esse existimabant, quod essent de gente Iudaei. Ostendit Apostolus, etiam Iudaeis, si deliquerint, poenas divinas, easque multo graviores, quam ipsis gentilibus, esse metuendas. καὶ ἐπαναπαύῃ τῷ νόμῳ) *Inniteris, solaris te lege.* Hebr. נִשְׁעַן a LXX modo ἐπαναπάυεσθαι, ut Ezech. XXIX, 7. 2 Reg. V, 18. modo πεποιθέναι vertitur, 2 Chron. XVI. 7. 8. Sensus est: Multum praesidii in eo ponis, quod legem habeas a Deo datam. καὶ καυχᾶσαι ἐν θεῷ) *Gloriaris, quod unum verum Deum cognoscas;* Deum putas Iudaeorum tantum Deum esse. Cf. C. III, 29.

18. Καὶ γινώσκεις τὸ θέλημα) Sc. τοῦ θεοῦ, *voluntatem Dei*, i. e. quod Deo placet. καὶ δοκιμάζεις τὰ διαφέροντα) i. e. τὰ κρείττονα, *probas meliora.* Scis, quaenam praecepta sint maxima et prima. Versio Vulgata: *Utiliora:* Glossar. N. T. τὰ διαφέροντα, τὰ κρείττονα. Κατηχούμενος ἐκ τοῦ νόμου, *institutus e lege.*

19. Πέποιθας — σκότει) *Persuasum tibi habes, te esse ducem coecorum, lumen ignorantium.* Una eademque res hoc et sequenti commate saepe ac variis verbis exprimitur. τυφλὸς, et ὁ ἐν σκότει ὤν, *coecus esse, et in tenebris versari* dicitur is, qui non cognoscit verum. φῶς, *doctor*, ut Io. I, 4. 5. 7. 8. 9. Confidenter existimas, te esse, a quo omnes gentes doceri possent. Iudaeis adscribuntur, ex ipsorum indicio, tituli magnificentissimi, gentibus vilissima nomina.

20. Παιδευτὴν ἀφρόνων) *Praeceptorem stolidorum*, i. e. eorum, qui disciplinam nondum experti sunt, vel מוֹרֶה נְבוֹכִים, quo titulo librum inscripsit *Maimonides*. Ἄφρονες etiam *scelesti* esse possunt; tum παιδευτὴς esset, *qui corrigat et ad meliorem mentem reducat*. νηπίων) Νήπιος h. l. est *rudis, indoctus*. ἔχοντα —νόμῳ) *Qui rectam doctrinae formam libris sacris traditam habeat*. Phil. III, 5. *Hesychius* et *Suidas*: Μόρφωσιν, σχηματισμὸν, εἰκόνα. Abriss. Ἡ γνῶσις, *cognitio quaevis*, saepe autem *subtilior quaedam et sublimior a vulgo hominum recondita sapientia*.

21. Ὁ ἓν — διδάσκεις) Est πλοκὴ. Nam *docere* secundo loco significat *semet ad faciendum excitare*. Dicebant et non faciebant. Matth. XXIII, 3. Interrogative haec omnia pleraeque editiones efferunt, simpliciter autem, at fine interrogatione *Erasmus* et *Lutherus*. Utrinque sensus est idem. Efficacior tamen est reprehensio, si interrogative pronuncietur. ὁ κηρύσσων — κλέπτεις) Κηρύσσειν est *palam aliquid docere*, ut Matth. III, 1. IV, 17. Recens erat Romae memoria furti a quatuor Iudaeis commissi, qui praetextu institutionis legum Mosaicarum, Fulviae proselytae dona, templo Hierosolymitano consecrata, in suos usus converterunt.

22. Μοιχεύεις) Thalmudici libri ostendunt, plurimos Rabbinos huic et affinibus vitiis deditos fuisse, *Anibam, Meirum, Chaninam, Eleazarum*. Hi fructus fuerunt fiduciae in solis caeremoniis collocatae. τὰ εἴδωλα) Εἴδωλον Graecis est simulacrum viribus et corpore destitutum; figura umbratica. Animas defunctorum, quas Latini umbras, Graeci appellant εἴδωλα, et εἰδωλοποιεῖν vanam cogita-

gitationis figuram animo concipere. Sed eam vocem uſurparit Iudaei Helleniſtae, quum de Diis gentium agunt, quia imagines tantum eorum exiſtunt, ἱεροσυλεῖς) Syrus: *Sanctuarium spolias.* Hoc faciebant ſacerdotes, non offerendo ex proventibus ea, quae lex Dei ipſis praecipiebat, aut certe non qualia oportebat. Malach. I, 8. 12. 13. 14. III, 10. Aliud genus ſacrilegii commemorat *Iosephus*, Antiqq. XVIII, 5, 3. XVII, 6. §. 2—4. De B. Iud. I; 33. §. 2—4. Praeferenda tamen videtur *Clerici* ſententia, qui ἱεροσυλεῖν interpretatur: *idolorum templa spoliare.*

23. Ὃς ἐν — ἀτιμάζεις) *Nonne tu, qui de lege gloriaris, hanc legem violando, Deum contumelia afficis?* Ἀτιμάζειν ὄνομα τοῦ θεοῦ vel θεόν eſt: *efficere, ut homines alii contumeliose iudicent de Deo.* Vere haec Apoſtolus dixit. Nam gentiles ſibi perſuadebant, Deum Iudais melius nihil praecepiſſe, quam quod ab iis patrari viderent; quod quum parum bonum eſſe intelligerent. Deum ipſum, eiusque legem contemnendum putabant. Tali igitur modo, religionem, volente ac gubernante Deo inſtitutam, paganorum ludibriis et contumeliis exponebant.

24. Τὸ γὰρ ὄνομα — γέγραπται) *Nam Dei gloriae propter vos detrahitur inter gentes, sicut scriptum est*, ſc. Ieſ. LII, 5. Ezech. XXXVI, 20. 23. etc. Nam iam olim talia exempla extiterant.

25. Περιτομὴ — γέγονεν) *Prodest enim circumcisio* (profeſſio Iudaismi), *si legem observes; si vero legem violas, perinde est, ac si circumcisus non esses*, (ac ſi non eſſes Iudaeus). Occurrit Apoſtolus falſae Iudaeorum perſuaſioni, qua putabant, ſe vel propter ſolam circumci-

ſio-

sionem vel propter professionem religionis suae Deo esse gratos et acceptos. Περιτομὴ, pro ὁ, Ἰουδαϊσμὸς, quia Iudaei circumcisione potissimum gloriabantur. Ex iis, quae praecessere, comm. 14. apparet, per *legem* hic intelligi quidem universam legem Mosaicam, inprimis tamen illa praecepta, quae perpetuam ac naturalem in se honestatem continent. Ἀκροβυστία γέγονεν, emphatice, pro ἀντὶ ἀκροβυστίας, *perinde est, ac si circumcisus non esses*; inter te et gentilem nullum discrimen intercedit. Παραβάτης, nempe in gravioribus illis, quorum exempla iam posuerat.

26. Ἐὰν οὖν — λογισθήσεται) *Quodsi igitur vice versa gentilis praecepta legis secutus fuerit, nonne eodem loco habendus erit cum Iudaeo?* Ἀκροβυστία priori loco per metonymiam denotat *gentilem*, ἀκροβυστὸν. Τὰ δικαιώματα τοῦ νόμου, quae suapte natura honesta sunt, *praecepta legis*.

27. Καὶ κρινεῖ — νόμου,) *Et* (nonne) *natione gentilis, legem observans, iudicabit* (condemnabit) *te, qui, quum habeas legem scriptam et circumcisionem, violator es legis?* Post καὶ repete ex comm. 26. οὐχί. *Nonne potius?* Ἐκ φύσεως cum plerisque interpretibus refero ad ἀκροβυστία, ut intelligatur *Gentilis genere*; nam ἀκροβυστία et h. l. est praeputiatus, non circumcisus. Aliam explicationem vid. apud *Koppe*. Natus Ethnicus opponitur nato Iudaeo. Κρινεῖ, pro κατακρινεῖ, *damnabit te; sententiam dicet contra te*; i. e. comparatione sui tuam culpam evincet, ut Ninivitae, Matth. XII, 41, Διὰ, *cum*, ut infra IV, 11. XIV, 20. Γράμμα in talibus formulis, ut סֵפֶר denotat *membranam*, s. *codicem*, vel *librum, scripturam*, nominatim legem iudaicam scriptam.

28.

28. Οὐ γὰρ — Ἰουδαῖός ἐστιν) i. e. ὁ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖος, οὕτως Ἰουδαῖός ἐστιν. *Non qui* (tantum) *externe Iudaeus est, hoc nomine est dignus.* Τὸ φανερὸν h. l. complectitur res illas externas omnes, quibus *Iudaei* ab *exteris* secreti erant, quasque Pharisaei vulgo maxime iactabant, e. c. natales, habitus, lingua. οὐδὲ — περιτομή) i. e. οὐδὲ ἡ ἐν τῷ φανερῷ, ἐν σαρκὶ γινομένη περιτομή, οὕτως περιτομή ἐστιν. *Nec circumcisio in corpore peracta est ea, quam Deus praecipue aut necessario probat.* Ἐν σαρκὶ exponit illud, ἐν φανερῷ, i. e. quae, si inquisitio fiat, in carne adipici potest.

29. Ἀλλ' — τοῦ θεοῦ) *Sed internus Iudaeus* (est veri nominis Iudaeus); *et circumcisio animi, quae fit in animo, non ex lege,* (est veri nominis circumcisio). *Quam non homines* (soli) *probant, se ipse Deus.* Ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, *occultus*, i. e. *internus, interior Iudaeus*, (i. e. animus eius probus,) supplendum est: veri nominis Iudaeus est. *Circumcisio animi*, sc. est veri nominis circumcisio. πνεῦμα h. l. est *animus*, nam refertur ad v. 28. ubi erat ἐν σαρκὶ. *Animum circumcidere* est animum purgare a vitiosis cupiditatibus, et pravis affectibus. Deut. X. 16. οὐ γράμματι, *non ex lege scripta*, non legalis. Οὗ — θεοῦ, *qui non* (tam) *ab hominibus*, (quam potius) *a Deo laudatur. Laudari* duplici sensu h. l. dicitur: *proprie*: laudatur ab hominibus; *improprie*: praemiis ornatur a Deo.

CAP. III.

Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου) *Quodnam igitur est emolumentum, quo Iudaeus* (prae gentibus) *fruitur?*

Per-

Pergit Apoſtolus in reprehenſione Iudaeorum, atque ad obiectiones, quas ei opponere poterant, reſpondet. Τὸ περισσόν non vertendum eſt *praerogativa*, quaſi quaeratur an Iudaei meliores in ulla re fuerint gentibus, ſed idem eſt cum eo quod ſtatim ſequitur ὠφέλεια. Sic Eccleſ. VI, 11. τί περισσὸν ἀνθρώπῳ; *quid prodest homini?* ἢ τίς — περιτομῆς;) *Aut quodnam commodum circumcisis?* In voce περιτομὴς eſt ſynecdoche partis, ut ſupra c. II, 25. Intelligitur nempe externa profeſſio religionis Iudaicae. Obiectio interrogative proponitur. Si ita ſe res habet, ut Deus ſine ortus diſcrimine munditiem cordis ſolam approbet, quid ergo praecipuum habet populus ille, quem Deus toties ſuum peculiariter populum vocat? Quid prodeſt eſſe profeſſione Iudaeum? Arcte cohaerent commata 8. priora huius capitis cum c. II. extremo; nec hic novi capitis initium erat conſtituendum.

2. Πολὺ, κατὰ πάντα τρόπον) Πολύ proprie reſpondet iſti περισσὸν, at κατὰ σύλληψιν etiam membro ſecundo interrogationis. *Multis omnino commodi fruuntur Iudaei*, quamquam in ſe non meliores ſunt ceteris. Πρῶτον — τῶ θεῶ) *Et hoc quidem praecipuum est commodum, quod divina oracula ipsis concredita sunt.* Πρῶτον, ut ſupra I, 8. excellentiſſimum quoddam commodum deſignat, quaſi dicat, hoc eſt praecipuum περισσὸν Iudaeorum. Ἐπιστεύθησαν τὰ λόγια τῶ θεῶ) *Oracula divina concredita sunt iis.* Ex Graeciſmo perquam eleganti, pro: τοῖς Ἰουδαίοις τὰ λόγια ἐπιστεύθη. Tale illud Matth. XI, 5. πτωχοὶ εὐαγγελίζονται. Saepe nimirum in hac loquendi formula Accuſativus iungitur Paſſivo, atque adeo vox λόγια eodem caſu hic eſt ſumenda. Simili

phraſi

phrasi Ioseph. Ant. II, 9. 5. de Mariamne, Mosis matre: *πιστεύεται τὴν τροφὴν τῷ παιδὶ πρὸς τὸ πᾶν, mulieri omnis educatio infantis committitur.* Sic apud eundem Ant. X, 10, 3. XII, 10, 2. Τὰ λόγια autem sunt *oracula quaevis divina*, promissa divina, et hoc quidem loco plerique interpretes intelligunt *libros sacros*, in quibus oracula, et praesertim vaticinia de adventu Messiae et vocatione gentium continentur, quae illorum animos praeparare debebant. Ven. *Koppe* intelligit sola promissa divina, ob. v. 3. Omnino ad haec inprimis respicitur ab Apostolo; sed ex usu linguae sunt λόγια τοῦ θεοῦ in universum omnis generis oracula divina, sive sint promissa, sive vaticinia, sive praecepta et leges. Vid. BIELII Lexic. edit. Mutzenbech. sub voce λόγιον. Iste autem λόγια in libris sacris V. T. contineri, satis constat. Hoc permultum prodest Iudaeis, quod Deus iis voluntatem suam revelavit.

3. Τί γὰρ — καταργήσει;) *Quid enim* (inde sequitur,) *si quidam non habuerunt fidem* (oraculis divinis?) *Num istorum perfidia fidelitatem Dei* (in servandis promissis) *sustulerit?* Ἀπιστεῖν *non credere, non habere fidem.* Fateor, inquit Apostolus, non digni erant Iudaei hoc beneficio; nam maior eorum pars semper fuit et nunc est perfida, denegans Deo fidem et obsequium. Sed hoc non impedivit, quo minus Deus staret promissis. Misit Messiam e gente Israelitica oriundum, et nunc etiam Iudaei fruuntur hoc commodo, ut ex vaticiniis V. T. facilius discere possint quam Pagani, qualis sit Messias, et qualis vera religio. Cf. etiam Matth. XV, 24. Act. XIII, 46. et infra c. IX. huius epistolae. Πίστις θεοῦ, veritas, seu fidelitas Dei in servandis promissis, אֱמֶת Exod. XXXIV, 6.

4. Μὴ γένοιτο) *Absit*, ut hoc credamus. γινέσθω — ψεύστης) *Fidem datam servabit Deus, etiamsi vel omnes homines fidem fallant.* Γινέσθω h. l. dicitur pro ἔστω, vel: πιστευτέον δὲ εἶναι αὐτὸν ἀληθῆ, vel: *maneat hoc.* Posterior sententia desumta est e Ps. CXVI, 12. Ἀληθὴς pro eo, qui sit bonae fidei; ψεύστης pro eo, qui sit malae; *perfidus, fidem in promissis non servans.* ὅπως — λόγοις σε) *Ut iustus appareas in dictis tuis.* Ps. LI, 6. Δικαιωθῇς, hic est pro hebraeo תִּצְדַּק in Kal. Λόγοι h. l. sunt *promissa*; nam de veracitate Dei sermo est. Καθώς γέγραπται. Scilicet, et in hac re verum est illud, quod Ps. LI, 6. dicitur. καὶ νικήσῃς — σε) *Et caussam vincas, si iudiceris*, i. e. si homines de te iudicare velint. Νικᾶν Graecis eleganter dicitur, *qui in iudicio caussam vincit, superiorque discedit.* Haec interpretatio LXX. Seniorum, quam presse hic Paulus secutus est, a verbis hebraicis recedit, sensu eodem manente. Κρίνεσθαι h. l. passivum est; non enim dicitur vincere iudex, qui sententiam fert, sed accusatus, cuius causa diiudicatur. Deum stare promissis, inquit Paulus, et semper recte agere, in hac etiam caussa, de qua disputamus, valet. Praestat quod Abrahamo et posteris eius promisit, (Gen. XXII, 18.) quamvis posteri eius hoc beneficio non sint digni. Ex qua re veracitas et benignitas Dei quammaxime elucet.

5. Εἰ δὲ — συνίστησι) *Quodsi vero improbitas nostra benignitatem Dei illustrat.* Ἀδικία, i. e. ἀπιστία v. 3. 4. Δικαιοσύνην *Chrysostomus* et *Theodoretus* ad h. l. recte interpretantur *divinam erga homines benignitatem.* Hesych. συνιστάνειν, φανερῶν, βεβαιῶν, παρατιθέναι. Est hic μίμησις, nam ipsa verba Iudaeorum, qui

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Romae erant, repetit Paulus. Senſus eſt: Si igitur, ut tu ipſe dicis, Deus ſtat promiſſis, non obſtante infidelitate et improbitate noſtra, (v. 3. 4.) et quod magis eſt, benignitas eius noſtra improbitate fit illuſtrior, non poteſt nos punire. *μὴ ἄδικος — τὴν ὀργὴν*) *Nonne iniustus esset Deus infligens poenas?* Solenne eſt *ἐπιφέρειν* de poenis. Ioſephus Ant. VI. Deum vocat *τοῖς πονηροῖς ἀξίαν ἐπιφέροντα τὴν ποινήν*, *sceleratis promeritas infligentem poenas*. Mirabilis eſt integrae huius locutionis noti apud Thucydidem, VIII, 83. *Horum omnium Astyochum esse auctorem*, *ἐπιφέροντα ὀργάς Τισσαφέρνει διὰ ἴδια κέρδη*, *qui privati emolumenti caussa iniurias Tissapherni condonet.* *κατὰ ἄνθρωπον*) Loquor, ut ſolent homines, qui inſito quaſi vitio culpam omnem a ſe amoliri, et in alium coniicere conantur.

6. *Μὴ γένοιτο*) *Absit ut hoc statuamus.* Abſit, ut ex eo quod improbitate noſtra benignitas Dei illuſtretur, elicianus tam impium conſectarium, Deum non iuſte infligere poenas malis. *ἐπεὶ — κόσμον*;) *Alioquin* (ſi ita eſſet ut tu dicis v. 5,) *quomodo Deus iudicare humanum genus posset?* Ὁ *κόσμος*, עוֹלָם, *universum genus humanum.* Gen. XVIII, 25. vel etiam Pagani. Si obiectio haec (v. 5. propoſita) valeret, Deus nullum hominem punire poſſet, nec Iudaeum nec Ethnicum. Iuſte autem puniri paganos a Deo, ipſi Iudaei concedebant. Ergo per inſtantiam reſpondet, et Iudaeos ipſorum gladio iugulat Paulus.

7. Εἰ *γὰρ — κρίνομαι*;) *Si enim veri Dei gloria per meam idololatriam illustrior sit, cur adhuc ego etiam tanquam idolorum cultor puniar?* Sic vertendum eſſe puto. Ἡ *ἀλήθεια τοῦ θεοῦ*, *verus Deus*, c. I, 25. *ψεῦσμα*; idem quod *ψεῦδος* (eodem loco,) *Idolum*,

quod colitur, vel etiam idolorum cultus. Ἐπερίσσευσεν εἰς δόξαν, i. e. περισσοτέρως ἐνδοξος ἐγένετο. Ἀμαρτωλὸς, *idolorum cultor*. Gal. II, 13. Κρίνεσθαι, *puniri*, ut saepe. Paulus in persona pagani hominis loquitur. Si tu Iudaeus, (inquit,) impunitatem speras, ego Paganus eadem ratione impunitatem sperare possum. Nam per idololatriam occasio datur vero Deo ostendendi se solum esse verum Deum, gentium autem Deos nihil esse. Alii priora huius commatis verba vertunt: *Si enim benignitas Dei mea improbitate illustrior redditur.* Ἀλήθειαν esse dicunt δικαιοσύνην, v. 5. et ψεῦδος, *omnem improbitatem*, ἀδικίαν, v. 5. ut Apocal. XXI, 27. Sed nostra interpretatio et usui loquendi et seriei orationis convenientior esse videtur.

8. Καὶ μὴ — τὰ ἀγαθά;) *Et cur non (ut sane quidam nobis obtrectantes dicere nos affirmant,) mala faciamus, ut inde bona eveniant?* Si verum esset, inquit Paulus, id quod vos statuere videmini, non puniri a Deo homines eos, qui peccatis suis occasionem dant illustrandae benignitatis et potentiae divinae, sequeretur licere mala facere, si bona inde eveniant. καὶ μὴ, est oratio elliptica, quasi dicat: καὶ τί μὴ λέγομεν; vel ut alii volunt, μὴ ὅτι pro ὅτι μὴ, *cur?* Nam ὅτι pro *cur* habuimus etiam Marc. IX, 11. Verba: καθὼς βλασφημούμεθα — λέγειν: per parenthesin legenda sunt. Videmus ex hoc loco, Iudaeos per calumniam dixisse, Apostolos facere mala, ut inde bona eveniant. Hoc obscurum est. Videtur autem innui hoc: Apostoli paganos a superstitione gentili traducebant ad veri Dei cultum. Hoc bonum esse Iudaei concedebant. Sed iidem Apostoli *nomine Iesu Nazareni* docebant,

bant et doctrinam Iesu religione Iudaica praestantiorem esse affirmabant. Hoc ita interpretati sunt fortassis Iudaei, quasi malis mediis uterentur Apostoli ad consequendum bonum finem. Iam negat quidem Paulus se aliosque Apostolos mala facere, ut bona inde eveniant, sed non adeo improbandum fore, inquit, si ita faciant, si obiectio v. 5. valeret. Addit vero: ὧν τὸ κρίμα ἔνδικόν ἐστι) *Quorum poena est iusta*, qui digni sunt, quos Deus perdat. *Hesychius*: ἔνδικον, δίκαιον, ἄξιον. Non tanti facit hoc dictum Iudaeorum Apostolus, ut operose solvat, satis habens id detestari, et calumniam dicere, et quidem poena dignissimam. Iam ad institutum revertitur Paulus et ostendit Iudaeos nihil meliores esse gentilibus. c. II, 25. sqq.

9. Τί οὖν; προεχόμεθα;) Τί οὖν, sc. ἐστι, quod additur Act. XXI, 22. Προεχόμεθα; *numquid prae gentibus habemus?* nos Iudaei. Nihil meliores ceteris gentibus sunt Iudaei. Iungi etiam possunt verba τί οὖν προεχόμεθα; eodem sensu. *Theodoretus*: τί οὖν κατέχομεν πρῶτον; *Cod. Claromont.* a prima manu, *Boerner*, et *Covelli secundus*, nec non *Ruffinus*: τί οὖν προκατέχομεν περισσόν. Quae lectionis vulgatae magis explicatio quam varietas dicenda est: indeque patet, quomodo veteres illud προεχόμεθα exposuerint, sc. textui convenienter sic, ut e persona Iudaeorum dicta sint. οὐ πάντως) i. e. οὐδαμῶς, nullo modo. Nec haec pugnant cum v. 1. Ibi enim de commodis et utilitatibus externis sermo fuerat, hic autem loquitur Apostolus de praestantia ex interna quadam dignitate repetenda, de morali praestantia. προῃτιασάμεθα γὰρ) *Evicimus enim*, supra c. I. II. Ἰουδαίους — Ἕλληνας) i. e. non minus Iudaeos quam gentes, quum Christus ad-

venit, flagitioſiſſimae fuiſſe vitae. Nam ὑφ' ἁμαρτίαν εἶναι) h. l. ut ex ſequentibus apparet, ſignificat, gravibus vitiis addictos eſſe, unde porro ſequitur, illud πάντας hic intelligendum non plane de ſingulis, ſed de pleriſque. Ariſtoteles Poëticorum c. 20. τὸ γὰρ πάντες ἀντὶ τοῦ πολλοὶ κατὰ μεταφορὰν εἴρηται. Erant enim inter Iudaeos quidam boni, quales *Zacharias, Simeon, Hanna;* et inter gentes, quales duo centuriones, alter in Evangelio, alter in Actis memoratus; ſed hi nihil niſi gutta in mari. Non eſſe ſermonem de labe naturali, ſed de vitioſitate hominum adultorum, vix eſt, ut moneamus.

10. Καθὼς γέγραπται) Utitur hic Paulus diverſis ſententiis, tum ex *Pſalmis*, tum ex *Iesaia*, nec utique verba ſemper adnumerans, ſed ſenſum, qualem memoria ſuggerebat, bene exprimens. Tempora, inquit, ſunt talia, qualia olim a Davide et aliis deſcripta ſunt. Sic et Chriſtus prophetarum verba uſurpat, de aliis temporibus dicta, ſed ſuis non minus convenientia ut Matth. XIII, 14. Io. XII, 40. ὅτι οὐκ — αὐτούς) *Non est probus, ne unus quidem.* Pſ. XIV, 1. L. III, 1. Δίκαιος, *probus, rechtſchaffen.* Deſcribitur hoc et ſequentibus locis non naturalis quaedam hominum ad peccandum proclivitas, ſed ea morum perverſitas, quae iſto potiſſimum reipublicae Iudaicae tempore inter Iudaeos regnabat.

11. Οὐκ ἔστιν — θεόν) *Nemo est qui sapiat, et Deum studiose colat.* Pſ. XIV, 2. 4. מַשְׂכִּיל, *intelligens* h. l. dicitur, qui intellectu recte utitur, ſicut impius eodem Pſalmo vocatur inſipiens.

12.

12. Πάντες ἐξέκλιναν) *Omnes declinarunt*, (a recto tramite), i. e. aberrarunt a cultu veri Dei, et via virtutis. ἅμα ἠχρειώθησαν) *Omnes vitiis laborant.* Pſ. XIV, 3. יַחְדָּו נֶאֱלָחוּ, *una putridi facti sunt*, i. e. *inutiles et perversi.* Quae enim putrida ſunt, eſui ſunt inidonea; ſic illi nulli bono uſui. Οὐκ ἔστι — ἕνος) *Non est, qui recte agat, ne unus quidem*, χρηστότητα, i. e. ἀγαθόν, טוֹב in Pſ. I. c. ἕως ἑνός, hebr. more, pro ἀλλὰ εἷς, עַד אֶחָד, pro אֶחָד, Exod. XIV, 28.

13. Τάφος — αὐτῶν) Pſ. V, 10. *Guttur eorum* eſt (veluti) *sepulcrum patens*, omnia in mortem rapiens et abſorbens. Deſignantur calumniatores, qui loquuntur ea res, quibus perniciem ſtruant aliis. *Hesychius:* Φάρυγξ. λάρυγξ. βρόχος, στόμα. *Guttur*, ſ. os, i. e. vox ab ore procedens. Sepulcrum apertum eſt, quod expectat mortuum. ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν) Pſ. V, 10. *Verbis fallunt.* Hebr. חָלָק proprie de *butyro* Pſ. LV, 22. *oleoque* Prov. V, 3. uſitatum, tropice *ad blanditias laeves et adulatorias* transfertur, ut Prov. VII, 21. A δόλιος ſit δολιόω, *Etymol* Καὶ ὤφειλεν εἶναι ἐδολίσον, ἐδολίσην, ὥσπερ ἐποίεον, ἐποίουν, ἀλλ' οἱ Βοιωτοὶ ἐπὶ τῶν μὴ ἐχόντων τὴν μετοχὴν εἰς σ. ὀξύτονον, ποιοῦσι τὸ τρίτον τῷ πρώτῳ ἰσοσύλλαβον, οἷον ἐμάθομεν, ἐμάθοσαν, εἴδομεν, εἶδοσαν etc. ἰὸς — αὐτῶν) *Venenum viperarum sub labiis eorum est.* Pſ. CXL, 4. Senſus eſt: Ita eſt pernicioſa impiorum et letifera oratio, ut veneno viperae oblita labra videantur; afflatur enim exitium et mors, mendaciis, maledictis, calumniis, obtrectationibus et vociferatione illorum. Peſſimum autem venenum eſt aſpi-

dum, quod ἀνίατον esse tradit *Aristoteles* de Historia Animalium XIII, 29. *Aelian.* H. A. II, 24.

14. Ὧν — γέμει) *Quorum verba diris dicteriisque plena sunt.* Ps. X, 7. Ἀρὰ exprimit hebraicum אָלָה, i. e. *diras.* Πικρία hebr. מְרִירוּת *mordacitatem exprimit* et *dicteria acerba.* Plin. Epist. VI, 8. *ne in bilem et amaritudinem vertat iniuria.* IV, 11. *Cui sententiae tantum bilis, tantum amaritudinis est.*

15. Ὀξεῖς — αἷμα) Ies. LIX, 7. Ὀξεῖς, *acuti*, i. e. ταχινοὶ *celeres;* acuta enim facile penetrant, unde et de periculorum momentis hac voce utuntur, quum vocant morbos aliquos ὀξεῖς, contra hebetes et obtusi appellantur, qui tardi sunt. Ellipsis est, pro: Ὀξεῖς οἱ πόδες αὐτῶν ὥστε δραμεῖν πρὸς τὸ ἐκχέαι αἷμα. Expeditus et festinatus cursus eorum est ad profundendum sanguinem, i. e. iugulandum innocentes. Est enim impietas semper crudelis et sanguinaria.

16. Σύντριμμα — αὐτῶν) ex Ies. LIX. 8. *Clades et pernicies est in eorum ratione agendi.* Σύντριμμα, proprie *contritio, contusio*, metaphorice est *aerumna*, hebr. שֹׁד, devastatio. Sensus: *Nihil agunt isti homines, quam ut aliis miserias et aerumnas creent.* Ὁδοί, *vitae instituta*, דְּרָכִים.

17. Καὶ — ἔγνωσαν) *Viam, quae ad felicitatem ducit, nec sciunt, nec curant.* Hebraeis nescire aliquis dicitur, quod non curat. Ierem. IV, 22.

18. Οὐκ ἔστι — αὐτῶν) ex Ps. XXXVI, 2. *Reverentiam Deo debitam nunquam sibi ob oculos ponunt.*

19.

19 Οἰδαμὲν — λαλεῖ) *Iam vero scimus, quaecunque libri sacri dicunt, haec dicere iis, qui illos habent.* Νόμος vox, ut hebr. תורה omnis doctrina Iudaeis nota, in *libris sacris* V. T. contenta, ipsi libri sacri Iudaeorum. In locis igitur adductis *Iudaei* reprehenduntur. ἵνα πᾶν στόμα φραγῇ) *Sic igitur omnibus silentium imponitur.* Ἵνα h. l. non τελικῶς, sed ἐκβατικῶς explicandum esse, *Theodoretus* docuit. *Plutarch.* de util. ex inim. p. 88, C. ἐμφράττει τὸ στόμα, ἄχει, σιωπᾶν ποιεῖ. Hoc ideo arsuit Paulus, ut nihil habeant Iudaei, quo se tueantur, quum haec omnia iis conveniant, quae veteribus Hebraeis Deus exprobravit, neque id negare possint. καὶ ὑπόδικος τῷ θεῷ) *Et omne genus humanum coram Deo reum esse cognoscitur.* Ὑπόδικος est *is, qui potest accusari, meruitque delicti poenam*, qui iam est ὑπὸ τὴν δίκην, sub poena, *sons.* τῷ θεῷ, respectu Dei, iudice, Deo. Πᾶς ὁ κόσμος, *omne genus humanum.* Hoc urget Paulus adversus Iudaeos, qui tales peccati descriptiones (v. 10—18.) plane concedebant, sed ab se magnam partem amolientes, ad paganas nationes transferebant, externosque ἁμαρτωλοὺς, se vero δικαίους iudicabant.

20. Διότι — ἐνώπιον αὐτοῦ) *Proinde propter obsequium legi praestitum nemo Deo iudice insons censebitur.* Οὐ πᾶσα σάρξ, *nemo hominum*, ne Iudaeus quidem; de Iudaeis enim in antecedentibus sermo fuerat. Τὰ ἔργα τοῦ νόμου, *actiones legi congruae.* Ὁ νόμος nunc strictiori sensu est *lex de agendo*, et ἔργα νόμου sunt *facta, quae praescribuntur lege.* Nominatim autem *lex Mosaica* hic intelligitur; nam Paulus cum Iudaeis disputat, et horum legi vim detrahere vult. Δικαιωθήσεται, יצדק est.

rerum declarare insontem, absolvere reum Ex, XXIII, 7. Deut. XXV, 1. Prov, XVII, 15. Hanc significationem postulat contextus, nam v. 19. dictum fuerat: omnes homines esse fontes; hinc concluditur, neminem δικαιῶσθαι, *insontem declarari*, ἐνώπιον θεοῦ, iudice Deo. Interdum vero δικαιοῦσθαι et δικαιοῦν in V. et N. T. ita late dicuntur, ut *omnem omnino Numinis favorem*, quo et poenae homini remittuntur, et beneficia, omnisque felicitas conferuntur, simul complectatur, Iesi. XLV, 25. et in hac epistola passim. Hinc Gal. III, 8. 9. δικαιοῦσθαι, et εὐλογεῖσθαι, (*felicitatem adipisci*) permutantur, quae εὐλογία ibidem v. 14. describitur. Sensus igitur est, neminem hominum probari Deo et felicem reddi respectu ad observatam legem Dei Iudaeis cognitam, ut ad causam et fundamentum, quasi satisfecerit universae legi in moralibus. Disputat Paulus contra Iudaeos, eosque dedocere vult, ne se solos, exclusis paganis, censeant δικαιοῦσθαι propter legis observationem, ne δικαιοσύνην vel felicitatem promissam expectarent tanquam praemium obsequii legi divinae praestiti. Ergo horum securitatem et fastum compescere vult. Nunc etiam causam affert, cur nemo expers culpae censeri possit, si ad ἔργα νόμου respicere velit: διὰ γὰρ — ἁμαρτίας) *Lege enim peccatum agnoscitur*. *Agnoscere peccatum* est non tantum agnoscere aberrationem a norma, sed etiam concludere id, quod inde sequitur, turpem et noxiam esse discessionem a norma; non modo agnoscere, legem esse violatam, sed et culpam poenamque violando contractam. Unde concludit Apostolus, quemlibet intuenda lege huc duci, ut venia sibi opus esse sentiat, et fateri cogatur, causam veniae et felicitatis non quaerendam esse in manca legis observatione, sed potius relinqui causam culpae.

Non

Non repugnat hoc illis, quae dicta sunt supra cap. II, 7. Nostro enim loco Paulus disputat adversus eos, qui favorem Dei et felicitatem aeternam tanquam mercedem propter observationem legis sibi debitam expectabant. Horum factum compescere vult Paulus, ostendens omnes, optimos etiam homines laborare imperfectione morali, et egere venia.

21. Hactenus descripserat Apostolus totius generis humani depravationem, atque ostenderat, neque paganos religione naturali, neque Iudaeos lege Mosaica emendari potuisse. Vid. notata ad c. I, 18.) Redit iam ad argumentum, quod c. I, 17, leviter tantum attigerat, nempe religione christiana monstrari viam ad veram felicitatem, favoremque Dei consequendum, et ubertius docet v. 21—30. huius capitis, a sola fide promissis divinis gratiosis praestita, omnibus hominibus Iudaeis ac Gentibus repetendam esse spem immunitatis a poenis et salutis aeternae. *νυνὶ δὲ — προφητῶν*) *Nunc autem nullo respectu ad legem via ad consequendam peccatorum veniam et felicitatem, monstratur, promissa in lege et Prophetis.* Ἡ *δικαιοσύνη τοῦ θεοῦ*, *favor, beneficium Dei, felicitas, quam Deus largitur*, v. 20. inprimis autem absolutio a peccatis, quae fit a Deo, quae est fundamentum huius felicitatis. *χωρὶς νόμου*, nullo respectu ad legem Dei Iudaeis notam. Monstratur nunc, inquit Paulus, via ad veram felicitatem, et peccatorum veniam consequendam, quam adipisci potest unusquisque hominum, sive nota ei fuerit lex divina in libris sacris Iudaeorum contenta, sive non fuerit. Hoc dicit contra Iudaeos, qui propter observationem legis Mosaicae se Deo gratos esse putabant. Μαρτυρεῖν, laudare, docere vel hebr. הוֹדָה praedicere, promitte-

mittere. Misericordiam et benignitatem Dei omnino laudant Moses et Prophetae, e. g. Ex. XXXIV, 6. 7. Ps. CIII, 8.

22. Δικαιοσύνη — διαφορὰ) *Ad felicitatem* (inquam,) *quae contingit propter fidem in Iesum Christum omnibus omnino credentibus; nullum enim hic est discrimen*, inter Iudaeos et paganos. Uberius explicatur, qua ratione Deus nunc a peccatorum poenis liberare et praemiis afficere velit homines, sive Iudaei sint, sive gentiles. διὰ πίστεως Ἰησοῦ Χριστοῦ) i. e. διὰ πίστεως εἰς Ἰησοῦν Χριστὸν, *propter fiduciam in Iesu Messia collocandam*. Phrasis πιστεύειν τινι, vel εἰς τινα, interdum in generaliori significatu accipienda est, ut denotet *obsequium erga doctorem quemvis, qui divinitus missum se profitetur*, Matth. XXI, 25. 32. Io. II, 11. et quum de Iesu sit sermo, *esse*, vel *fieri eiusdem sectatorem et discipulum* Io. VI, 69. 1 Cor. III, 5. Deinde vero in Epistolis, locis inprimis iis, quibus meritis hominum et in specie diligenti observationi legis Mosaicae denegatur vis conciliandi nobis divinum favorem, denotat: *Iesum Messiam felicitatis suae auctorem agnoscere, credere, sibi propter Christum remitti peccata, et beneficia propter eundem promissa contingere.* Hunc angustiorem vocabuli πίστις significatum h. l. inprimis esse respiciendum, apparet e v. 25. ubi haec fides definitur, ut sit πίστις ἐν τῷ αἵματι Χριστοῦ. εἰς πάντας — πιστεύοντας) Suppl. ἐυχομένην, γενομένην. Sensus est: Huius divini favoris propter fiduciam in Iesu Messia collocandam participes fiunt credentes, et quidem omnes omnino credentes, ita ut nihil aliud respiciatur. Εἰς et ἐπὶ exprimunt Hebraeorum ל et ב, nec est in his par-

particulis argutandum. Vehementiore orationis modo utitur Apoſtolus, propter Iudaeos, qui opinabantur, ſibi ſolis aditum ad felicitatem regni Meſſiae patere. Formula ἐπὶ πάντας in codicibus latinis, nec non in perpaucis graecis libris deeſt, non omittenda, propter emphaſin. οὐ γάρ ἐστι διαστολή) *Nullum est discrimen*, ſc. inter Iudaeos et gentiles. Omnibus, qui haec beneficia conſequi volunt, neceſſaria eſt fides, et pia in Meſſia fiducia. Nullus in hac re locus eſt meritis, vel propriis, vel maiorum, ut Iudaei volunt.

23. Πάντες γὰρ ἥμαρτον) Non mirum eſt, Deum hac in re Iudaeos a gentibus non diſcernere, quum omnes graviſſimis peccatis tenerentur. καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ) *Et carent approbatione Dei.* Non probantur Deo ut pii. Ἡ δόξα τοῦ θεοῦ, honor quo Deus homines dignos habet, vel etiam approbatio divina. Sic etiam explicari poteſt locus Io. XII, 43. ubi ἡ δόξα τῶν ἀνθρώπων et ἡ δόξα τοῦ θεοῦ ſibi invicem opponuntur. Senſus eſt: *Neminem coram Deo gloriari posse de suis meritis*, quod tamen faciebant Iudaei, qui ſua, et maiorum ſuorum, Abrahami, Iſaaci, Iacobi etc. iactitabant, et ſe meliores gentibus eſſe exiſtimabant. *Morus* intelligit *felicitatem a Deo ortam vel donatam*, ut cap. V, 2. ubi noſtra ſpes τῆς δόξης τοῦ θεοῦ eſt ſpes felicitatis, quam Deus largitur, ſpes ſalutis aeternae. Alii τὴν δόξαν τοῦ θεοῦ de *divina imagine* h. l. explicant, *Chrysostomus* de felicitate aeterna; *Theodoretus* de benignitate et miſericordia Dei erga homines.

24. Δικαιούμενοι δωρεὰν) *Dum consequuntur immunitatem a poenis et beneficia divina gratis*, non ceu debitam mercedem obſervatae legis Moſaicae, ſive etiam

etiam naturae. τῇ αὐτοῦ χάριτι) *Ipsius favore et gratia.* Felicitatem a Deo promissam. Paulus inquit, et nominatim veniam peccati esse simpliciter habendam pro beneficio omnibus sine discrimine peccatoribus sponte oblato; nom habendam esse pro praemio, quod certis certarum rerum observationibus praegressis acquiri demum et conciliari debeat. διὰ τῆς — Ἰησοῦ) *Propter redemtionem, quae per Iesum Christum praestita est.* Ἀπολύτρωσις in genere est redemtio, liberatio a quovis malo vel periculo, interdum autem, ut hic, liberatio a poenis peccatorum, eorumque imperio. Cf. annot. ad Marth. XX, 28. Comprehendit haec Christi ἀπολύτρωσις, quicquid is docuit, fecit et passus est, eo consilio, ut homines malis liberati, praecipue peccato, malorum fonte immunes, veram felicitatem adipiscerentur.

25. Ὃν προέθετο — ἀνοχῇ τοῦ θεοῦ) *Quem Deus proposuit expiatorem, per fiduciam in eius morte collocandam, ut declararet benignitatem suam, eo quod remittuntur peccata olim commissa, pro lenitate sua.* Ἱλαστήριον, sc. θῦμα, vel ἱερεῖον, *pro dono propitiatorio* usurpat Dio Chrysostomus, Orat. XI. ἱλαστήριον Ἀχαιοὶ τῇ Ἀθηνᾷ τῇ Ἰλιάδι, *propitiatorium hoc donum dederunt Achivi Minervae Iliensi.* De *victima propitiatoria* usurpat Iosephus de *Macc.* §. 17. de honesta morte pro religione Maccabaeorum: διὰ τὸ αἷματος τῶν εὐσεβῶν ἐκείνων, καὶ τὸ ἱλαστηρίῳ τῷ θανάτῳ αὐτῶν (mortis propitiatione) ἡ θεία πρόνοια τὸν Ἰσραὴλ προκαθήντα διέσωσε. Aliis ἱλαστήριον, subintellecto ἐπίθεμα est *operculum arcae foederis*, כַּפֹּרֶת Exod. XXV, 17. aliisque locis. Ioseph. Ant. III, 6, 5. Supra hoc *operculum aureum arcae foederis* duo Cherubini aurei emine-

nebant, unde Deus oracula edebat Exod. XXV, 23. Num. VII, 89. ubi nubes, symbolum gratiosae Dei praesentiae, apparebat; ubi etiam Pontifex quotannis semel die expiationis suffitum faciebat, et sanguinem bovis et hirci adspergebat, qui ritus pertinebat ad expiandum. Levit. XVI, 23. 13. 17. Volunt igitur Iesum h. l. comparari *cum operculo arcae foederis*. Sed tertium comparationis vix reperiri poterit. Nam summus quidem Sacerdos adfudit sanguinem arcae foederis ad expiandum; num vero Christi sanguis dici potest adfusus esse ipsi Christo, quasi ipse similis esset arcae aut operculo foederis? Igitur ἱλαστήριον vertendum esse puto: *expiatorem*, eum qui habeat vim expiandi. Nam vocabula a verbis derivata, quae desinunt in ήριον, indicare solent id, quod habet vim aliquid efficiendi, ut σωτήριον, quod habet vim servandi, καυτήριον, quod habet vim urendi etc. *Expiator* est, qui conciliat invicem inimicos. Ita vero Christus appellatur, quia morte sua effecit, ut homines scirent, Deum velle ignoscere resipiscentibus et credentibus, et vicissim homines, quorum animi alienati erant a Deo, cum eo in gratiam redirent. Deus eum προέθετο, omnium conspectui exposuit, i. e. effecit, ut omnes scire possent, eum esse expiatorem, partim *facto*, dum Christus pertulit mortem in omnium conspectu; partim *institutione*, dum curavit, ut homines edocerentur, mortem eius esse salutarem. Αἷμα, *sanguis*, mors cum sanguinis effusione coniuncta; et quia Christus praecipue sua morte nobis gratiam Dei promeruit, hinc αἷμα frequenter pro toto illius merito adhibetur. In mortem Christi credit, qui confidit, eam mortem sibi esse salutarem, quae ob illam mortem promittuntur, ea etiam accipi, ita ut non amplius sit opus sacrificiis, expiationibus

bus et satisfactionibus aliis. Huius rei consilia et effectus exprimuntur sic: εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ) *Ut declararet benignitatem suam.* Sic Gen. XIX, 19. LXX. hebr. חַסְדְּךָ vertunt δικαιοσύνην σου. Cf. 2 Pet. I, 1. et in Prophetis saepissime. *Benignitatem* Dei intelligi, docet contextus; nam remissio peccatorum et receptio in gratiam est beneficium, ex bonitate Dei profluens. Πάρεσις *remissio*, condonatio peccatorum. Discrimen inter πάρεσιν et ἄφεσιν, quod nonnulli statuunt, ex scriptoribus bonis probari nequit. De iis, qui in litibus *Cocceianis* de hac re disputarunt vid. *Wolfius* in curis ad h. l. Τὰ προγεγονότα ἁμαρτήματα non sunt peccata tempore V. T. ante manifestationem Messiae commissa, ut nonnulli existimant, sed peccata commissa a credentibus antequam per religionem christianam emendarentur, et fide remissionem peccatorum adipiscerentur. Ἐν τῇ ἀνοχῇ τοῦ θεοῦ, i. e. αὐτοῦ, more hebraeo, nomen pro relativo: *pro lenitate sua.* Cf. c. II, 4. Sensus est: Nunc Deus benignitatem et bonitatem suam in eo ostendit, quod credentibus remittit peccata olim ab ipsis commissa, pro sua lenitate.

26. Πρὸς ἔνδειξιν — καιρῷ) Repetit quod dixerat, ut saepe solet, ubi quid altius vult infigere animis. Ἐν τῷ νῦν καιρῷ, hoc ipso tempore, quo nos Apostoli vobis hanc benignam Dei voluntatem significamus. εἰς τὸ εἶναι — Ἰησοῦ) *Ut appareat, eum esse benignum, et absolvere quemlibet credentem in Iesum.* Cf. v. 25. Ὁ ὢν ἐκ πίστεως, *credens.* Constructio est similis ei, quae est supra II, 8. ἐξ ἐριθείας. Ergo praestantia religionis christianae praecipue in eo cernitur, quod per eam monstratur via perveniendi

niendi ad eam felicitatem, quae est in venia peccatorum, vacuitate a metu poenarum, animi tranquillitate, et spe felicitatis aeternae. Talem felicitatem lex Mosaica non docuit. Non enim promittendo animum peccatoris tranquillavit, sed poenas minando terruit, v. 20.

27. Ex iam dictis concludit Apostolus, non habere Iudaeum amplius, quo glorietur, et se meliorem gentilibus esse existimet. Πῦ ἒν ἡ καύχησις;) *Quaenam igitur caussa gloriandi superest* Iudaeo? Quid habet Iudaeus amplius, quo glorietur, et se meliorem esse paganis existimet? Respicitur ad c. II, 17. *Theodoretus*: καύχησιν δὲ καλεῖ τὸ ὑψηλὸν τῶν Ἰουδαίων φρόνημα. Nam ii propriae virtutis praestantiam iactare solebant. ἐξεκλείσθη) *Non amplius locum habet*, (gloriatio Iudaei,) Theodoretus: ἀντ' εἶπε, κατελύθη, ἀλλ' ἐξεκλείσθη ἀντὶ τοῦ, οὐκ ἔτι χώραν ἔχει. Nimirum, ademta est tibi, Iudaee, gloriatio tua, postea quam divina voluntas omnes orbis nationes aequat in negotio Evangelii. Defertur et gentibus salus. διὰ ποίου νόμου; τῶν ἔργων; οὐχί) *Per quam doctrinam* (ademta est gloriatio?) Num per eam, quae opera praescribit, qualia nimirum exigit lex Mosis? Minime vero. Nam antea evicerat Apostolus omnes homines propter peccata esse poenis obnoxios. Igitur nec Iudaei de sua virtute gloriari poterant. ἀλλὰ διὰ νόμου πίστεως) *Sed per doctrinam, quae fidem praecipit.* תּוֹרָה h. l. *doctrinam* significat, et Paulus hoc vocabulo eo libentius utitur, quia voci תּוֹרָה Iudaei erant adsueti. Haec igitur doctrina fidei omnes homines aequat, eosque beneficia divina exspectare iubet.

28. Λογιζόμεθα — νόμου) *Censemus enim, fide hominem absolvi, nullo respectu habito ad facta lege Mosaica praescripta.* Pro ἄν legunt γὰρ nonnulli codices antiqui, quibuscum et Versiones quaedam et Patres consentiunt. *Censemus enim.* Respiciunt haec verba ad v. 27. διὰ νόμου πίστεως. Cf. v. 22. Sensus est, quemvis hominem adipisci veniam peccatorum et gratiam divinam, dummodo Christo fidem habeat; nec opus esse ut gentiles circumcidantur, et legem Mosaicam observent; non suspensum esse hoc beneficium ex lege Mosaica et oeconomia uni genti propria; non excludi paganos, neque praecludi ulli homini, qui peccavit, aditum et spem; sed legem et oeconomiam hanc potius cessare, et introduci aliam conditionem; πίστιν, quae apud omnes nationes locum habeat. Νόμον h. l. esse legem Mosaicam patet ex iis, quae statim v. 29. sequuntur.

29. Ἢ Ἰουδαίων — καὶ ἐθνῶν) *Utrum enim Deus solis Iudaeis favet? an et reliquis gentibus? sane et reliquis.* Vocabulum θεός, semel positum, sed in explicatione bis sumendum. *An Deus ille verus, huius mundi et humani generis opifex, vult tantum Deus, i. e. sospitator atque εὐεργέτης esse Iudaeorum?* Sic Iudaei existimabant. Quia enim Deus ab insignibus beneficiis, quae patriarchis politicus erat, Deus Abrahami, Isaaci et Iacobi dici voluit Exod. III, 6. Pharisaei id ita interpretari solebant, ut gentiles a divina benignitate fere prorsus excluderent. Docet ergo Apostolus, Deum universo generi humano per Christum bene cupere.

30. Ἐπείπερ — διὰ τῆς πίστεως) *Siquidem unus idemque Deus est, qui absolvet et Iudaeos propter fidem,*

fidem, et gentiles propter fidem. Ἐκ, *propter.* Fut. pro praes. et praeterito. Frequentissimum id, ubi notantur actus continui. Διὰ τῆς πίστεως, *propter fidem*, non differt a phrasi ἐκ πίστεως. Deus omnium hominum Pater et εὐεργέτης omnibus bene cupit, omnibus unam eandemque rationem veniae et salutis per Christum eiusque religionem patefecit.

31. Νόμον — ἱστῶμεν) *An igitur doctrinam veteris Testamenti tollimus per doctrinam de fide? Minime, sed doctrinam veterem confirmamus.* Ostendit Paulus ab hoc comm. 31. usque ad c. IV, 25. doctrinam Apostolicam de fide non repugnare doctrinae V. T. sed potius cum ea optime consentire. Νόμος h. l. non potest referri ad legem ritualem Mosaicam; hanc enim abrogatam esse Apostolus saepenumero dixit; nec etiam leges de moribus regendis intelligi possunt, quum non possit reddi ratio perspicua modi, quo lex ista per doctrinam de fide sit confirmata. Intelligitur ergo doctrina quae in sacris libris V. T. continetur. Nempe haec ipsa scripta V. T. necessitatem fidei commendaverant; quamobrem Paulus clare dixerat v. 21. δικαιοσύνην θεοῦ, quae non proficiscatur ab observatione legis, esse μαρτυρουμένην ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν. Hanc rem statim amplificat Paulus universa disputatione c. IV. quae e V. T. scriptis demonstrat, Abrahamum *fide sua* placuisse Deo, et hactenus δίκαιον declaratum fuisse. Πίστις h. l. est *doctrina de fide.* Καταργεῖν proprie est *inutilem reddere*; per μετάληψιν autem *dicere, rem aliquam esse inutilem; falsam declarare doctrinam aliquam; contra eam disputare.* Νόμον ἱστῶμεν, Scripturis suum honorem vindicamus,

earumque auctoritatem sequimur. ἵστημι, *sisto*, *colloco*, *stare facio*, i. e. *stabilio*, *confirmo*. Connectendus igitur hic versus cum capite sequenti, in quo prolixius ad obiectionem hoc commate propositam, respondetur.

CAP. IV.

1. Dixerat Apostolus c. III, 28. hominem δικαιοῦσθαι a) πίστει, b) χωρὶς ἔργων νόμου, nec hanc doctrinam pugnare cum doctrina in libris sacris V. T. tradita, v. 21. Hoc nunc confirmat et probat, et quidem πίστει hominem δικαιοῦσθαι v. 1—9. et χωρὶς ἔργων νόμου v. 10. usque ad finem capitis. Τί ἐν— κατὰ σάρκα;) *Quid e. g. Abrahamum dicemus consecutum esse externis rebus?* ἐν, particula transeundi, h. l. verti potest: *exempli causa*. Κατὰ σάρκα referri debet ad εὑρηκέναι, et est pro διὰ τῆς ἐν σαρκὶ περιτομῆς, vel ut Theodoretus explicat: ἐν ἔργοις. *Significantur res externae, quibus Iudaei gloriari solebant*, e. g. circumcisio, oblatio decimarum, sacrificia etc. Post εὑρέμεν non est ponenda interrogationis nota. Εὑρίσκειν מָצָא, *consequi, habere*, Gen. VI, 8. XVIII, 3. Sic Strabo L. XVI. de filiis Herodis dicit: θεραπείᾳ πολλῇ μόλις ἔυροντο κάθοδον, *multis obsequiis potestatem redeundi vix impetrarunt*. Interrogationis vis est, ut neget. *Nulla laus vel felicitas contigit Abrahamo ex circumcisione*. Alii κατὰ σάρκα referunt ad πατέρα, ut sensus sit: *Quid igitur dicimus, nos Abrahamum nactos esse patrem?* Sed hanc explicationem Grammaticae leges vix ferunt. Deest enim ἡμᾶς post εὑρηκέναι, et redundat tum ἡμῶν post πατέρα, tum articulus ante πατέρα. Doctrinam de fide non esse contrariam

riam Iudaeorum libris sacris, primum ostendit Paulus exemplo Abrahami, quem, *quum nondum circumcisus esset*, propter fidem Deo gratum fuisse diserte docent Iudaeorum libri sacri.

2. Εἰ γὰρ — θεὸν) *Profecto si Abrahamus propter bene facta laudem probi hominis consecutus est, habuit quo gloriaretur*, (nempe apud homines,) *sed non respectu Dei*; i. e. propter externa opera pietatis non consecutus est favorem divinum, sed (ut docet v. 3.) propter fidem Deo habitam. Respondet Apostolus ad quaestionem comm. 1. prolatam. Τὸ γὰρ non semper rationem praecedentis propositionis reddit, sed habet etiam alias significationes, e. g. *sane, profecto*, ut Io. IX, 30. Ἐδικαιώθη h. l. idem est, quod δίκαιος ἦν, vel, ἐγένετο, ut supra III, 4. Alia est SEMLERI interpretatio, qua interpunctione paullulum mutata, servataque verbi δικαιοῦσθαι significatione apud Paulum solemni, locus sic constituitur: εἰ γὰρ — καύχημα. ἀλλ' οὐ πρὸς τὸν θεόν. *Si enim Abrahamus suo ipsius merito nactus esset favorem divinum, haberet unde gloriaretur. Minime vero hoc: per Deum immortalem!*

3. Τί γὰρ ἡ γραφὴ λέγει;) Gen. XV. 6. postquam narrata fuit Dei promissio facta Abrahamo de sobole, re ipsi inspecta. ἐπίστευσε δὲ Ἀβραὰμ τῷ θεῷ) *Fidem habuit Abrahamus Deo*, qui innumeram sobolem ei promiserat. In verbo ἐπίστευσε est nervus probandi. καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην) *Et (hoc) fuit ipsi laudi*, vel: *et hoc ei imputatum est pro pietate*, i. e Deus hoc ita in bonam partem accepit, ut Abrahamum praemiis afficiendum existimaret: haec enim est significatio Phraseos, λογίζεσθαι εἰς δικαιοσύνην. Hebraei veteres semper cogitan-

gitando coniungebant facta egregia et praemia; hinc צדקה nunc eſt factum egregium; nunc id, quod praemio eſt dignum. Nihil Deo magis placet, quam pia in eum fiducia, quae eſt plurimarum virtutum altrix et mater. Supple: Exinde conſequitur, Abrahamum non operibus ſuis conſecutum eſſe favorem divinum. Accepit hoc praemium non tanquam mercedem ſibi debitam, ſed tanquam beneficium gratuitum. Magnam vim habuit hoc Abrahami exemplum ad convincendos Iudaeos, et quidem ex ipſis eorum Scriptis ſacris. Conveniunt πίστις Abrahami et Chriſtianorum in eo, quod utraque nititur Dei benignitate et in promiſſis ſervandis fide. Quomodo autem utraque differat patet ex v. 24. 25.

5. Τῷ δὲ — ὀφείλημα) *Iam vero mercenario merces non tribuitur tanquam beneficium, ſed ex debito confertur.* Ὁ ἐργαζόμενος in vita communi eſt *manu ſua quaeſtum faciens, operarius, mercenarius.* Tales mercenarii quaſi erant Iudaei ſine fine gloriantes: Nos legem Moſaicam obſervamus; ergo non poſſumus a Deo puniri; digni ſumus praemiis. Eſt igitur hoc illuſtrandi cauſſa, e media vitae humanae experientia depromtum. Nunc haec illuſtratio applicatur ad rem praeſentem.

5. Τῷ δὲ μὴ — δικαιοσύνην) *Ei contra, qui non ob facta mercedem ſibi deberi ſtatuit, fiduciam autem reponit in eo, qui impios etiam abſolvit, fiducia eius pro pie facto imputatur.* Μὴ ἐργαζόμενος. Talis fuerat Abrahamus, qui aliquamdiu aſtrorum cultor fuerat; proinde non potuerat ſtatuere, ſibi ob facta mercedem deberi. Δικαιοῦν, *abſolvere.* Τὸν ἀσεβῆ, *non intellige eum, qui iam adhuc impius ſit, ſed qui aliquando fue-*

fuerit nunc autem respiscit. Ei λογίζεται ἡ πίστις εἰς δικαιοσύνην, *ei fiducia sua pro pie facto imputatur*; is praemio afficitur propter hanc fiduciam, ut Abrahamus (v. 3.) probatur Deo ut pius, et nanciscitur id beneficium, quod Deus ei promisit.

6. Καθάπερ — ἔργων.) *Quemadmodum Davides etiam eum hominem felicem praedicat, cui Deus peccata remittit sine suo merito.* Ps. XXXII. quem Davidis esse, docet inscriptio. λέγειν τὸν μακαρισμὸν, i. e. μακαρίζειν. Μακαρισμὸς etiam *Aristoteli* et *Ammonio* est gratulatio et praedicatio felicitatis alienae. Δικαιοσύνην λογίζεσθαι τινὶ est nova loquendi formula, quae posita esse videtur pro δικαιῶν τινὰ, *absolvere aliquem*; nam in Psalmo de remissione peccatorum sermo est. Χωρὶς ἔργων. Nam in Psalmo describitur homo, qui peccavit, non fecit, quae facere debuit.

7. Μακάριοι — αἱ ἁμαρτίαι.) *Felices eos* (inquit,) *quorum scelera condonata, quorum peccata deleta sunt*, proprie *tecta*, i. e. omnino remissa, et oblivioni quasi tradita. Indicatur totalis ἀμνησία ἁμαρτιῶν, Hebr. VIII, 12. X, 17. Sic apud *Ciceronem* pro Coelio c. 18. *vitia multis virtutibus obiecta* commemorantur.

8. Ὦ — ἁμαρτίαν.) λογίζεσθαί τινι ἁμαρτίαν, imputare alicui peccatum, *einem eine Sünde denken*, nimirum ut poenas det aliquando. Qui autem beatum et felicem esse putat, quod Deus ei peccata remiserit, is confitetur, se non posse gloriari suis meritis. Ex his igitur Davidis verbis aperte constat, eum demum hominem vere esse beatum, qui firma fiducia a Deo expectat promissa beneficia, etsi non exacte fecit, quae debuit.

9. Ὁ μακαρισμὸς — δικαιοσύνην) *Haec autem felicitatis praedicatio utrum circumcisis (tantum), an vero etiam non circumcisis (convenit)? Abrahamum quidem fiduciae suae caussa Deo probatum fuisse diximus.* Ἐπὶ τὴν περιτομήν) *An circumcisis?* supple *tantum*, quod hic recte ad sensum addidit Latinus; figura, qualis supra III, 30. ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν;) *An vero etiam non circumcisis?* Hebraeum לַ, quod ἐπὶ vertitur, saepe subiectum significat, cui aliquid convenit, ut apparet Gen. XXVII, 12. et alibi. Subauditur verbum γίνεται. Non directe respondet Apostolus ad hanc quaestionem, sed illustrat rem Abrahami exemplo, ex quo luculentissime apparet, hanc descriptionem viri beati etiam non circumcisis convenire. Λέγομεν γὰρ, *imo vero, ut redeam ad ea, quae modo dixi.* Atqui Abrahamus tum, quum hac fiducia praeditus esset, fuit incircumcisus, et lege Iudaica haud initiatus; quod argumento est, δικαιοσύν etiam ad gentiles pertinere, nulloque modo propter observatam legem Iudaicam statui.

10. Πῶς οὖν ἐλογίσθη;) *Quomodo igitur (quonam tempore) ei haec imputatio contigit?* Ἐν — ἀκροβυστίᾳ *An tum, quum iam circumcisus esset, an tum, quum nondum circumcisus esset?* Egregie caedit Iudaeos, ut dici solet, in suis ipsorum castris. Abrahamus XIV. ut minimum ante annis, dicitur credidisse Deo, priusquam fuit circumcisus. Nam Gen. XV, 6. iam dicitur Abrahamus δικαιωθῆναι διὰ τῆς πίστεως, circumcisionis autem suscipiendae praeceptum capite demum XVII, 23. accepisse legitur.

11. Καὶ σημεῖον — τῆς ἐν τῇ ἀκροβυστίᾳ) *Et circumcisionem externam accepit tanquam sigillum, se nondum circumcisum, propter piam fiduciam in gratia apud Deum fuisse.* Circumcisio a Iudaeis saepe vocatur *signum*, e. g. *Talkut Rubeni* f. 176. *Og fuit circumcisus, et Moses timuit propter signum foederis eius.* Δικαιοσύνη τῆς πίστεως vi contextus est divina in Abrahamum benevolentia, qua propter piam eius fiduciam eum erat complexus. Huius divinae benevolentiae *sigillum* fuit circumcisio. Deus enim promisit Abrahamo stirpem in multas gentes exituram, addidit se daturum posteritati ipsius terram Çanaaneam, ac praeterea, se futurum Deum, i. e. ἐνεργέτην, tum ipsi, tum posteris eius; et in testimonium datae huius promissionis voluit, notam illam corporibus imponi. Gen. XVII. Itaque circumcisione *confirmatum* est tantum, Abrahamum apud Deum esse in favore, cuius favoris divini autem iam antea fuerat particeps. Εἰς τὸ εἶναι — δικαιοσύνην) *Adeo ut sit exemplar omnium eorum, qui credunt non circumcisi, (ut et his tribuatur* (hoc) *beneficium.)* Εἰς τὸ εἶναι *adeo ut sit*, ut appareat eum esse etc. Πατὴρ h. l. tropice est *exemplar*; hanc enim metaphoram postulat u. 12. et loquendi usus. Cf. Io. VIII, 39. Abrahamus est exemplar non circumcisorum pariter ac circumcisorum (gentilium et Iudaeorum,) duplici respectu: 1) Agere debent, sic, ut ille egit: ille ἐπίστευσε, hi etiam debent πιστεύειν. 2) Ut ille accepit, quod credidit se accepturum esse; sic hi etiam accipient, quod credunt se accepturos esse.

12. Καὶ πατέρα — Ἀβραάμ) *Et* (ut esset) *exemplar circumcisorum* (Iudaeorum,) *et quidem eorum, qui non tantum sunt circumcisi, sed etiam imitantur*

patris nostri Abrahami fidem, quam habuit nondum circumcisus. Repetendum ex superiore co: *εἰς τὸ εἶναι αὐτὸν*, et ad proxime praecedentia referendum. *Iudaei* etiam *μὴ πιστεύοντες*, sensu vulgari Abrahami soboles dici poterant. Quia vero pro dignis Abrahami filiis haberi non poterant, ideo addit quae statim sequuntur. *τοῖς οὐκ — ἡμων Αβραὰμ) eorum nempe, qui non tantum circumcisi sunt, sed etiam vestigia fidei* (et fiduciae) *premunt, quam Abrahamus nondum circumcisus Deo probaverat.* Τοῖς ἐκ περιτομῆς, pro: τῶν, ut אַב cum ל apud Hebraeos construi solet, e. g. 2 Sam. VII, 14. Ὁι ἐκ περιτομῆς *circumcisi*. II. 26. 30. Στοιχεῖν τοῖς ἴχνεσι, ἴχνεσι βαινειν, εἰς ἴχνος ἰέναι, κατ' ἴχνος ἀκολουθειν sunt locutiones metaphoricae, pro *imitari*, etiam apud elegantiores Graecos. Ut pro vero Abrahami filio habearis, non sufficit ut sis circumcisus, sed praecipue exemplum fidei eius imitari debes. Alias huius loci explicationes vid. ap. *Koppium*.

13. Ὁυ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ) Supple: ἐγενετο. *Neque vero sub conditione legem aliquam observandi promissio illa facta est Abrahamo.* Alio argumento sententiam confirmat Apostolus. Ostendit nempe ex historia Gen. XII. promissum esse Abrahamo ingens quoddam beneficium non sub conditione legem aliquam, positivam nempe, observandi, sed tantum sub πίστεως conditione. Ὁυ διὰ νόμου, *non cum lege aliqua*, i. e. non cum ea conditione ut legem quandam observaret. Νόμος sine articulo, indicat certam quandam legem, quaecunque demum sit. Hoc nempe vult Apostolus, nonnisi ex peculiari quodam Dei favore, nulla legis alicuius, vel ritualis vel politicae observandae conditione adjecta, promissam esse

esse Abrahamo et posteris eius terram. Οὐ γὰρ, *neque vero.* Ostenderat Apostolus, *circumcisionem* non profuisse Abrahamo ad consequendam felicitatem; nunc vero ostendit, nec ob legis cuiusdam observationem hanc ei felicitatem contigisse. ἢ τῷ σπέρματι αὐτοῦ) Σπέρμα, זֶרַע, *posteritas.* Si non ipsi Abrahamo sub conditione observandi legem data est promissio; (de qua statim plura) ergo nec posteritati eius; nam eadem est promissio. τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου) *Fore, ut terram possideat.* Τὸ est pleonasmus Atticus. Κόσμος formula Iudaica hic nihil aliud esse videtur, quam γῆ, אֶרֶץ, Gen. XII, 7. et in specie terra Canaan; nam Palaestina apud Hebraeos κατ' ἐξοχὴν אֶרֶץ dicta est. Facile tamen phrasis הָאָרֶץ כֻּלָּהּ cit. et aliis Geneseos locis de orbe terrarum universo intelligi potuit a Iudaeis, praesertim quum Prophetae saepius populo Israelitico imperium in omnem terrarum orbem promiserint, e. c. Iesai. LIV, 3. Κληρονόμος, non est haeres, sed *possessor*, s. *dominus*, et proprie quidem, *qui portionem terrae Cananaeorum sorte accepit;* a νέμω *distribuo*, et κλῆρος, *calculus*, quo Hebraei, ut videtur, usi sunt in sortibus dandis, v. Ios. XI, 23. XIV, 2. Videtur autem h. l. *possessione mundi* intelligi omnia generis felicitas Abrahami posteris promissa. Cf. comm. 16. ἀλλὰ διὰ δικαιοσύνης πίστεως) *Sed per favorem, in quo propter fidem apud Deum erat.* Mechilta in Exod. XIV, 31. *non haereditate possedit Abrahamus pater noster mundum hunc et futurum, nisi per fidem.* Possis etiam vertere: *Propter probitatem, quam per fidem* (fiduciam erga Deum) *demonstravit.*

14. Εἰ γὰρ οἱ ἐκ νόμου, κληρονόμοι) *Si enim ii* (tantum) *qui legem observant, consequi possint felicitatem* — Abrahami nempe posteris promissam. Οἱ ἐκ νόμου sc. ὑπάρχοντες, s. ὄντες, sicuti οἱ πάλαι, *antiqui*; οἱ πάντων, *praestantes*. Κληρονόμοι, sc. γένωνται. κεκένωται ἡ πίστις) *Fides*, fiducia, *vi sua careret*, fidei Abrahami et posterorum eius nihil tribui posset. Κενόω, tollo, 1 Cor. IX, 15. 2 Cor. IX, 3. καὶ κατήργηται ἡ ἐπαγγελία) Et *promissum praestaret nullum usum*, inutile esset. Sensus est: Si Abrahamus et posteri eius propter observatam legem accepissent bona promissa, non amplius fidei ex parte hominum, et *gratiae* ex parte Dei suus honor et sua vis constare potuisset, sed merito quodammodo fuisset locus.

16. Ὁ γὰρ νόμος ὀργὴν κατεργάζεται) *Quin potius lex* (qualis est mosaica,) *poenam parit*, tantum abest, ut per eam praemia contingant. Hanc τὸ γὰρ significationem contextus requirere videtur. Novam sc. rationem affert Apostolus, cur propter legis observationem felicitas a Deo exspectari haud possit. Leges nempe occasionem dant delictis et poenis. Κατεργάζεται, *parit*, ut Rom. V, 3. 2 Cor. IV, 17. De voce ὀργὴ bene *Theodoretus*; ὀργὴν γὰρ τὴν τιμωρίαν ἐκάλεσεν. Ἔνθα γὰρ — παράβασις) *Ubi contra lex nulla urgetur, ibi transgressio non habet locum*, proinde *nec culpa statuitur*. Hanc particulae γὰρ significationem in animo habuerunt, qui pro γὰρ legerunt δὲ. Valuit quidem ante Mosen lex naturae, sed ea caruit multis praeceptis et interdictis, quae in lege Mosis erant, et graviores poenas inferebant. In tota hac disputatione de lege morali aeterna et immutabili, vix sermo esse potest. Nam sine huius observatione

salus

salus nulla contingere homini potest. Loquitur potius Apostolus de lege quadam arbitraria, certis tantum temporibus accommodata, qualis erat lex Mosis.

16. Διὰ τοῦτο ἐκ πίστεως) Nempe ἡ ἐπαγγελία ἐγένετο, vel etiam; κληρονόμοι γινόμεθα, *felicitatem consequimur.* Concludit Apostolus, quum nec in circumcisione nec in legibus Mosaicis observandis causa felicitatis Abrahamo promissae, quaerenda sit, *soli fidei* eam esse tribuendam. ἵνα κατὰ χάριν) Sc. γένηται. *Ut pro beneficio agnoscatur.* Inde nimirum apparet, promissum esse ingens, quippe procedens ex summa Dei benevolentia. Εἰς τὸ εἶναι — Ἀβραάμ) *Ut felicitas promissa contingere possit omnibus Abrahami posteris, non tantum legem* (Mosaicam) *observantibus, sed etiam fidem Abrahami habentibus.* Παντὶ τῷ σπέρματι, posteritati proprie et tropice sic dictae. Altera ratio, cur Deus fidem et plam fiduciam respexerit, ut paria sperare possent ii, quibus a Deo lex non erat data. Ἡ ἐπαγγελία, vel *promissio*, vel *felicitas ipsa promissa.* Τὸ σπέρμα τὸ ἐκ τοῦ νόμου sunt *posteri circumcisi*, quos v. 12. περιτομὴν vocarat, i. e. *Iudaei, qui propter circumcisionem posteri Abrahami habebantur.* Τῷ ἐκ πίστεως σπέρματι, i. e. τὸ σπέρμα Αβ. τὸ πίστιν ἔχον. ὅς ἐστι πατὴρ πάντων ἡμῶν) Caput et pater omnium, qui unquam vere in Deum crediderunt et credunt, ante et post Christi tempora. Ergo beneficia Abrahamo a Deo promissa, non tantum ad Iudaeos, sed etiam ad Ethnicos, qui Christo nomen dant, pari iure pertinent.

17. Καθὼς — ὡς ὄντα) (*Sicut scriptum est: multarum nationum auctorem te constitui;*) *iudice Deo, cui fidem habuit, qui mortuis vitam restituit, et efficit*

ficit ea quae non sunt, ac si iam essent. Verba καθὼς —τέθεικά σε, legenda sunt in parenthesi. Desumta sunt ex Gen. XVII, 5. Τέθεικά σε, נְתַתִּיךָ, *constitui te.* Locus ille apud Mosen sine dubio habet sensum nonnisi historicum, ideoque proprium; et revera multae gentes ab Abrahamo eiusque familia traxerunt originem. Gen. XXV. Paulus vero cum sensu hoc historico alium coniungit allegoricum: nam in his verbis hoc simul intelligi vult: Abrahamum multis nationibus fore exemplar, ut agant sic, uti ille egit, et accipiant similiter aliquid, uti ille aliquid accepit. Κατέναντι ᾧ ἐπίστευσε θεῷ) Haec proxime construenda sunt cum verbis comm. 16. ὅς ἐστι πατὴρ πάντων ἡμῶν, (qui est caput et pater omnium nostrorum) *coram Deo* (iudicio Dei, vel, ut alii malunt: *vi atque potestate divina,*) *cui pia fiducia addictus fuit.* Const. κατέναντι θεῷ, ᾧ ἐπίστευσε, et hoc pro: κατέναντι θεῷ ἐκείνῳ, ᾧ ἐπίστευσε. Ζωοποιεῖν τὰς νεκρὰς est exemplum omnipotentiae divinae. Alii existimant νεκρὰς per translationem hic dici *homines decrepitos, et per naturam inutiles ad gignendum*; nam Abraham fuit senex et decrepitus, quum ei promissio de copiosa sobole fieret. Sed u. 19. est applicatio eorum, quae hic de omnipotentia divina dicuntur. Καλεῖν τὰ μὴ ὄντα, ὡς ὄντα, est *efficere ea, quae non sunt, ac si iam essent.* Philo de creat. Princip. p. 728. B. τὰ γὰρ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι, *namque quae non essent, fecit ut essent.* Sensus igitur est: Abrahamus credidit in omnipotentem.

18. Ὃς παρ' — ἐπίστευσεν) *Qui, quum nulla sperandi materia esse videretur, confidenter sperauit.* Παρ' ἐλπίδα Vulgatus vertit: *contra spem,* i. e. quum nihil sperandum esse videretur, nempe secundum naturae leges.

leges. Ἐπ' ἐλπίδι, *cum spe, confidenter,* לָפֶטַח, ut Ps. XVI, 9. IV, 9. Abrahamus, quamvis senex, nihilominus confidenter speravit, fore, ut quae Deus ipsi pollicitus esset, eveniant. Gen. XV, 5. XVII, 10. 11. Hoc erat *singulare* et *inauditum* in Abrahami fide. εἰς τὸ — ἐθνῶν) Εἰς τὸ γενέσθαι, i. e. καὶ οὕτως ἐγένετο, *ita ut* (praemii loco) *fieret pater multarum gentium.* Vel, quod praefero, iungi possunt haec verba τῷ ἐπίστευσεν: εἰς τὸ (ὥστε) γενήσεσθαι αὐτὸν (vel potius αὐτὸν) *credidit se fore patrem gentium multarum.* οὕτως ἔσται τὸ σπέρμα σου) *Talis erit posteritas tua.* Nempe *ut stellarum immensa multitudo*, quod ex loco Gen. XV, 5. hic subauditur.

19. Καὶ μὴ ἀσθενήσας τῇ πίστει) *Haud infirmus.* i. e. firmissimus *fiducia.* οὐ κατενόησε — νενεκρωμένον) *Non consideravit corpus suum emortuum,* i. e. *effoetum* et *ad generandum inhabile.* Κατενόησε hic significat actum permanentem, ut aliquoties hebraeum נִפַּט. *Non mansit respiciens,* vel considerans; nam consideravit hoc quidem, ut videmus Gen. XVII, 17. sed hanc cogitationem expulit animo, fretus Deo promittente. ἑκατονταέτης που ὑπάρχον) Abrahamus tunc 99 annos erat natus, ideoque hic additur που, *fere circiter.* Sic Plutarch. in vitis; *vita Andoc: aetate maior fuit Lysia,* ἔτεσι που εἴκοσι, *viginti circiter annis.* καὶ τὴν νέκρωσιν τῆς μήτρας σάῤῥας) *Uterum non ultra conceptui aptum Sarae,* utpote anus nonagenaria.

20. Εἰς δὲ — τῇ ἀπιστίᾳ) *Nempe qua promissionem divinam non haesitavit diffidentia.* Διακρίνεσθαι, *haesitare.* Vulgatus: *non haesitavit diffidentia. Theodoretus:* οὐ γὰρ ἀπεῖδεν εἰς τὴν ἀσθένειαν

τῆς

τῆς φύσεως, ἀλλὰ τῷ ταύτης ἀναμφιβόλως ἐπίστευσε πειστῇ. ἀλλ' ἐνεδυναμώθη τῇ πίστει) *Sed firmavit sese fide.* Non Passivum hic valet, quod hebraeum *Hitphaël*, pro quo et ipsi Hebraei saepe ponunt *Kal* aut *Niphal*. Sic Ps. LII, 9. est in Kal. יעז graece in Passivo ἐνεδυναμώθη, utrumque pro *firmavit sese*. δὲς δόξαν τῷ θεῷ) *Dei reverentia ductus.* Sic Ios. VII, 19. Dare gloriam Deo dicitur, qui aut facit, aut dicit, aut ut hic Abrahamus, cogitat, quod Deo honorificum est.

21. Καὶ πληροφορηθεὶς) *Et plane persuasum habens.* Πληροφορεῖσθαι est, *persuasum sibi habere.* Nam graece πλήρης φορὰ est *plena mensura*, πληροφορεῖν, *plenam mensuram afferre*, ut nihil desit; relate ad animum: *plenam mensuram argumentorum afferre alteri.* Ergo in Passivo πληροφορεῦμαι, est: *affertur mihi plena mensura, copia argumentorum*, i. e. *persuasissimum mihi habeo.* ὅτι ὁ — ποιῆσαι) Nempe Deus, quod nomen praecessit. Promissa pro rebus certis habentur, si nec de voluntate, nec de potentia promittentis dubitatur.

22. Διὸ — δικαιοσύνην) Sc. ἡ πίστις. *Qua propter fiducia eius pro pie facto ei imputata est.* Redit Apostolus ad propositum. Cf. v. 3.

23. Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον) *Non tantum in ipsius laudem.* ὅτι ἐλογίσθη αὐτῷ) Sc. ἡ πίστις εἰς δικαιοσύνην.

24. Ἀλλὰ καὶ δι' ἡμᾶς) Eo simul consilio scripta est historia δικαιώσεως Abrahami, ut eius exemplo posteri omnes piae fiduciae necessitatem atque dignitatem apud Deum intelligerent. οἷς μέλλει λογίζεσθαι) Supple iterum:

rum: ἡ πίστις εἰς δικαιοσύνην. τοῖς πιστεύουσιν — ἐκ νεκρῶν) Argumentum, quo utitur Apostolus ad probandam fiduciae in Deo positae dignitatem, desumtum est a simili. Abrahamus Deo probatus fuit ideo, quod fidem habuit promissis divinis; sic et nos favore divino et beneficiis divinis fruemur, si Dei promissionibus credimus. Si Abrahamus, qui promissioni divinae de numerosa sobole fidem habuit, Deo probatus fuit, nos multo magis Deo erimus grati et accepti, qui certissime expectemus beneficia, qua nobis propter Christum promisit. Addit Apostolus: τοῖς πιστεύουσιν — ἐκ νεκρῶν, *qui fiduciam collocamus in eum, qui suscitavit Iesum, Dominum nostrum ex mortuis*, i. e. in Deum omnipotentem. Nam suscitatio Iesu ex mortuis fuit insigne potentiae divinae opus. Ex hac igitur resuscitatione Iesu firmiter concludere possumus, Deum id, quod nobis per Christum promisit, praestare posse et velle. Promisit autem nobis mortalibus vitae immortalitatem, eamque in coelis agendam, proinde vere ac perfecte beatam, et etiamsi interea moriamur, ex morte resuscitationem. Huic igitur promissioni divinae, si fidem habeamus, haec fiducia nobis imputatur εἰς δικαιοσύνην, probemur Deo, eiusque favore fruimur.

25. Ὃς παρεδόθη — δικαίωσιν ἡμῶν) *Qui* (morti) *traditus est propter delicta nostra, et in vitam rediit propter nostram felicitatem.* Παρεδόθη, sc. εἰς θάνατον. Deus nempe sapientissimo consilio permisit, ut Iesus in manus hostium traderetur qui eum truculenta morte afficerent. Traditus autem est Iesus morti διὰ τὰ παραπτώματα ἡμῶν, *insons*, propter nostra delicta, ut nempe ea expiaret, atque nos, resipiscentes a metu futurae miseriae

post mortem liberatur. Cf. supra c. III, 25. Sed suscitatus est etiam Iesus, et in coelum evectus διὰ τὴν δικαίωσιν ἡμῶν, ut perpetua et perfecta potiremur felicitate. Nam δικαίωσις nihil aliud esse videtur, nisi δικαιοσύνη τοῦ θεοῦ, de qua supra cap. III, 21. nisi quod δικαίωσις magis. active *condonationem* huius beneficii denotet. Reditus Iesu in vitam omnino hanc habet vim, ut in fiducia illa, de qua v. 24. dictum erat, confirmemur. Fiducia nempe nostra est in Deum omnipotentem et veracissimum, fore, ut nobis post mortem aeternam vitam et felicitatem largiatur. In hac fiducia maxime nos confirmare potest, quod istius rei exemplum et experimentum Deus dederit in Iesu, quem *Dominum nostrum* fecit, et per quem nobis immortalitatis et aeternae felicitatis spem fecit certissimam.

CAP. V.

Extollit Paulus magnitudinem beneficii, quod confertur in eos, qui promissiones Dei per Christum firma fide et fiducia amplectuntur, v. 1—11. deinde vero pulcherrima collatione Adami et Christi ostendit, hoc beneficium pertinere ad omnes omnino homines, et religionem christianam non tantum Iudaeis sed et omnibus aliis gentibus ex Dei consilio esse debere efficacissimum salutis remedium.

1. Δικαιωθέντες — χριστοῦ) *Postquam igitur peccatorum veniam adepti sumus per fidem, nihil nobis metuimus a Deo, per dominum nostrum Iesum Christum,* (cui sc. hoc debemus.) De significatione verbi δικαιοῦσθαι vid. supra c. III, 20. *Pacem habemus cum Deo.*

i. e

i. e. vacui ſumus a metu poenarum divinarum, quocum enim pacem habemus, is non amplius nocet; qui non amplius nocet, ab eo nihil amplius metuimus nobis. Alii legunt ἔχομεν, ut ſenſus ſit: *teneamus*, i. e. *fruamur hac reſtituta nobis gratia divina.*

2. Δι' οὗ καὶ — χάριν ταύτην) *Per quem etiam poteſtatem accipimus fidè fruendi huius beneficii*, vel divini favoris, ἐσχήκαμεν pro ἐλάβομεν. Προσαγωγή, eſt *poteſtas accedendi ad aliquem.* Heſychius: προσαγωγή, προσέλευσις. Apud Graecos προσάγειν dicuncuntur, *qui copiam faciunt accedendi ad principes*, et προσαγωγεῖς ſunt, *qui legatos ad reges ducunt.* Poteſtatem autem fruendi huius beneficii accepimus per Chriſtum et eius religionem, quae nobis etiam innotuit. χάριν, intellige Dei favorem eum, quo credentibus propter Chriſtum veniam dat, illisque et animi tranquillitatem, et vitae aeternae beneficia confert. ἐν ᾗ ἑστήκαμεν) Ἐν ᾗ, refer ad χάριν non ad πίστιν, ut vult Grotius. *Quo Dei favore perfruimur*, *Stare*, i. e. *permanere* in gratia. καὶ καυχώμεθα — θεοῦ) *Et gaudemus spe felicitatis illius, quam a Deo accepturi sumus*, ſecundum promiſſa Chriſti. Δόξα, *felicitas cum honore coniuncta.* Καυχᾶσθαι h. l. eſt *gaudere.* Sic עָלַץ vertitur et per καυχᾶσθαι, et per καταυχᾶσθαι, ut et עֲלִיץ et רָנַן, quae paris ſunt ſignificatus. Poteſt tamen retineri vulgaris ſignificatio verbi, ut eleganter opponatur ineptis Iudaeorum gloriationibus, c. II, 17. 23. III, 27.

3. Οὐ μόνον δὲ ἀλλὰ καὶ) Formula connectendi Paulo ſolemnis, comm. 11. c. VIII, 23. IX, 10. 2 Cor. VIII, 19.

19. Indicat illa, adiectum iri aliquid a priori diverſum idque vel cum gradatione quadam vel ſine illa. In noſtro loco gradatio adeſt, et vertere potes: *Quinimo, quod maius est, gaudemus etiam de calamitatibus.* Similiter Philo de *vita Mosis* Hebraeos aſſerit quum affligerentur Aegyptii, non niſi calamitatum alienarum fuiſſe ſpectatores, καὶ ἐ μόνον ἀλλὰ καὶ μαθημάτων τὰ κάλλιστον καὶ ὠφελιμώτατον, ἀναδιδασκόμενος ἐυσέβειαν, *imo quod maius est, etiam tales, qui doctrina pulcherrima et utilissima pietatis eruditi essent.* Occurrit Paulus tacitae obiectioni. Poterat nempe aliquis dicere, vos gloriamini ſpe felicitatis a Deo promiſſae; interim affligimini, vexamini, dedecore et contumeliis afficimini. Reſpondet Apoſtolus: iſtas afflictiones non amplius habent rationem poenae apud eos, qui Deum ſibi habent amicum. Ducimus nobis iſtas calamitates maximo honori, quia eas Dei cauſſa perferimus; nihil enim de felicitate noſtra decerpunt, ſed eam potius vel maxime augent. Θλίψεων nomine autem h. l. praecipue intelligenda ſunt, quae nobis tanquam Chriſtianis, ſeu ideo quia Chriſtiani ſimus, dura et acerba eveniunt. Poteſt tamen referri ad alias etiam res adverſas, quae nobis ſine culpa noſtra accidunt. Nunc enumerat Apoſtolus varias rerum adverſarum utilitates. εἰδότες — κατεργάζεται) *Scientes, quod calamitas patientiam malorum parit*; nempe in credentibus. *Patientiam*, intellige eam, per quam Dei cauſſa mala quaevis libenter toleramus. Alii intelligunt *constantiam in tuenda ea re, propter quam patimur.*

4. Δοκιμήν) *Experimentum*, nempe ſui ipſius; nam patiendo diſcit homo ſuas vires. Alii intelligunt *probitatem*

tatem spectatam et constantem. Bewaehrung. 2. Cor. II, 9. Magis magisque confirmamur in professione religionis christianae et verae virtutis studio. ἐλπίδα) Nam qui scit, se durissima pati Dei causa, eius spes magis magisque accenditur, tum ex Dei bonitate, cui non convenit, talem patientiam non munerare, tum ex promisso Christi, Matth. V, 12. Io. XVI, 20.

5.) Ἡ δὲ ἐλπὶς οὐ καταισχύνει) *Spes* (haec) *non pudefacit*, i. e. non fallit. Locutio sumta ex Ps. XXII, 6. Est Metonymia, quia plerumque pudere eos solet, qui vanis pollicitationibus fidem habuere. Intelligenda autem h. l. est *spes*, in Dei promissis fundata. ὅτι ἡ ἀγάπη — καρδίαις ἡμῶν) *Nam Dei erga nos amor abunde effusus est in mentes nostras*, i. e. abundanter testatus est animis nostris. Ἡ ἀγάπη τοῦ θεοῦ h. l. non est noster erga Deum amor, sed *amor Dei erga nos*. Cf. v. 8. *Effundendi* vocabulo inest notio *magnitudinis, amplitudinis*, Act. II, 17. 18. Additur vero ἐν ταῖς καρδίαις, ut significetur *sensus* favoris divini animis Christianorum instillati. Cum antecedentibus ita cohaerent haec verba: *Ista spes eo laetior est, quo certius nobis de magnitudine divini amoris constat.* διὰ πνεύματος — ἡμῖν) *Per doctrinam christianam, qua imbuti sumus*, et sensus bonos per eam in animis nostris excitatos. Nempe edocti sumus per doctrinam Christi, nos a Deo amari, et res adversas de felicitate nostra vera nihil detrahere. Τὸ πνεῦμα saepe esse doctrinam christianam, ostendit Ven. *Noesselt* in disput. sup. loco Pauli Apostoli ad Rom. VIII, 26. 27. (Opusc. Fascic. II. p. 90. sqq.) De donis miraculosis h. l. non est sermo, quia Romani iis non videntur tum temporis praediti fuisse, c. I, 11.

6. Ἔτι γὰρ — ἀπέθανε) *Nam Christus, quum adhuc essemus impii, tempore statuto pro nobis peccatoribus mortuus est.* Docet Paulus, qua ratione Christianis abunde testatus sit amor divinus per doctrinam christianam, v. 5. Deus nempe summum suum erga nos amorem demonstravit, quum adhuc miseri peccatores essemus, per mortem Christi expiatoriam, v. 5—8. sane erga nos *gratiam adeptos*, v. 9. *non severi iudicis* v. 9. sed *Dei benigni personam induet*, v. 11, Constr. Ἔτι ὄντων ἡμῶν ἀσθενῶν, *quum essemus adhuc impii.* Ἀσθενεῖς, homines *infirmi*: h. l. sunt ἀσεβεῖς, v. 8. ἁμαρτωλοί. Tum, quum Deo contraria ageremus, is tamen nobis hoc beneficium exhibuit; unde magnitudo eius apparet. Κατὰ καιρὸν hic omnino cum ἀπέθανε construendum est, et indicat: *statu tempore.* Sic *Lucianus* ver. hist. L. 1. fub init. Athletas dicit non solum exercitationis curam gerere, ἀλλὰ καὶ τῆς κατὰ καιρὸν γινομένης ἀνέσεως, *verum et suo tempore factae remissionis,*

7. Μόλις — ἀποθανεῖται) *Iam vero pro viro bono vix aliquis moritur.* Magnitudinem caritatis divinae erga nos laudat Apostolus, eamque ratione admodum populari illustrat. Inter homines inauditum est, ut quis moriatur *pro viro bono*, Christus autem mortuus est pro nobis peccatoribus. Μόλις, i. e. βραδέως, ut Thomas explicat; *nicht leicht.* Δικαίου in genere masculino, non neutro. Est autem δίκαιος *vir bonus, virtute praeditus.* Ὑπὲρ γὰρ — ἀποθανεῖν) *Pro viro beneficio* (qui magnis nos ornavit beneficiis) *forsitan quis animum induxerit oppetere mortem.* Τάχα; *forsitan.* Theodoretus per ἴσως exponit. Τολμᾷ *ausit*, i. e. *animum induxerit*, ut in illo:

audere audet, Distinguitur *bonus a benefico viro*. Nam potest aliquis bonus esse quamvis non sit noster εὐεργέτης. Cic. de offic. VI, 15. *Si vir bonus est is, qui prodest quibus potest, nocet nemini; recte iustum virum, bonum non facile reperies.* Et συγχώρησις in verbis Apostoli. Aliquos, inquit, in gentibus aut Iudaeis inveniae, qui pro viro bono se periculis obliciant, ut Ionathan pro Davide, ut Damon et Pythias, apud Valer. Max. IV, 7.

8. Συνίστησι) *Conspicuum reddit, demonstrat.* Theodoretus: δηλοῖ, ὅτι ἁμαρτωλῶν ὄντων ἡμῶν) Quum non iusti, non boni (v. 7.) sed impii essemus. Exinde patet magnitudo amoris Christi erga nos. Repetit paullum immutatis verbis sensu eodem, quod dixerat, ut egregium et memoriae infigendum.

9. Πολλῷ οὖν μᾶλλον) Hic iam sequitur illatio maioris, i. e. magis credibilis rei. δικαιωθέντες — αἵματι) *Nunc, ab omni culpa liberati per eius mortem.* Αἷμα, *cruenta mors*, ut supra. σωθησόμεθα — ὀργῆς) *Eripiemur per eandem* (mortem Christi) *ab exitio*, quod impios manet. Theodoretus: ὀργὴν γὰρ καλεῖ τὴν μέλλουσαν κόλασιν. Firmissime persuasi sumus, nihil nobis metuendum esse a Deo, et afflictiones etiam nobis in bonum cedere, v. 3.

10. Εἰ γὰρ — ἐν τῇ ζωῇ αὐτοῦ) *Si enim, quum eramus adversarii, amicitia cum Deo nobis est parata per mortem filii eius, multo magis, postquam parta est amicitia, liberi erimus malo, quum ille in praesenti vivat.* Ἐχθροὶ ὄντες, qui erant adversarii, i. e. Deo renitebantur, et contraria agebant, peccatores. Nam ex

usu loquendi S. Scripturae ἐχθροὶ τῷ Θεῷ sunt ii, qui non obediunt Deo. Quum igitur tales essemus, tamen κατηλλάγημεν τῷ Θεῷ. Καταλάσσειν τινὲ τινὶ est *conciliare alicui amicitiam cum aliquo*, inter ambos efficere amicitiam. Quodsi igitur parata est nobis amicitia *cum Deo*, nos nihil ab eo metuimus; amamur a Deo, et nos redamamus eum. Ille condonat nobis peccata, nosque in aeternum felices reddet; nos vero grati sumus pro tanto beneficio, veneramur eum, colimus sanctitate vitae. Iam argumentatur Apostolus: Si Christus nobis potuit prodesse moriendo, quanto magis proderit vivendo? *Prodesse, liberare* nos (σωθησόμεθα) et felices reddere.

11. Οὐ μόνον δὲ) Sc. σωθησόμεθα ἀπὸ τῆς ὀργῆς, v. 9. 10. ἀλλὰ — Θεῷ) *Sed gaudemus etiam de Deo* nobis propitio, atque confidimus, nos insuper bona et aeterna, et maxima consecuturos. Καυχώμενοι, subintellecto ἐσμὲν, quoad sensum idem denotat, quod καυχώμεθα. Sic Participium Benoni apud Hebraeos usurpatur. ἐν τῷ Θεῷ, *de Deo*, quod nempe Deus ipse sit noster, quod nobis faveat, et curam nostri paternam habeat. Διὰ τοῦ κυρίου — ἐλάβομεν) Idque totum *per Dominum nostrum Iesum Christum* nobis contigit, utpote *per quem Deo reconciliati*, atque in amicitiam cum eo restituti *sumus*, favore eius fruimur.

12. Ostendit iam Paulus v. 12 — 21. beneficium, de quo hactenus disputaverat, pertinere non ad Iudaeos tantum, sed ad omnes omnino homines, et hanc felicitatem nos debere soli Iesu Christo, lege, circumcisione, omnibusque meritis nostris exclusis. Illustrat rem totam *populari quadam ratione*, instituens comparationem Christi

cum

rum Adamo, qui *quodammodo* SOLUS auctor peccati et poenarum haberi potest. Quemadmodum nempe peccatum ab *uno* ad omnes transiit; sic quoque redemtio per *unum* omnibus contigit. Cavere nobis debemus, ne nimis extendamus Christi et Adami similitudinem; quae profecto est *quaedam*, sed leviſſima. Sic etiam Christus comparatur *Melchisedecho* Hebr. VII, 3. 21. *Mosi* IX, 6. iterumque *Adamo* 1 Cor. XV, 44. Διὰ τοῦτο — ἥμαρτον) *Qua propter, sicut per unum hominem peccatum invasit genus humanum: ita etiam per peccatum mors* (miseria) *pervasit omnes homines, eo quod omnes peccaverunt.* Putant plerique interpretes in hoc comm. esse protaſin, cuius apodoſis sit v. 18. *Koppio* haec formula est formula transeundi brevior, ἀνακόλουθος, quali in vita communi saepe uti solemus. Noſtrum: *Also, gerade so wie*, ut cogitatione ſupplenda ſint haec: ἁλάβομεν κατάλλαγὴν διὰ αὐτοῦ, ὥσπερ κ. τ. λ. Sed referri potest ὡς ad, καὶ, ut Matth. VI, 10. Potest etiam (quae est *Mori* ſententia) in fine commatis applicatio ſuppleri: *Sic liberatio a malo per unum introducta est.* Ἡ ἁμαρτία non est peccatum originale, quod in ſcholio dicitur. Nam ſermo est de Adamo, qui primus peccavit, et reſpicitur ad c. I. et II. ubi Paulus evicerat, Iudaeos et gentiles esse ὑφ' ἁμαρτίαν. Ibi vero ſermo est de peccatis actualibus. Peccatum εἰς τὸν κόσμον εἰσῆλθε, invaſit genus humanum, i. e. coepit esse inter homines. Similes formulae ſunt: Luxus invaſit terram, provinciam aliquam; i. e. coepit esse in illa terra. Hanc ἁμαρτίαν, ſeu peccandi conſuetudinem et licentiam introductam esse dicit, δι' ἑνὸς ἀνθρώπου, per unum hominem, Adamum, qui primus peccavit, et omnium peccantium agmen ducit. Adamus nempe fuit labilis, (natura

tura ita comparatus, ut cupiditas facile praeponderare posset,) et revera lapsus est. Omnes eius posteri sunt eiusdem naturae, infirmi, laborant imperfectione morali, Non mirum igitur, omnes variis modis peccasse, et adhuc peccare. Ioan. III, 6. Quomodo autem per Adamum peccatum invaserit genus humanum, an per neglectam educationem, vel mala exempla, hoc non explicatur ab Apostolo. Καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος) Sc. διῆλθε. Variae sunt vocabuli ὁ θάνατος significationes in sacris litteris. Significat nempe *mortem naturalem, capitale supplicium, miserium omnem e peccato oriundam*, et in hoc et in futuro aevo. Hoc posteriore sensu sumitur saepissime imprimis in Epistolis Paulinis, e. c. Rom. VI, 21—22. VIII, 14. Quo sensu autem accipiatur in singulis locis, id diiudicandum est ex rei natura et totius sermonis serie. Iam nostro loco latiori sensu, de quavis *poena* peccati; et de miseria e peccatis oriunda esse sermonem, vix dubitari potest. Nam supra c. I, 32. dixerat, eos qui vitiis dediti essent, ἀξίους τοῦ θανάτου εἶναι; *poena* dignos esse, et infra v. 15. τῷ θανάτῳ opponuntur singula beneficia, Christi merito in genus humanum collata. Utitur autem Paulus voce ὁ θάνατος pro noxa peccati et vitiositatis ob Gen. II, 17. Sensus igitur huius loci est: *Et per* (vel propter) *peccatum omnis generis miseria humanum genus* (τὸν κόσμον) *invasit*. Omnis enim miseriae humanae causam et originem esse peccata, ipsa quotidiana experientia docet. καὶ οὕτως — ἥμαρτον) *Et sic noxa ad omnes homines pervenit, quia omnes peccatores deprehenduntur*. Nempe tam late poena patere debet, quam eius causa, ἡ ἁμαρτία. Iam vero Apostolus supra demonstraverat, omnes,

nes, et Paganos et Iudaeos ὑφ' ἁμαρτίαν εἶναι, c. III, 9. et πάντες ἥμαρτον, c. III, 23. Unde sequitur, universum humanum genus εἶναι ὑπόδικον τῷ Θεῷ, c. III, 19. Ἐφ' ᾧ, particula causalis, tantumdem valet ac διότι, *quia*, *eo quod*, *quandoquidem*, ut 2 Cor. V, 4. Phil. IV, 10. Multa loca collegit WETSTENIUS ad h. l. *Thomas Magister*: ἐφ' ᾧ, ἀντὶ τοῦ διότι. *Varinus*: ἐφ' ᾧ ἀντὶ τοῦ διότι λέγουσιν Ἀττικοί. Vulgata habet: *in quo*. Unde mirabiles ortae sunt disputationes, quasi mens Apostoli fuisset: nos omnes in uno Adamo peccavisse, illiusque culpam nostram factam esse. Sed in latinitate minus eleganter *in quo* (neutr. gen.) saepe sumitur pro *eo quod*, *quia*, unde ipsa vulgata versio ἐφ' ᾧ nunc reddit *in quo*, Phil. III, 12. nunc *sicut* Phil. IV, 10. Multa egregie de hoc loco monuit IACOBUS VERNETUS (in Selectis opusc. Genev. 1784. p. 268. sqq.) caute tamen legendus. Ἥμαρτον, *peccare solent*, ut in aliis plerisque locis huius epistolae. Cetetum bene monuit *Erasmus* ad v. 19. non de *infantibus*, sed de *adultis*, ut in tota epistola, ita et hoc loco Paulum loqui. Cf. supra cap. II, 12. III, 23. Summa totius sequentis disputationis, satis obscurae, est haec: Sicut omnes Adami posteri, non tantum Iudaei, sed etiam gentiles, peccant, et miseri fiunt, ita omnes, non tantum Iudaei, sed etiam gentiles per unum Christum consequi possunt remissionem peccatorum, et felicitatem. Haec est doctrina, a qua probe distinguenda est argumentandi ratio, qua Paulus utitur. Disputat nempe cum Iudaeis ex concessis. Nam Iudaei erant in ea opinione, peccatum Adami fuisse causam omnis humanae corruptionis moralis, omnisque miseriae. Vid. CHRISTOPH. FRIDER. AMMON comment. *de vestigiis Theologiae Iudaicae in epistola Pau-*

Pauli ad Romanos (in novis opuſculis theologicis. Goett. 1803. 8. p. 63. ſqq.) Recte, ut mihi quidem videtur, ſtatuit AMMON, (p. 74.) Paulum Phariſaeorum allegorematibus et interpretamentis midraſchicis initiatum, in ſua ad Romanos epiſtola multas attuliſſe doctrinas rabbinicas, quibus dogmata chriſtiana involveret, et ſublimiora Meſſianismi, quum allegorici, tum moralis placita animis Iudaeorum inſinuaret.

13. Ἄχρι — κόσμῳ) *Nam* (ab Adamo) *usque ad* (Moſis) *legem peccatum fuit in genere humano.* Haec verba usque ad comma 15. parentheſi includenda videntur. Dixerat nempe Paulus v. 12. *omnes omnino homines fuisse et esse peccatores;* quod etiam Iudaei de Paganis concedebant, quos κατ' ἐξοχὴν ἁμαρτωλοὺς vocare ſolebant. Hanc propoſitionem hoc principio niti nunc docet, quod aliqua extiterit et extet lex etiam Gentilibus data, ante Moſaicam, quae Iudaeis unice lex vocabatur. Cf. ſupra c. 15. 15. Ἁμαρτία — νόμῳ) *Peccatum autem non imputatur nisi ex lege existente,* niſi adſit lex, a qua ſit diſceſſum. Ergo, inquit, lex aliqua extabat ante et praeter legem Moſaicam, lex univerſalis naturae, qua condemnantur quicunque peccant, quoquo modo peccent.

14. Ἀλλ' ἐβασίλευσεν — μέλλοντος) *Atqui regnavit mors* (noxa e peccatis oriunda) *ab Adamo usque ad Mosen, in eos etiam, qui non peccarunt sicuti Adamus, qui typus est futuri.* Supple: Ergo etiam peccatum regnavit ad Adamo usque ad Moſen. Omnes homines, non tantum ii, qui poſt legem Moſis datam, ſed etiam qui ante eam vixerunt, peccatores fuerunt. Regnavit autem ὁ θά-

θάνατος, noxa e vitiositate oriunda (v. 12.) καὶ ἐπὶ — Ἀδὰμ) *Etiam in eos, qui non peccarant sicut Adamus.* Ἐπὶ τῷ ὁμοιώματι, pleonastice, sicut διὰ ταχέων pro ταχέως, ἐς καλὸν, pro καλῶς, sic etiam hic, pro: ὁμοίως τῇ παραβάσει τοῦ Ἀδὰμ. Quaerunt interpretes, in quanam re quaerenda sit haec Adami posterorumque eius dissimilitudo, utrum in eo, quod Adamus *per se*, *libere* et *aperte*, posteri contra tantum in *ipso* et *tacite*; an vero, quod ille contra *disertam legem*, hi vel plane non *contra leges disertas*, vel saltem contra *alias* deliquérint? Mihi videtur in eo esse dissimilitudo, quod Adamus peccavit contra legem positivam, *expressam*, posteri autem contra *legem naturae*. ὅς ἐστι — μέλλοντος) *Qui typus* (imago) *est futuri* Adami, sc. Christi. Τύπος inter alia significat imaginem, effigiem. Iudaei quorum loquendi morem Paulus hic imitatur, Messiam appellare solebant futurum Adamum. Similitudo inter Adamum et Christum est haec, quod ab illo uno invectum malum se extendit ad omnes omnino homines, non ad Iudaeos tantum, sed etiam ad alias gentes omnes; ab hoc uno autem, Christo, beneficium remissionis peccatorum et felicitatis aeternae se pariter non ad Iudaeos tantum, sed ad gentes omnes ex consilio Dei diffundere debet. Is est cardo, quo tota similitudo vertitur. Ratio autem, cur Paulus loquatur tantum de peccato et noxa *usque ad Mosen regnante*, in promtu est. Sufficiebat nempe pro consilio suo, ostendere contra Iudaeos, quod etiam ante Mosaicam legem aliqua lex extiterit τὴν ἁμαρτίαν condemnans. Eodem consilio supra c. IV, itidem contra Iudaeos probaverat; ut quis placeat Deo non requiri observationem legis Mosaicae aut circumcisionem, siquidem Abrahamus

hamus Deo placuit dudum ante legem illam datam, etiam antequam circumcideretur.

15. Ἀλλ' οὐχ—χάρισμα) Plerique vertunt: *Neque tamen par est ratio peccati* (Adamitici) *et beneficii divini*, quod propter Christum omnibus hominibus contingit. Diversi sunt effectus peccati, et beneficentiae divinae. In verbis: οὐχ ὡς τὸ παράπτωμα, subintelligunt: τοῦ Ἀδάμ ἦν. Sed recte monuit Hombergkius in pareng. sacr. p. 219. οὐχ posse interrogative sumi, et verti: *Nonne vero par est ratio peccati et beneficii divini?* i. e. Nonne beneficium divinum aeque erit universale et ad omnes homines pertinens, ut peccatum fuit universale? Sic facilior est sensus et nexus cum v. 12. Vid. *Eckermanni theol. Beyträge*, Tom. I. fascic. 3. pag. 89. f. εἰ γὰρ — ἀπέθανον) *Si enim unius transgressione omnes mortui sunt*, i. e. noxam et poenas sibi conscivernnt. Ἀποθνήσκειν sumitur eodem sensu, quo infra c. VII, 20. et in hoc nostro capite ὁ θάνατος. Quod omnes homines unius Adami peccato noxam sibi conscivisse dicuntur, id non intelligendum esse de influxu quodam physico ac necessario, tota orationis series, et res ipsa manifeste docet. Ὁ θάνατος et noxa ab Adamo pervenit ad omnes homines moraliter tantum, et per liberae voluntatis contagium, quatenus Adami instar culpa sua sunt inobedientes, sicuti ille inobediens erat, ἐφ' ᾧ πάντες ἥμαρτον. v. 12. Οἱ πολλοὶ, cum articulo: *multitudo, totum genus humanum.* Est Hebraismus in hac dictione; nam etiam רַבִּים *omnes* denotat, et πολλοὶ redditur in *Theodotionis* versione Dan. XII, 2. πολλῷ μᾶλλον — ἐπερίσσευσε) *Multo magis Dei beneficium per benevolentiam unius hominis, Iesu Chri-*

Christi, in multos (omnes) *largissime confertur.* Ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεά. Hendiad: *divinum beneficium gratiosum, vel beneficium, quod sine hominum meritis confertur.* In illo τοῦ ἑνὸς solo quaerenda est Christi cum Adamo similitudo. Aequum nempe est. Deoque dignum; ut beneficium non minus late, imo latius pateat quam noxa. Si igitur *ex una homine* transgrediente, ad universam hominum multitudinem, quae Adami instar peccavit, noxa manavit, multo magis ex consilio Dei ad eandem hominum universitatem, seu tam ad gentiles quam ad Iudaeos extendere se debet beneficium quod *per unum Christum* offertur. Ceterum per quinque versus quinquies idem fere repetitur, variatis quidem verbis, at re semper eadem manente.

16. Καὶ οὐχ — τὸ δώρημα.) *Et nonne sic se habebit beneficium, ut illa noxa, per unum, qui peccavit, veniens?* Οὐχ cum Hombergio et Eckermanno iterum interrogative capiendum esse existimo. Porro est ellipsis duplex. Nam et post δι' ἑνὸς ἁμαρτήσαντος subauditur nomen θάνατος, ex verbo ἀπεθανον, quod praecesserat, et post τὸ δώρημα subauditur ἔχει. Plena constructio esset: οὐχ ἔχει τὸ δώρημα, ὡς ἔχει ὁ θάνατος δι' ἑνὸς ἁμαρτήσαντος ἐλθών. Secunda vice idem dixit Apostolus, quod v. 15. dixerat. Τὸ μὲν γὰρ — δικαίωμα.) *Nunc autem sententia iudicis propter unum* (peccatum) *in omnes lata est; ergo etiam beneficium eo pertinet, ut omnes absolvantur.* Τὸ κρίμα מִשְׁפָּט, sententia iudicialis: מוֹת תָּמוּת, θανάτῳ ἀποθανεῖσθε, Gen. II, 17. Ἐξ ἑνὸς, sc. παραπτώματος. Εἰς κατάκριμα, sc. ἐγένετο. Quod nempe Adamus expertus est, (noxam peccati,) id omnes eius

eius posteri experiuntur, quanquam non omnes eodem modo. Hoc est documentum, illam sententiam in omnes latam esse. Χάρισμα, *beneficium*, quod Christo debemus. Ἐκ πολλῶν — δικαίωμα, sc. γένεται, *a multis peccatis absolvit*: Δικαίωμα, absolutio a peccatorum poenis, cuius oppositum est κατάκριμα. Vid. Eckermann, l. c. p. 91. s.

17. Εἰ γὰρ — διὰ τοῦ ἑνός) *Si enim unius delicto mors grassata est per unum* (hominem.) Βασιλεύειν metaphorice significat: *vim suam exercere in aliquem.* Διὰ τοῦ ἑνός, sc. ἀνθρώπου, πολλῷ μᾶλλον — Χριστοῦ) *Nunc ii, qui adepti sunt hoc maximum beneficium et gratuitam absolutionem a poenis peccatorum, per unum Iesum Christum a l multo maiorem felicitatem et honorem evehi possunt.* Περισσεία τῆς χάριτος, h. e. χάρις περισσεύσασα, *eximium, maximum beneficium*; quemadmodum ἡ δωρεὰ τῆς δικαιοσύνης est δικαιοσύνη δεδωρημένη, immunitas a poenis ex gratia concessa. Βασιλεύσειν nunc est felicitate frui, et quidem felicitate cum magno honore coniuncta. Tertia vice idem dicit Apostolus, sic tamen, ut maius aliquid quam ante inferat. Omnes, inquit, ab Adamo orti homines miseri facti sunt; sed per Christum, alterum Adamum, omnes remissionem peccatorum et felicitatem summam consequi *possunt*. Malum ex peccato est magnum, sed multo maius est beneficium.

18. Ὡς; δι' ἑνὸς — κατάκριμα) Sc. ὁ θάνατος διῆλθεν ex comm. 12. vel κρῖμα ἦλθεν ex comm. 16. *Quemadmodum per unius* (hominis) *delictum accidit, ut omnes homines damnarentur*, sc. ad mortem et poenas. Οὕτω καὶ — ζωῆς) Post verba: οὕτω καὶ δι' ἑνὸς δικαιώματος, i. e. τὸ χάρισμα ἦλθεν. *Ita etiam per unius* (Iesu Chri-

Christi) *innocentiam in omnes homines hoc beneficium conferri potest, ut veniam et vitam aeternam accipiant.* Δικαίωμα opponitur τῷ παραπτώματι, ideoque est *innocentia Christi.* Δικαίωσις vero, opposita τῷ κατακρίματι θανάτε, condemnationi ad poenam, est non tantum absolutio a poenis, sed et cum ea coniuncta felicitas. Quarta vice idem aliis verbis expressum est.

19. Ὥσπερ γὰρ — κατεστάθησαν οἱ πολλοὶ) *Quemadmodum nempe unius hominis inobedientia peccatores constituti sunt multi* (i. e. omnes.) Paulus hic eadem fere quinta vice dicit, sed paullo aliis verbis, ut quum transgressionem Adami iam vocat παρακοήν, *inobedientiam.* Per hanc παρακοήν *peccatores constituti sunt multi*, i. e. *omnes*, ut supra v. 15. et 18. Omnes nempe post Adamum peccarunt, et rei facti sunt poenae vi legis, quae uni quidem Adamo data erat cum comminatione, sed ad hominum universitatem pertinebat. Cf. Rom. III, 9. οὕτω καὶ — οἱ πολλοὶ) *Sic etiam per unius obedientiam omnes a poenis liberabuntur et felices reddentur*, si nempe velint, et accipiant oblatum beneficium. *Obedientia Christi*, opposita inobedientiae Adami, qui sensu et facto Deo renisus et praescripto contraria molitus fuerat, refertur ad eius mortem, a qua constanter repetitur nostra iustificatio. Sed intelligitur praeter mortem animus is, qui, quod certo consilio ab eo postulatum fuerat, ut moreretur, id lubenter ac promte suscepit et subiit. Cf. Phil. II, 8. Δίκαιοι, insontes, immunes a poenis; κατασταθήσονται opponitur τῷ ἁμαρτωλοὶ κατεστάθησαν. Nullum ergo, quod hanc rem attinet, est discrimen inter Iudaeos et Gentiles. Per Adami delictum om-

nes homines, non ſoli Iudaei, addicti ſunt morti et poenis; per Chriſti perfectiſſimam innocentiam *omnes*, non ſoli Iudaei, ab his poenis liberari et felices reddi poſſunt. Quid vero lex? dicere poterat Iudaeus. Si ita ſe res habet, ut Chriſtus ſit cauſſa vitae, ſicut mortis Adamus, quid ergo egit lex Moſis? Reſpondet Paulus comm. ſeqq.

20. Νόμος δὲ παρεισῆλθεν) i. e. προσετέθη, ut Gal. III. 19. *Lex vero quaedam insuper accessit*, poſt Adami peccatum et mortem. Legem Moſaicam intelligi, per ſe patet. ἵνα πλεονάσῃ τὸ παράπτωμα) i. e. ut atrocitas peccati eo magis appareret. Hebraeis ſaepiſſime *esse dicitur*, quod *apparet*. Sic περισσεύειν eſt *abundantius apparere*, ſupra III, 7. Poteſt vero ἵνα etiam ἐκβατικῶς ſumi, ut ſenſus ſit: *eo eventu, ut numerus peccatorum multiplicaretur*. Πλεονάζω, *plus habeo, copiosus sum, multiplicor*. Per legem Moſis auctus eſt numerus peccatorum. Haec enim lex multa prohibuit in ſe licita; praecepit multos ritus. Has leges ſaepe transgreſſi ſunt Iudaei, et poenas ſibi conſciverunt. Igitur vana erat eorum gloriatio ſuis operibus confiſa. οὗ δὲ — χάρις) *Postquam autem insigniter auctum erat peccatum, multo magis benignitas divina se exseruit*. Ὅτε, ſc. χρόνῳ, *quo tempore postquam*. Ἐπλεόνασεν et ὑπερεπερίσσευσεν, non de *praesenti*, ſed *praeterito* tempore accipienda. Non ſatis habuit Apoſtolus dicere ἐπερίσσευσεν, ſed praepoſitionem augentem addidit, ut intelligeretur, nullo modo ἁμαρτίαν et χάριν comparari inyicem poſſe.

21. Ἵνα ὥσπερ — κυρίῳ ἡμῶν) *Ut, quemadmodum peccatum vim suam exseruit per mortem*, (perniciem,) *ita etiam gratia vim suam exserat, per veniam pec-*

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catorum, ad felicitatem (quae contingit) *per Iesum Christum, Dominum nostrum.* Βασιλεύειν, cf. v. 17. Ἐν θανάτῳ, *per mortem, noxam.* Sicuti omnes homines ſunt peccatores, ita etiam omnes noxam peccati ſenſerunt. Cf. v. 17. Ἡ χάρις *beneficium* per Chriſtum promiſſum. Hoc aeque univerſale debet eſſe ex conſilio Dei ac peccatum cum ſua noxa. Διὰ δικαιοσύνης, per abſolutionem a peccatis, quae eſt fructus praecipuus huius χάριτος. Huius autem iterum fructus eſt ζωὴ αἰώνιος, *felicitas aeterna.* Eſt igitur in hoc commate epilogus ſimul et compendium totius ſermonis, cuius ſcopus eſt is, ut Paulus oſtendat, ſicut ab uno late ſerpſerit malum, ita ab uno late ſpargi bonum. Non confert utriusque propagationis *modum et rationem*, ſed tantum unitatem *auctoris*, et rei *amplitudinem*, licet diverſa fuerit propagationis tum cauſſa, tum ratio. Chriſtus nempe haud paullo aliter nobis prodeſt, quam obfuit Adamus; fecit enim multa, multaque paſſus eſt ex voluntate et conſilio nos ſalvandi, quum Adamus ne cogitaverit quidem de perdendis poſteris. Quod enim omnes eius poſteri naſcuntur infirmi, moralitatis inſcii, tali praediti natura, in qua cupiditas facile praeponderet, id non pendebat ab Adami libera voluntate, ſed ab ordinatione divina. Itaque eſt quidem quaedam ſimilitudo Adami et Chriſti, ſed magna etiam diſſimilitudo.

CAP. VI.

Sequitur tractationis dogmaticae altera pars, qua reſpondetur ad varias obiectiones, quae doctrinae ſuperiori opponi poterant, et fortaſſis etiam ſolebant. Et hoc quidem c. VI, prolixe demonſtrat Paulus, hac doctrina ho-

minibus non dari occasionem et licentiam peccandi; esse potius illius hanc vim, ut ad mentis et vitae emendationem monstret viam, atque ad eam incitet hominesque permoveat.

1. Τί ἐν — πλεονάσῃ;)) *Sed obiiciat aliquis, perseverandum igitur esse in peccato ut beneficii illius* (c. V, 21.) *magnitudo magis appareat.* Τί ἔν ἐρῶμεν; *quid ergo dicemus?* Haec formula plerumque apud Apostolum obiectionem exprimit. *Obiiciat quis.* Cavet nempe Apostolus, ne quis ex dictis c. V, 29. impiam hanc sententiam eliciat, sine periculi metu indulgere posse hominem christianum peccatis.

2. Μὴ γένοιτο) Adversantis est, ut supra III, 4. 6. 31. *Nullo modo.* Absurdam et impiam esse sententiam istam Apostolus affirmat, et nunc copiosius declarat, quantopere homo christianus per ipsam religionis christianae professionem ad vitam piam et honestam sit obstrictus. ὅτινες — ἐν αὐτῇ;) *Quomodo enim nos, qui peccato miseri facti sumus, eidem amplius dediti simus?* Verba ὅτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ grammatice duplici modo explicari possunt: 1) *Nos qui valediximus peccato.* Nam mortui dicimur respectu alicuius rei vel personae, quacum nihil nobis est negotii. *Plauti* Clitell. III, 1. 16. *Nihil mecum tibi, mortuus tibi sum.* Persa I, 1. 20. *Mihi quidem tu iam mortuus eras, quia te non visitavi.* 2) *Nos qui propter peccatum mortui sumus.* Hoc sensu de Christo dicitur infra v. 10. τῇ ἁμαρτίᾳ ἀπέθανεν. Nec abhorret haec explicatio a loquendi modo apud Graecos et Hebraeos. *Eurip.* Andromach. τέθνηκα τῇ σῇ θυγατρί, *quodsi moriar propter filiam tuam.* Haec in-

interpretatio omnino praeferenda esse videtur, quia et usui loquendi huius epistolae, et seriei orationis est convenientissima. Est autem ἀποθνήσκειν h. l. *miserum esse, noxam peccati sentire.* Cf. quae supra c. V, 12. de vocabuli θάνατος significatione monuimus; inprimis vero comma 23. huius cap. et c. VII, 10. Haec peccati miseria in eo est, quod homo intelligentia atque ratione gaudens, cupiditatibus pravis brutorum instar mancipatus est, quae est turpissima servitus; (infra v. 12. sqq.) quod iudice Deo culpam sustinet; (supra c. I, 29—32. III, 9—19.) quod non potest omni metu vacuus vivere, (c. III, 19. 23.) quod futuram etiam post hanc vitam peccatorum miseriam, timere debet. (c. VI, 23.) Hanc peccati miseriam, inquit Apostolus ex parte iam experti sumus. Nemo autem miser esse vult. Ergo non potest fieri, ut amplius peccato nos mancipemus. πῶς ἔτι ζήσομεν ἐν αὐτῇ) *Qui fieri possit, ut eidem adhuc dediti simus,* eoque delectemur? *In re aliqua vivere* est, totum ei esse deditum. Aelian. Var. Hist. III, 13. ὅτι φιλοινότατον ἔθνος τὸ τῶν Ταπύρων, τοσοῦτον, ὥστε ζῆν αὐτοὺς ἐν οἴνῳ, καὶ τὸ πλεῖστον τοῦ βίου ἐν τῇ πρὸς αὐτὸν ὁμιλίᾳ καταναλίσκειν. *Adeo dedita vino est gens Tapyrorum, ut in vino vivat, et plurimum vitae tempus in id insumat. Philostratus V.* Apollon. ἐν πότοις ἔζη. Πῶς, hic non τὸ πάντως ἀδύνατον, sed rei indignitatem ostendit.

3. Ἢ ἀγνοεῖτε — ἐβαπτίσθημεν;) *Aut ignoratis, nos, quotquot in Christum Iesum baptizati sumus, in mortem eius baptizatos esse?* Alio argumento confirmat Apostolus, indignum esse Christianis perseverare in peccatis, dum monet, quemlibet Christianum baptismo suscepto se

obſtrinxiſſe ad novam ſentiendi et vivendi rationem. Baptizatur in aliquam perſonam, qui illi obſtringitur, et ideo nominatim obſtringitur, ut illius perſonae doctrinam de religione teneat: obſtringitur etiam officiis, quae illius perſonae ſectatoribus propria ſunt. Cf. 1 Cor. X, 2. I, 13. In illis doctrinis, quibus baptismo obſtringimur, eſt etiam haec: *Christum mortuum esse pro peccatis nostris*, et quod in toto hoc loco notandum, miſera morte periiſſe, ſupplicio affectum eſſe. Quare Apoſtolus dicit: εἰς τὸν θάνατον αὐτοῦ (χριστοῦ) ἐβαπτίσθημεν, *publice professi sumus, nos credere, Christum mortuum esse*, ſc. pro peccatis noſtris. Videtur autem ſimul ineſſe hoc: baptizati ſumus εἰς τὸ ἀποθανεῖν σὺν αὐτῷ, *suscepto baptismo professi sumus, moriendum esse nobis, sicuti ipse mortuus est.* Similitudinem hanc magis *verbis*, quam *re* contineri, facile patet. Chriſtus in cruce eſt mortuus. Chriſtianus moritur, dum veterem illam malam vivendi rationem abiicit.

4. Συνετάφημεν — θάνατον) i. e. ἐτάφημεν ὥσπερ αὐτὸς. *Sepulti sumus sicut ipse, baptismo, quo quasi mortui sumus, suscepto.* Cf. Col. II, 12. *Immersio* in aqua baptismi, ex eademque egreſſus erat ſymbolum vitae priſtinae abrogandae, novaeque contra inſtituendae. Hinc baptizatos partim *mortuos* atque *sepultos*, partim in vitam novam denuo *resuscitatos* dici ſolenne erat. Recte monent docti, propter hunc baptismi ſenſum myſticum *immersionis* ritum retineri debuiſſe in eccleſia chriſtiana. ἵνα καὶ περιπατήσωμεν) *Unde sequitur, sicut Christus Iesus resurrexit ex mortuis vi et potestate patris, ita nobis nova ratione esse vivendum.* ἵνα h. l. eſt ἐπεξηγητικόν. Διὰ τ. δ. τῆς πατρὸς, *vi et potestate patris*, ſ. ſecundum

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alios, *sua ipsius a patre accepta maiestate divina.* Δόξα hebr. כָּבוֹד et יץ Iesa. XII, 2. XLV, 24. Ps. LXVIII, 35. ἐν καινότητι ζωῆς i. e. ἐν ζωῇ καινῇ. In baptismo, vel suscipienda religione christiana, promisimus novam sentiendi et vivendi rationem, simul etiam promisimus, nos similes fore Christo, eiusque exemplum per omnia esse imitaturos. Iam vero Christus post reditum in vitam desiit vivere inter homines pristino more, et in coelum susceptus est. Ergo oportet etiam vos novam inire vitae rationem, coelestem vivere vitam. Ex parte tantum comparat Christianos cum Christo per se apparet. Similitudo enim tantum in eo est, quod Christus post reditum in vitam non amplius vixit ut Iudaeus inter Iudaeos, sed coelestem vitam vivit. Ita etiam, qui eius religionem suscipiunt desinunt esse Iudaei et Ethnici; imitantur Christum in coelis viventem, depositio pristino sentiendi et vivendi more. Cf. v. 6. Christum innocentem vitam in his terris egisse, et hac parte dissimilem fuisse hominibus, non negat Apostolus, sed ut omnibus notum omittit.

5. Εἰ γὰρ σύμφυτοι — θανάτου αὐτοῦ] *Si enim* (Christo) *similes facti sumus respectu mortis eius.* Dicuntur σύμφυτα de his, *quae uno eodemque loco sita sunt*, quae alias dicuntur ἔμφυτα, *insita.* Iam quoniam ea, quae vel eodem loco consita vel insita sunt, vere possunt dici inter se coniuncta et adunata, fit ut σύμφυτος *unamquamque rei denotet cum aliena coniunctionem*, quo sensu alias ponitur συμφυής, veluti apud *Aelianum* Hist. Anim. V, 21. ubi animal ait, συμφυῆ σκιὰν ἀποδείκνυται τῷ ἰδίῳ σώματος, *similem cum corpore umbram facit.* Ioseph. Ant. XV, 11. 4. σύμφυτος

σφραγὶς *simillimum sigillum. Plato* Timaeo c. 28. ἄισθησιν ἀνάγκαιον εἶη μίαν πᾶσιν ἐκεῖ βιαίων παθημάτων ξύμφυτον γίγνεσθαι, quae Cicero vertit: *necesse erat sensum existere unum communemque omnium, vehementiore motu excitato,* Σύμφυτοι τῷ ὁμοιώματι igitur sunt *coniuncti similitudine*, i. e. *similes.* Similes autem reddimur Christo respectu mortis eius, dum definimus vivere more pristino non amplius studemus terrenis rebus, quasi in his esset summa nostra felicitas. ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα) Plena oratio esset: ἀλλὰ καὶ σύμφυτοι τῷ ὁμοιώματι τῆς ἀναστάσεως ἐσόμεθα, *profecto etiam respectu resurrectionis similes ei fieri debemus.* Ἐσόμεθα, *esse debemus,* ut τί ποιήσομεν, Luc. III, 14. Ἀλλὰ, *profecto, utique,* hebr. אַכֵן. Fit hoc, dum ad honorem et gloriam Dei novam vitam agimus, et magis illis coelestibus, quam terrenis et caducis huius vitae bonis studemus. Cf. Col. III, 1. 2. Non enim eam, quae proprie dicitur, e mortuis resurrectionem, sed potius ipsam illam καινότητα τῆς ζωῆς v. 4. intelligendam esse, contextus ipse, inprimis vero v. 11. perspicue docet.

6. Τοῦτο γινώσκοντες.) *Et hoc cogitemus; infigamus animo.* Sic γινώσκειν et voces similes interdum sumuntur. ὅτι — συνεσταυρώθη.) Sensus est: *Veteri illi, et vitiosae sentiendi rationi vim esse inferendam.* Factum esse dicit, quod fieri debet. Pergit ex cruce, morte, et resurrectione Christi multas sumere similitudines, et eis aptare allegorica loquendi genera, quod ipsum דרש dicitur Hebraeis. Ὁ παλαιὸς ἄνθρωπος hic et Eph. IV, 22. est mens, *animus vitiosus (vetus) qualis olim erat, quum nondum facti essent Christiani (der alte Sinn*

und

und Denkungsart.) Eſt nempe ἄνθρωπος pro νοῦς, *mens*, quae Paulo dicitur *homo* in homine. Vocatur etiam ὁ ἔσω ἄνθρωπος Eph. III, 16. Plato de rep. IX. τῷ ἔξω ἀνθρώπῳ ὁ ἔντος ἄνθρωπος ἔσω ἐγκρατέστατος. Ialkut Rub. f. 10, 3. *Caro est vestis interioris hominis, spiritus est homo interior, cuius vestis corpus est.* Adiungit Paulus proſopopoeiam, qua delectatur plurimum. Tribuit enim rei inanimatae, i. e. accidenti id, quod eſt animatorum. Veterem illam ſentiendi conſuetudinem dicit, ad ſimilitudinem Chriſti cruci eſſe affigendam; quia, ſicut cruci affixus non ſine gravi dolore moritur, ita illa vitioſa natura non ſine dolore vi ſua privatur. ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας) *Ut ipsum peccatum* (cupiditas male agendi) *vim suam amittat*, et quaſi occidatur. Τὸ σῶμα τῆς ἁμαρτίας non *corpus* eſt, ſed σάρξ, ſive vitium animi a peccato profectum. Similia huic phraſis Col. I. 22. ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ. Oecumenius τὸ σῶμα ἁμαρτίας, παραφρασικῶς, ἄντη ἡ ἁμαρτία. Καταργεῖν *occidere, vim et efficaciam alicuius rei tollere, abolere.* τῷ μηκέτι — ἁμαρτίᾳ) Τῷ pro ἵνεκα τοῦ, ut ſaepe alibi. *Ne posthac peccato, s. vitiosae consuetudini serviamus*, ut ante ſervivimus. Nam Domino mortuo non amplius debemus obſequium, in qua proſopopoia Apoſtolus pergit v. 12. ſeqq.

7. Ὁ γὰρ — ἁμαρτίας) *Qui enim mortuus est, liber est a peccato*, ſive amplius non peccat. Quum igitur Chriſtiani cum Chriſto quaſi mortui ſint, non amplius peccato ſerviunt. Praeferenda tamen videtur *Koppii* ſententia, ita explicantis locum: *Mortuum enim esse, et non amplius indulgere peccatis, sunt unum idemque.*

Addita nempe haec esse videntur, ut formulam ἀποθανεῖν *improprie* accipiendam esse, appareat. Ὁ ἀποθανὼν sc. τῇ ἁμαρτίᾳ, quod ex verbis sequentibus: ἀπὸ τῆς ἁμαρτίας est repetendum. Δικαιοῦσθαι ἀπὸ τῆς ἁμαρτίας, i. e. δίκαιον s. ἐλεύθερον εἶναι ἀπὸ τῆς ἁμαρτίας, μηκέτι ἁμαρτάνειν. Cf. Act. XIII, 38. 39.

8. Εἰ δὲ ἀπεθάνομεν σὺν χριστῷ) *Quum igitur mortui simus sicut Christus.* Εἰ *quum.* Δὲ *igitur*, ut hic Syrus habet. Vide dicta ad v. 5. πιστεύομεν — ἀυτῷ) *Credimus, vivendum etiam esse nobis ita ut ipse vivit*, nempe sancte et in aeternum, vita coelesti et felicissima. Verbum συζήσομεν *vitam sanctam et aeternam* simul complectitur.

9. Εἰδότες — κυριεύει) *Christus enim, ut scitis, post reditum in vitam non amplius moritur; mors in eum non amplius habet vim aut potestatem.* Sic nec nos decet redire ad morem pristinum, vel iterare peccata, quibus nobis mortem, miseriam conscivimus. Debemus perpetuo vivere nova illa ratione, cui nos baptismate obstrinximus.

10. Ὃ γὰρ ἀπέθανε) *Quantum enim attinet, quod mortuus est Christus.* Ὃ pro κατ' ὃ. Κατὰ autem saepe est: *quantum attinet, quod attinet ad*; ut Act. XXV, 14. Rom. IX. 5. τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ) *Propter peccatum mortuus est semel*, et quidem misera morte. Τῇ ἁμαρτίᾳ, i. e. ὑπὲρ τῆς ἁμαρτίας, *ad expianda peccata.* Res ipsa docet, aliter *homines* ἀποθνήσκειν τῇ ἁμαρτίᾳ, aliter *Christum*. Amat Paulus Parallelismum, in quo interpretando multa cautione opus est. ὃ δὲ — θεῷ) *Quantum vero ad eius vitam attinet, vivit eam Deo*, i. e. sic, ut omnia ad honorem Dei referat, qui maiestate

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atque dignitate ſempiterna eum exornavit. Etiam nunc in ſtatu ſuo excelſiori ſe accommodat voluntati Dei. Curat nempe, ut doctrina propagetur, largitur hominibus ſalutem etc. Cf. Phil. II, 11. Sic et nos, poſtquam meliores eſſe coepimus, indefinenter pie vivere debemus, omnemque vitam noſtram componere ad voluntatem divinam. Dionyſ. Halic. III, 17. ἀλλ' εὐσεβὲς μὲν, ἔφη, πρᾶγμα ποιεῖτε, ὦ παῖδες, τῷ πατρὶ ζῶντες, καὶ ἐὰν ἄνευ τῆς ἐμῆς γνώμης διαπραττόμενοι. *Quintil.* Declam. 322. Cognoſce animum meum. *Sicut voluisti, tibi vixi, tibi moriturus fui*, nulli alii in hoc pectore locus fuit.

11. Οὕτω καὶ — κυρίῳ ἡμῶν) *Sic et vos statuite; vos mortuos esse propter peccatum, et vitam componere debere ad voluntatem Dei ad exemplum Christi Iesu Domini nostri.* Λογίζεσθε, *reputate, ducite*, ſtatuite. Eſt in hoc commate applicatio eorum, quae modo v. 10. dicta erant. Ibi erat: Chriſtus τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ. Ad hoc refertur: ſtatuite ἑαυτοὺς νεκροὺς εἶναι τῇ ἁμαρτίᾳ, vos miſeros factos eſſe peccato, (v. 2.) adeoque vobis ab eo abſtinendum, ne porro miſeri ſitis. Porro comm. 10. erat: Chriſtus ζῇ τῷ θεῷ. Ad hoc com. 11. refertur: ζῶντας τῷ Θεῷ, putate vos debere vitam veſtram componere ad voluntatem et honorem Dei; et quidem ἐν Χριστῷ κ. τ. λ. Ἐν, *ad exemplum.* Eſt ſimul in hoc verſu concluſio et compendium eorum, quae ſupra v. 4. 5. pluribus verbis dicta erant.

12. Μὴ οὖν — σώματι) *Ne igitur propensio ad malum imperium suum exerceat in membra mortalis vestri corporis.* Sequitur admonitio, ſuperſtructa doctrinae v. 3 — 11. propoſitae. Ἡ ἁμαρτία, propenſio ad malum, quae eſt in homine, per proſopopoeiam comparatur ty-

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ranno, qui corporis membra pro arbitrio ſuo ad peccata trahit atque impellit. Ἐν τῷ σώματι ὑμῶν, i. e. *in vobis* ſ. in perſona veſtra: comm. 13. ἑαυτοῖς, ut nonnullis placet. Aptius tamen videtur intelligere *membra corporis*, ut ſenſus ſit: Nolite membris corporis veſtri abuti, ad praeſtandum obſequium peccato, vel pravis cupiditatibus. εἰς τὸ — ἀυτῷ) Verba: ἀυτῇ ἐν ταῖς ἐπιθυμίαις ἀυτοῦ, valde ſunt ſuſpecta, et varie in antiquis libris leguntur. Et verba εἰς τὸ ὑπακούειν omnino plenum ſenſum efficiunt, coniuncta cum antecedentibus. Abſurdum et iniquum eſt, inquit Apoſtolus, membra corporis iniuſtae et interitum illaturae peccatorum tyrannidi ſubiicere, quin potius menti immortali corpus mortale, non viciſſim corpori mortali mens immortalis ſubiiciatur oportet. 2 Petr. II, 11. Brevis eſt haec vita, quam, prout ſe quis hic geſſerit, ſequitur vel aeterna miſeria, vel aeterna felicitas. 2 Cor. VI, 10.

13. Μηδὲ — ἁμαρτίᾳ) *Nec sistite membra vestra propensioni ad peccatum, ut sint instrumenta scelerum.* Pergit in coepta proſopopoeia. Prava peccandi cupiditas non amplius eſt veſter dominus, cui obſequium debeatis; ergo nec membra corporis veſtri praeſto ſint pravis cupiditatibus. Τὰ μέλη ὑμῶν idem denotant, quod τὸ σῶμα ὑμῶν v. 12. et intelliguntur vires quaelibet hominis, ſive corporis ſ. animi. Τὰ ὅπλα, hebr. כְּלִים ſunt *instrumenta*, quorum miniſterio aliquid fit, comm. 19. ὅπλα. Sic quoque *arma* apud ſcriptores latinos, e. g. de *instrumentis* ruſticorum apud *Virgilium*, Georg. I, 160. Ἀδικίας, ut ſupra I, 18. *scelus omne* denotat. ἀλλὰ παράστησατε ἑαυτοὺς τῷ θεῷ) *Tradite vos Deo*

Deo quem nunc pro veſtro Domino agnoſcitis. Omnia animi deſideria, totamque vitam veſtram componite ad nutum voluntatemque Dei. ὡς ἐκ νεκρῶν ζῶντας. (cf. v. 4.) i. e. ὡς πρὶν μὲν νεκρὰς, νῦν δὲ ζῶντας, tanquam homines prorſus immutati. ὅπλα δικαιοσύνης) *Instrumenta probitatis.* Δικαιοσύνη ad omnes honeſtas actiones extenditur, et aeque late patet, atque contraria, quam modo habuimus ἀδικία.

14. Ἁμαρτία — κυριεύσει) *Propensionis ad peccatum vis non redigat vos in potestatem.* Verbis ſequentibus ἐ γὰρ — χάριν, ex b. *Kopii* ſententia repetitur illa ipſa dubitatio de libertate Chriſtianorum a legum Moſaicarum terroribus, iam ſupra initio capitis propoſita, ut γὰρ ſit particula transeundi: *utique, sane quidem, freylich,* et νόμος ſit *lex Mosaica,* ita tamen, ut inprimis reſpiciatur ad *minas* legum, quibus Iudaei terrebantur. Itaque ὑπὸ νόμον εἶναι idem KOPPIUS interpretatur: *poenis lege propositis esse obnoxium, s. metu poenarum, quas istae minantur teneri.* Sed ὑπὸ νόμον εἶναι, hic, ut Gal. IV, 4. 5. 21. eſt: *lege Mosaica teneri,* ei adſtrictum eſſe. Et quum, (ut MORUS recte obſervat,) χάρις et νόμος ſibi opponantur, χάρις ut Io. I, 17. erit *oeconomia gratiae,* Evangelium. Non amplius, inquit Apoſtolus obſtricti eſtis, obſequium debetis legi Moſaicae, quae iubet, minatur poenas, ſed obſtricti eſtis Evangelio, i. e. ei doctrinae, quae promiſſis et beneficiis animos ad obſequium impellit. Eo libentius Deo obſequi debetis, quia nos iam non per minas et poenas, ſed per promiſſiones allicit, et ſibi devincit.

15. Τί οὖν — μὴ γένοιτο) *Quid igitur? Licetne nobis peccare, quia non subditi sumus legi, sed oeconomiae gratiae? Nullo modo.* Nam officii neceſſitas et obligatio manet, etſi argumenta variant. Argumenta repeti poſſunt a iuſſis, minis, poenis; poſſunt etiam repeti a promiſſionibus et beneficiis. Poſterioris generis argumenta maximam vim habent ad flectendos hominum animos.

16. Οὐκ οἴδατε — ὑπακούετε) *An nescitis, vos eius, cui sponte vestra subesse volueritis servos esse, cui obedire debetis?* Εἰς ὑπακοήν, eo conſilio, ut ei obediatis. Ἤτοι — δικαιοσύνην) *Aut igitur peccato addicti estis ad perniciem, aut obedientiae* (erga Chriſti praecepta,) *ad felicitatem.* Οὐκ οἴδατε; conceditis ipſi. ᾧ ὑπακούετε, redundat. ἤτοι ἁμαρτίας ſc. δοῦλες. Εἰς θάνατον, *ad miseriam vestram*, ut infra v. 21. Tum oppoſitionis lege εἰς δικαιοσύνην vertendum eſt: *ad vestram felicitatem.* Suſpecta tamen ſunt verba εἰς θάνατον, quae ſi deleantur, ὑπακοὴ εἰς δικαιοσύνην erit pro ὑπακοὴ τῆς δικαιοσύνης *obsequium erga virtutem*, et δοῦλος ὑπακ. εἰς δικ. pro ὑπακούων τῇ δικαιοσύνῃ. Docet Apoſtolus miſerrima ſervitute teneri eum, qui peccatis indulgeat, eum contra, qui Deo obſequatur, felicisſima frui conditione. Eſt igitur ſervitus haec, et peccandi conſuetudo pars eius miſeriae, (θανάτου) de qua ad comma 2. huius cap. diximus.

17. Χάρις δὲ — διδαχῆς) *Gratia autem sit Deo, quod, quum fueritis servi peccati,* (cupiditatibus pravis obſecuti fueritis) *nunc sitis morigeri doctrinae evangelicae, quemadmodum illa vobis tradita est.* In verbis ὅτι ἦτε δοῦλοι eſt Hebraismus praeteriti cum copula-

pulativa coniunctione, vice participii, πρὶν μὲν ὄντες δοῦλοι. Non enim Deo gratias agit, quod servierint peccato, sed quod, qui servierunt peccato, postea obedierunt evangelio. Ἐκ καρδίας, i. e. non exterius tantum, sed intra animi recessus, sincera fide. ὑπηκούσατε εἰς ὃν παρεδόθητε τύπον διδαχῆς, pro: ὑπηκούσατε τῇ διδαχῇ, κατὰ τὸν παραδεδομένον τύπον, vel etiam: ὑπηκούσατε εἰς τύπον διδαχῆς ὃς παρεδόθη ὑμῖν. Nam verbum ὑπακούειν etiam cum εἰς iungi solet. Appianus bell. civil. L. IV. ἐκέλευσεν ἐς πάντα ὑπακούειν, *iussit, ut imperata omnia facerent.* Paulo post: ἐβόων ὑπακούειν ἐς ὅ, τι βέλοιτο. Τύπος διδαχῆς est *forma, typus* s. *imago doctrinae*, 2 Tim. I, 13. *Forma* quaedam tribuitur coelesti doctrinae, quoniam veritatum eiusdem inter se connexarum *imago* quaedam atque *effigies* animis discentium *imprimitur*. Similiter Plutarchus de liberor. educatione: *Sicut* inquit, *sigilla mollibus imprimuntur ceris,* ἕτως αἱ μαθήσεις ταῖς τῶν ἔτι παιδίων ψυχαῖς ἐναποτυποῦνται.

18. Ἐλευθερωθέντες — δικαιοσύνη) *Postquam enim erepti estis dominio peccati, venistis in dominium virtutis.* Non facti estis plane liberi, plane vestri arbitrii, sed venistis sub alium dominum; virtutis praeceptis obsequi debetis.

19. Ἀνθρώπινον — λέγω) *Magis adhuc populariter et ad vestram imbecillitatem accommodate dicam.* Nam haec forma apud scriptores graecos significat *humano more loqui, populariter*, ut facile ab omnibus possis intelligi, et opponitur magniloquentiae poëtarum, in-

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primis tragicorum; deinde ſubtilitati et obſcuritati philoſophorum. *Strato* ap. *Athenaeum* IX. *πιστεύω γ' αὐτὸν ἤδη μεταβαλεῖν, ἀνθρωπίνως λαλεῖν τε. Petronius* 90. Minus quam duabus horis mecum moraris, et *saepius poëtice quam humane locutus es.* Chryſoſtomus recte explicat: *ἀπὸ ἀνθρωπίνων λογισμῶν ἀπὸ τῶν ἐν συνηθείᾳ γινομένων. τὸ γὰρ σύμμετρον τῇ προσηγορίᾳ τε ἀνθρωπίνῳ ὀηλοῖ, dicam de iis rebus humana concludendi ratione, exemplis desumtis ab iis rebus, quae in consuetudine positae sunt; etenim id quod humanis moribus convenit hac locutione indicat. διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν*) *Propter imbecillitatem naturae vestrae*, i. e. ingenii veſtri. *Infirmitas* haud raro uſurpatur *de intellectus tarditate*, Rom. XIV, 1. 2. XV, 1. 1 Cor. VIII, 9. 10. *Σάρξ* Paulo perſaepe eſt quicquid in homine vitaque humana eſt pravum et vitioſum, ſuperſtes adhuc in hominibus Chriſtianis infirmitas quaevis, ad errandum proclivitas, vitioſitas denique omnis, et quicquid *τῷ πνεύματι* eſt contrarium. *ὥσπερ — τῇ ἀνομίᾳ*) *Quemadmodum* (quum peccatores eſſetis) *membra veſtra tradidistis impurae et flagitiosae vitae mancipia. Ἀκαθαρσία* complectitur *impurae et nefandae veneris scelera*, ſupra c. I, 24. ſqq. deſcripta. Poteſt tamen etiam eſſe Synonymum *ἀνομίας*, *improbitas quaevis.* Poſt *τῇ ἀνομίᾳ* ponendum eſt comma. *εἰς τὴν ἀνομίαν*) Ita, ut quotidie peiores fieretis. Is enim mos eſt conſuetudinis. Alii *τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν* coniungunt, ut ſit familiaris loquendi modus pro *πάσῃ τῇ ἀνομίᾳ. Τὰ μέλη ὑμῶν*, pro *ἑαυτούς*, *vos ipsos cum omnibus viribus vestris. εἰς ἁγιασμόν*) i. e. ita ut quotidie progreſſum faciatis in ſanctitate. Par enim vis conſuetudinis in utramque partem; imo

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20. Ὅτε — δικαιοσύνῃ) *Olim, quum peccati mancipia essétis, verae pietati omnino non suberatis*; vivebatis ita, quasi a sanctitatis lege essetis immunes. *Theodoretus*: τὰ γὰρ ἐκείνης (τῆς ἁμαρτίας) μόνης ἐπληροῦτε προστάγματα, τὰς δὲ τῆς δικαιοσύνης οὐκ ἐδέχεσθε νόμους.

21. Τίνα — ἐπαισχύνεσθε) *Quale vero emolumentum vobis peperit vita ista, cuius vos iam pudet?* Ἐφ' οἷς, i. e. τῶν ἔργων ἐκείνων ἐφ' οἷς. Tunc nullus fructus ad vos rediit. Vos ipsi nunc boni facti sine pudore scelerum vestrorum meminisse non potestis. Si hoc efficit recordatio, quid res ipsa? Alii post τότε signum interrogandi ponunt, et vertunt: *Quid commodi, utilitatis inde ad vos? Eiusmodi cuius nunc vos pudet.* Alii: *Quodnam tum fructus ferebatis? Qualis erat vita vestra? Talis, ut nunc vos eius pudeat.* τὸ γὰρ τέλος ἐκείνων, θάνατος) *Nam merces eorum est mors*, poena. Τέλος usurpatur de eo, quod quis aliqua re tractanda consequitur, sive bonum sit, sive malum, adeoque quum *praemium* tum *poenam* indicat. Sic τὸ καλὸν τέλος τῆς ἡδονῆς Alciphr, Ep. I, 34. Ἔρωτος καλὰ τέλη dicuntur apud Lucian. de Saltatione. Ioseph. Ant. VI, 1. 2. ἐπὶ τοιούτῳ μισθῷ καὶ τέλει, *quum tanta merces et poena proposita esset.* Θάνατος h. l. est *omnis generis miseria*, quam veteres omnes mortis imagine, naturae humanae maxime terribili adumbrare solebant. Cf. supra c. V, 12. et ibi notata.

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imo ad bonum fortior. Alii iterum τῇ δικ. εἰς ἁγιασμ. positum esse putant pro πάσῃ τῇ δικ. καὶ ἁγιασμῷ. Δικαιοσύνη et ἁγιασμὸς sunt synonyma.

20. Ὅτε — δικαιοσύνῃ) *Olim, quum peccati mancipia essetis, verae pietati omnino non suberatis*; vivebatis ita, quasi a sanctitatis lege essetis immunes. *Theodoretus*: τὰ γὰρ ἐκείνης (τῆς ἁμαρτίας) μόνης ἐπληρεῖτε προστάγματα, τὰς δὲ τῆς δικαιοσύνης οὐκ εἰδέχεσθε νόμους.

21. Τίνα — ἐπαισχύνεσθε) *Quale vero emolumentum vobis peperit vita ista, cuius vos iam pudet?* Ἐφ' οἷς, i. e. τῶν ἔργων ἐκείνων ἐφ' οἷς. Tunc nullus fructus ad vos rediit. Vos ipsi nunc boni facti sine pudore scelerum vestrorum meminisse non potestis. Si hoc efficit recordatio, quid res ipsa? Alii post τότε signum interrogandi ponunt, et vertunt: *Quid commodi, utilitatis inde ad vos? Eiusmodi cuius nunc vos pudet.* Alii: *Quodnam tum fructus ferebatis? Qualis erat vita vestra? Talis, ut nunc vos eius pudeat.* τὸ γὰρ τέλος ἐκείνων, θάνατος) *Nam merces eorum est mors*, poena. Τέλος usurpatur de eo, quod quis aliqua re tractanda consequitur, sive bonum sit, sive malum, adeoque quum *praemium* tum *poenam* indicat. Sic τὸ καλὸν τέλος τῆς ἡδονῆς Alciphr, Ep. I, 34. Ἔρωτος καλὰ τέλη dicuntur apud Lucian. de Saltatione. Ioseph. Ant. VI, 1. 2. ἐπὶ τοιούτῳ μισθῷ καὶ τέλει, *quum tanta merces et poena proposita esset.* Θάνατος h. l. est *omnis generis miseria*, quam veteres omnes mortis imagine, naturae humanae maxime terribili adumbrare solebant. Cf. supra c. V, 12. et ibi notata.

22. Νυνὶ δὲ) Hoc opponitur illi ὅτε γὰρ. v. 20. quasi dicat, multum mutatae sunt res. Cf. v. 19. ἐλωθέντες δὲ τῷ θεῷ) *Mancipati Deo.* Supra dixit τῇ δικαιοσύνῃ comm. 18. Nimirum qui bonitati, rebusque honestis servit, is et Deo servit, quia Deus hoc semper amavit et in Evangelio apertissime praecepit. ἔχετε — ἁγιασμόν) *Hunc habetis fructum, quod evaditis sanctiores*; vel, ut alii malunt, pro: ἔχετε καρπὸν ἁγιασμῷ *fruimini commodis quae virtus offert.* τὸ δὲ τέλος, ζωὴν αἰώνιον) *Mercedem* (praemium) *vero tandem consequimini aeternam felicitatem.* Τέλος h. l. *praemium.* Cf. v. 21.

23. Τὰ γὰρ — κυρίῳ ἡμῶν) *Nam merces peccati est miseria*; *sed gratuitum Dei beneficium est felicitas aeterna,* (quae tribuitur) *per Christum Iesum Dominum nostrum.* Θάνατον hoc etiam loco esse miseram et noxam e peccato oriundam, ex eo patet, quod ei opponitur ζωὴ αἰώνιος, *felicitas aeterna.* Mortem naturalem non intelligi, ex eo etiam apparet, quod etiam pii et probi Christiani moriuntur, qui tamen (v. 22.) sunt *liberati a peccato.* ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας. τὰ ὀψώνια τῆς ἁμαρτίας.) *Stipendia*, s. *merces peccati*, stipendia, quae peccatum tanquam rex et imperator militibus suis praebet. *Hesychius*; ὀψώνιον, δαπάνη, κέρδος. *Theodoretus*: τὸν μισθὸν ὀψώνιον κέκληκεν. ὀνομάζειν γὰρ ἔστω φίλον ἀντῷ τὸ στρατιωτικὸν σιτηρέσιον. χάρισμα) *Donativum*, quod hodie militibus *gratificatio* vocatur. Praeter stipendium militibus bene meritis dabantur coronae, laureae, honores. *Sueton.* Ner c. 12. *Populo congiarium, militi donativum proposuit.* Ζωὴ — ἡμῶν) *aeterna felicitas parta per Christum*

stum Iesum, dominum nostrum, f. apud Christum in eius regno olim obtinenda. Ἐν, pro παρὰ.

CAP. VII.

1. Ἢ ἀγνοεῖτε — χρόνον ζῇ) *Aut ignoratis, fratres, (alloquor enim eos, qui legis Mosaicae cognitionem habent) legem imperare homini quamdiu is vivit?* Pergit Apostolus illustrare id, quod cap. praecedente VI, 24. dixerat, et summatim docet, Christianos a lege Mosaica esse liberos, quam sententiam declarat simili, a coniugibus sumto. Γινώσκουσι γὰρ νόμον λαλῶ) *Alloquor enim eos, qui legis cognitionem habent.* Νόμος, lex Mosaica. Potest tamen etiam lex quaelibet intelligi, (prout ἀνθρώπῳ voce quilibet homo intelligitur;) etsi Iudaei, quos inprimis alloquitur Paulus, de omnium legum natura e legibus suis Mosaicis tulerunt iudicium. ὅτι — ἀνθρώπῳ) *Quod lex imperat homini*, ius potestatemque in eum habet, ut dominus in servos. Legem προσωποποιεῖν frequens Hebraeis, Τῷ ἀνθρώπῳ refer ad κυριεύει, non ad νόμος, quasi hyperbaton sit pro νόμος ἀνθρώπῳ, *lex mariti.* ἐφ' ὅσον χρόνον ζῇ) *Quamdiu vivit*, sc. homo, cui opponit ἀποθανόντες com. 4. et ἀποθανόντες com. 6. Confirmat hoc usus loquendi Iudaicus. Schabbath fol. 30. 1. *Quando mortuus est homo, a lege et bonis operibus fit liber.* Alii ζῇ ad νόμον referunt: *Quamdiu vivit lex*, propter exemplum v. 2. 3. propositum, ubi lex, tanquam dominus cum marito comparari videtur. Sed comparationes non nimis sunt extendendae. Hoc dicere vult Apostolus: Sicuti uxor, mortuo marito, recte nubere potest alii: ita et nos Christiani, qui respectu legis Mo-

faicae tanquam mortui conſiderandi ſumus, ad alium dominum, nempe ad Chriſtum pertinemus. In comparatione non poterat dicere Apoſtolus: *Mulier mortua potest alii viro nubere;* quare *maritum* mortuum ſubſtituit.

2. Ἡ γὰρ — νόμῳ) Exempli gratia, *mulier maritata, viventi marito,* (non autem mortuo,) *adstricta est lege.* Exemplum ſumit in lege coniugii. ὕπανδρος γυνή, mulier quae in matrimonio vivit. Gloſſae veteres: ὕπανδρος, *maritata.* Quamvis arctior nulla ſit copulatio, quum coniugum, eaque lege praecepta, nihilo tamen ſecius ceſſat, ſi alteruter coniux moriatur. κατήργηται — ἀνδρὸς) *Libera est a lege* ſ. *potestate viri.* Καταργεῖσθαι ἀπὸ τοῦ νόμου eſt *lege liberari,* ut ſequentia oſtendunt, quia qui a domino aliquo liberatur, ei mortuus eſt quodammodo. Reſpondet ἀργεῖν et καταργεῖσθαι Hebraeo בָּטַל quod eſt *desinere.*

3. Ἄρα — ἑτέρῳ) *Itaque vivente marito adultera appellabitur, si nupserit alii marito.* Χρηματίσει, *appellabitur, audiet.* Diodor. Sic. I, 44. Πτωλεμαῖος ὁ νέος Διόνυσος χρηματίζων, ἐὰν γένηται ἀνδρὶ ἑτέρῳ) *Si alii nupserit.* Hebraismus. Levit. XXII, 12. Ἐὰν δὲ — ἑτέρῳ) *Si vero mortuus sit maritus, libera est mulier ab illa lege, ut adeo non sit adultera, si nupserit alii marito.* In tota hac ſimilitudine hoc ſolum attendendum eſt, vinculum, quod coniuges copulat, ſolvi, ſi alteruter coniugum, ſive maritus, ſive uxor moriatur. Iam v. 4. ſequitur accommodatio.

4. Ὥστε — τοῦ χριστοῦ) *Ad eundem modum, fratres mei, vos etiam mortui estis legi per Christum.* Ὥστε, pro

pro ἕτως; nam ſequens καὶ eſt ἐπιδοτικὸν; *et sic vos quoque* etc. Ἐθανατώθητε, *interfecti estis*, i. e. mortui, τῷ νόμῳ legi Moſaicae, ſoluti eſtis obligatione eius. Eſt ſimilitudo. Quemadmodum uxor, defuncto marito, libera eſt, ad eundem modum vos nunc liberi eſtis a lege. Antequam vos Iudaeo-chriſtiani ſuſciperetis doctrinam Chriſti, vinculo obſtricti eratis legi Moſaicae. Nunc autem quum per baptismum mortui eſtis, (c. VI, 3. 4.) diſſolutum eſt vinculum inter vos et legem Moſaicam; liberi eſtis a lege iſta *per corpus Christi*, cruci affixum ſcilicet; nam *corpus* h. l. debet ſpectari quatenus interfectum eſt. Ergo erit: *per mortem Christi*. Chriſtus enim morte ſua vim legis, quae peccatoribus mortem minabatur, ſuſtulit, ita, ut in Chriſtum vere credentes a legis iuribus omnino liberi ſint. εἰς — ἑτέρῳ) *Ita ut nunc sitis alius imperio subiecti*, non amplius veteri illi et abrogatae legi, ſed Chriſto, ut ſtatim additur. Eccleſia ſponſae comparatur. 2 Cor XI, 2. Eph. V, 49. τῇ ἐκ νεκρῶν — τῷ θεῷ) *Qui ideo e mortuis resuscitatus est, ut nos Christiani novam, Deoque dignam agamus vitam.* Verba ἵνα καρποφορήσωμεν τῷ θεῷ iungenda ſunt proxime praecedentibus, τῷ ἐκ νεκρῶν ἐγερθέντι. Si enim ad εἰς τὸ γεν. ὑμ. pertinerent, ſcribendum fuiſſet: καρποφορήσητε, non καρποφορήσωμεν. Perſequitur ſimilitudinem; nam et partus in matrimonio fructus dicuntur. Diſciplinae Chriſti fructus ſunt egregia facinora.

5. Ὅτε — σαρκὶ) *Quum enim imbecillitati naturae nostrae relicti essemus*, nempe ſub ſola lege, ſine Chriſto. *Theodoretus*: ἐν τῇ σαρκὶ, τουτέστι τῇ κατὰ νόμον πολιτείᾳ, *in conditione illa, quae sub lege erat.* Σάρξ

 enim

enim oppoſita τῷ πνεύματι, ſaepe *infirmum* aliquid et miſerum denotat; ſaepe etiam ipſam legem. Incipit iam Apoſtolus oſtendere, legem Moſaicam non potuiſſe praeſtare id, quod nunc nobis praeſtat lex nova, doctrina Chriſti: legem illam haud fuiſſe praeditam vi illa, quae opus nobis eſt ad compeſcendas malas cupiditates, et ad ſancte vivendum. Bene haec ſunt notanda, ob ea quae ſequuntur v. 7. ſqq. τὰ παθήματα — μέλεσιν ἡμῶν) *Commotiones animi pravae, per legem excitatae et auctae opus suum ediderunt per membra nostra.* τὰ παθήματα τῶν ἁμαρτιῶν) *Cupiditates ad peccatum ducentes*, Gal. V, 24. appetitus pravi vehementiores. τὰ διὰ τοῦ νόμου) Sc. φαινόμενα, aut γνωριζόμενα, ut Chryſoſtomus explicat, πλεονάζοντα, *per legem patefactae et auctae.* Poſſes etiam ſupplere ἀφορμὴν λαβόντα, v. 8. 11. ut intelligendae ſint *malae cupiditates legis occasione enatae.* ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν) *Opus suum ediderunt per membra nostra*, et impulerunt nos ad mala facinora. Nam homines id, quod prohibitum eſt, eo magis appeteré ſolent. Leges ſolae non emendare poſſunt animum, ſi nihil aliud acceſſerit. Ἐνεργεῖσθαι eſt Deponens, ac poni ſolet etiam non expreſſo Accuſativo, ut Gal. V, 6. εἰς τὸ καρποφορῆσαι τῷ θανάτῳ) *Ut poenam nostram augeremus*; proprie: *ut fructus ferremus morti. Fructus ferre*, ut v. 4. eſt actiones perpetrare ſive bonas ſive malas, ex cogitandi ſentiendi et iudicandi ratione ortas. Ὁ θάνατος, *miseria et noxa peccati.* Fructus fert τῷ θανάτῳ, qui peragit quae miſeriam et noxam afferunt. Per Proſopopoeiam ὁ θάνατος cum tyranno comparatur. Tantum abeſt, inquit Paulus, ut lex Moſaica nos a dominio vitioſarum cupiditatum liberare, et ad veram

ram felicitatem perducere potuerit, ut potius vis malarum cupiditatum et poena augeretur.

6. Νυνὶ — γράμματος) *Nunc autem liberi sumus a lege* (Mosaica) *mortui* quasi *respectu eius* (legis) *qua tenebamur, ita ut Deum colamus ex praescriptis novae et perfectioris religionis, non ex praescriptis legis antiquae scriptae.* Νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου) *Nunc autem liberi sumus a lege,* eiusque rigore. Cf. supra v. 2. Liberi a lege sumus, quemadmodum mulier maritata a viro, eo mortuo. Ἀποθανόντες — κατειχόμεθα) Alii legunt ἀποθανόντος, quae lectio nata videtur ex interpretationibus Patrum, secundum quos Paulus dicere voluit, legem mortuam esse Christianis. Legendum, ut videtur, ἀποθανόντες, et cum verbis sequentibus coniungendum. Plena phrasis esset: ἀποθανόντες ἐκείνῳ (sc. τῷ νόμῳ) ἐν ᾧ κατειχόμεθα. Idem sensus, qui comm. 4. Κατέχειν vim *et rigorem* legis indicat, ut κυριεύειν v. 1. *Chrysostomus*: ὡσανεὶ ἔλεγεν, ὁ δεσμὸς δι' ὃν κατειχόμεθα, ἐνεκρώθη καὶ διεφθάρη, ὥστε τὸν κατέχοντα μηδὲν κατέχειν λοιπὸν, τουτέστι τὴν ἁμαρτίαν. ὥστε δουλεύειν ἡμᾶς) Sc. τῷ θεῷ s. τῇ δικαιοσύνῃ. ἐν καινότητι πνεύματος) i. e. ἐν πνεύματι καινῷ, *spiritu novo*, i. e. *accommodate ad novam eamque perfectam doctrinam*, cui statim opponitur παλαιότης γράμματος. Quicquid nempe est perfectum, et hominum consuetas vires, vel scientiam vulgarium hominum superat, interdum vocatur πνεῦμα. Ergo mox est ipsa doctrina christiana, mox sentiendi agendique ratio huic doctrinae consentanea. ἐ παλαιότητι γράμματος) Non secundum veterem legem Mosaicam, litteris perscriptam: Γράμμα, *scriptum, membrana*,

Luc. XVI, 9. 7. *Lex* ita vocatur, quia deſtituta erat vi et efficacia vere emendandi hominum animos, quia peccata non tollebat, ſed potius eorum memoriam renovabat. Hinc patet praeſtantia religionis Chriſtianae, eiusque praerogativa prae lege illa Moſaica.

7. Τί ἐν — ἁμαρτία;) *At dicat aliquis: an lex est cauſſa peccati?* Metonymia, quaſi dixiſſet: ἐι διὰ νόμου ἁμαρτία. Dixerat Apoſtolus v. 5. affectiones animi pravas per ipſam legem commotas fuiſſe et auctas. Hinc obiicere poterant Iudaei, legis Moſaicae tenaces, ex mente Apoſtoli legem fieri cauſſam peccati. Hanc obiectionem refellit v. 7—12. Negat, ea, quae de poteſtate et vi peccati ſub lege dixerat, ita eſſe capienda, ac ſi lex peccati veluti magiſtra, atque noxia eſſet, quod adverſarius potuiſſet obiicere, et oſtendit, legem arguere tantum homines et convincere male factorum. Τί ἐν ἐροῦμεν eſt formula Paulo uſitata, qua occupatur reprehenſio: *at dicat aliquis.* Reſpondet Paulus ad hanc obiectionem: Μὴ γένοιτο — διὰ νόμου.) *Absit hoc. Imo potius peccatum non agnoscebam,* (non habebam notitiam *malefacti*) *nisi per legem.* Qui legis notitiam non habet, is nec habet peccati, i. e. *malefacti* notitiam. Hoc de prima hominum aetate capi debet; nam alia hominis aetas nulla expers eſt omnis notitiae legis et peccati. Vid. b. Mori *additamentum disputationis de homine, submittente se Deo,* (Lipſ. 1789.) p. 4. Νόμος h. l. eſt lex quaevis, ſive ſit humana, ſive divina. Senſus igitur eſt: Lex Moſis hoc cum aliis legibus habet commune, ut doceat homines, quid ſit non recte appetere et agere; habet hanc utilitatem ut ignorantiam mortalitatis depellat. πάντε γὰρ — ἐπιθυμήσεις)

μήσεις) *Concupiscentiam enim non cognovissem, nisi lex dixisset: Noli concupiscere.* Ignorare cupiditatem h. l. est, eam hactenus ignorare, quatenus e lege diiudicatur, et, qualis sit, cognoscitur. Iam e lege cognoscitur, non omnia sine discrimine appeti debere, sed certum appetendi genus, certum gradum et modum dissuaderi, improbari, prohiberi. Ignorat ergo cupiditatem, qui ignorat eam esse illicitam, ut in exemplo addito, non esse alterius bona sic expetenda, ut tibi ea vindicare velis. Talia puer, alienus adhuc a legis et interdicti notione, diiudicare et discernere nequit. Ut primum autem legis notitia oblata discitur, aliquid et aliquo modo appeti non debere, discitur et illud, agi hoc et hoc modo non debere, quod appetere, et hoc modo appetere non liceat. Notandum est hoc loco ac deinceps Paulum in prima persona loqui, non quod de se agat; sed quod modestiae causa res odiosas sic exprimere malit, quod ipse dicit μετασχηματίζειν. 1 Cor. IV, 6. Talia et alibi occurrunt. Scholiastes Horatii ad epistolam VIII. Lib. I. *Reprehendit Celsum. morositatis et inconstantiae, ita tamen, ut quae in eo carpit, in se transferat, quo reprehendat liberius.* Sic in arte poëtica: *Brevis esse laboro, obscurus fio.* Totum hunc locum docte illustravit D. FRID. SAM. WINTERBERG. *in periculis exegeticis.* Mengeringhusae, 1791. 3. Illud in Mose: οὐκ ἐπιθυμήσεις Exod. XX, 14. non de sola animi prava cupiditate, sed etiam de ipsis, quibus ex se exserere solet, artibus atque facinoribus est intelligendum.

8. Ἀφορμὴν — ἐπιθυμίαν) *Sed propensio ad malum, occasionem nacta per legem, effecit in me varii generis cupidates.* Docet nunc Apostolus, non tam

in lege, quam potius in ipso homine esse causſam et culpam, quare concupiſcat prohibitum. Ἡ ἁμαρτία h. l. est propensio, inclinatio hominis ad varia peccata; *der Hang, die natürliche Neigung zum Bösen.* Haec occaſionem nacta διὰ τῆς ἐντολῆς, per praeceptum, illud nempe: ἐν ἐπιθυμήσεις, *effecit in me varii generis cupiditates*, artes pravas, et turpiſſima quaevis conſilia. Ovidius Amor. II, 19. 3. *Quod licet, ingratum est: quod non licet, acrius urit.* III, 4. 17. *Nitimur in vetitum semper, cupimusque negata.* χωρὶς — νεκρά) *Peccandi enim libido, nisi lege quadam irritetur, torpere solet,* non *tam facile* in prava facinora erumpit. Est enim hoc comparate dictum. Νεκρὸν, *iners, quod vim suam non exserit.*

9. Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτὲ) Pergit Apoſtolus in Metaſchematismo, coepto com. 7. *Equidem vivebam aliquando sine legis notitia* Loquitur Paulus de eo, quod omnibus hominibus evenire ſolet. Infantes nempe nullam habent notitiam legis; paulo poſt pueri diſcunt quidem leges quasdam et memoriae mandant, ſed eas parum curant. Ἐλθούσης — ἀνέζησεν) *Quum vero lex mihi innotesceret, tunc propensio ad malum exardebat.* Ἐλθούσης τῆς ἐντολῆς, ſc. animo meo; poſtquam notitiam legis accepi.

10. Ἐγὼ δὲ ἀπέθανον) *Ego vero poenam mihi conscivi.* Peccavi *et merui poenam*, intellexi, me miſerum eſſe. Nam haec h. l. eſt ſignificatio verbi ἀποθνήσκειν ut ἀποκτείνειν comm. 11. et 2 Cor. III, 6. *ad mortem vel poenam condemnare.* Sic hebraicum מות eſt *mori*, et *mortis reum esse, miserum et infelicem fieri.* Gen. XVI, 11. Reſpicit Paulus ad commina-

tio-

tionem poenae Gen. II, 17. καὶ εὑρέθη — θάνατον) Ellipsis: ἡ ἐντολὴ (ἡ δεδομένη, vel ἡ γενομένη) πρὸς ζωὴν, αὕτη (εὑρέθη γεγονυῖα) εἰς θάνατον. Εὑρίσκομαι, *sum, appareo. Atque lex, consilio salutari data, effecit, ut poenam subirem.* Nam propter imbecillitatem humanam lex non tantum mihi hunc usum non praestitit, sed etiam propensioni ad peccata occasionem dedit, ut in mala facinora erumperet.

11. Ἡ γὰρ ἁμαρτία — ἀπέκτεινεν) *Nam propensio ad malum occasionem arripiens a lege, me decepit, et per eam* (legem) *miserum reddidit.* Non ipsa lex, sed propensio ad male agendum me induxit, ut legem violarem. καὶ δι' αὐτῆς ἀπέκτεινεν) Cf. comm. 10. Ἀποκτείνειν h. l. est *infelicem, miserum reddere.* Non tantum Hebraei, verum etiam profani τὸ ἀποκτείνειν sic usurpant. Apud Plutarchum. *Discr. adul. et am.* Cassius Severus dicit: ἄντη τοῦτον ἡ παῤῥησία τὸν ἄνθρωπον ἀποκτενεῖ, *ista loquendi libertas hunc hominem perdet.* Et Stryangaeus violentas sibi inferens manus, quod turpibus ipsius cupiditatibus gratificari Zarinaea noluisset, ad hanc scripsit: σὺ δέ με ἀπέκτεινας, *tu mihi necis caussa fuisti.* Euripidea in Troad. v, 737.

12. Καὶ ἡ ἐντολὴ — ἀγαθὴ) Ἡ ἐντολὴ, vel est, *praeceptum* illud, de non concupiscendo, vel praeceptum singulare quodvis. Sanctum, i. e. innocens, in quo non est causa miseriae; aequum et iustum; quod vetat circumventiones et fraudes alteri noxias; *bonum* est, et *utile* tum quia iubet, ut alios diligamus tanquam nos ipsos, tum quia legem observantibus vitam promittit.

13. Τὸ οὖν — θάνατος;) *Ergone res bona mihi fuit caussa pernicici?* Respondet Apostolus: ἁμαρτίαν esse

caus-

caussam proximam miseriae humanae, *νόμον* autem *occasionem* tantum *remotam*. Τὸ ἀγαθὸν, i. e. *lex* quae bona est. *θάνατος* h. l *αἰτία τῦ θανάτυ, ἀλλὰ ἡ ἁμαρτία*) Sc. *ἐμοὶ γέγονε θάνατος*. Sic mihi interpungendum videtur. *Sed propensio ad malum mihi exitio fuit.* Alii aliter, sensu fere eodem. *ἵνα φανῇ — θανατον*) *Ita ut manifestum fieret, peccandi proclivitatem occasione accepta et lege, quae bona est, mortem mihi peperisse.* *ἵνα φανῇ κατεργαζομένη*, ut *φαίνεται καλυμένη*, *φαίνεται ποιήσας*, apud Thucyd. Plutarch. aliosque Profanos. Ἀγαθὸν h. l. est lex, quae bona et sancta est. v. 12. *ἵνα γένηται — ἐντολῆς*) *Ut adeo proclivitas ad peccandum fieret longe pessima, occasione legis.* Ὑπερβολὴ *eminentia, excellentia, magnitudo.* Paulus vero hanc formam: *καθ' ὑπερβολὴν*, ponere solet pro adverbio *ὑπερβολικῶς*, *praeter modum.* 1 Cor. XII, 31. 2 Cor. I, 8. aliisque locis. Hoc vult Apostolus: Apparuit, propensionem ad malum esse maxime abominandam; turpissimum enim est, re bona abuti.

14. Οἴδαμεν — *πνευματικός ἐστιν*) *Scimus enim, legem esse perfectam*, praeclaram, bonam, v. 12. Est nempe lex virtutis officiorumque magistra, perfectionis moralis norma, appetionique illicitae contraria. Πνεῦμα, רוּחַ, in genere suo praestans et eggregium, cuius oppositum est *σάρξ*, *infirmum, tenue.* *ἐγὼ δὲ σαρκικός εἰμι*) *Ego vero infirmus sum pravis affectibus abripior*, vel deditus sum. Ἐγὼ, iterum in sua persona loquitur Apostolus de *quolibet, homine non Christiano, qui Iudaeus sit, sive ethnicus.* Miror, KOPPIUM eorum accessisse sententiae, qui putant, Paulum de se etiam, et de omnibus vere

vere Christianis haec dicere. Contrarium non tantum ex verbis proxime sequentibus, sed etiam ex ipso Apostoli consilio et universo nexu orationis patere videtur. Vult nempe demonstrare, *legibus solis* nullum facile hominem mente emendari; ipsas etiam leges Mosaicae vi emendandi animum carere: hominem, peccato diutius assuetum, ea animi impotentia laborare, ut quum maxime velit ac studeat sequi legem, huic rei se sentiat imparem, et in animo experiatur tantam, tamque continuam pugnam inter appetitum animalem et rationalem, (v. 15.) ut agat, quod improbet et nolit, quod probet et velit, exsequi non possit; hanc autem vim emendandi hominum animos inesse *religioni christianae*, quae sola viribus instruere possit ad sancte vivendum necessariis. Vide inprimis infra c. VIII, 2. 3. ubi expresse docet Apostolus, *νόμον τῦ πνεύματος τῆς ζωῆς* praestare id, quod nec lex Mosis, nec ulla alia lex hactenus praestiterit, vel praestare possit. *Σάρξ*, *infirmum*, vel *quicquid in homine est vitiosum et pravum*. Nam veteres omnis vitiositatis in agendo origines ad corpus referebant. Ostendit Paulus caussam, cur ex lege aliud in homine consequatur, quam id, quod lex per se propositum habet, quia nimirum alia natura est legis, alia hominum. *πεπραμένος ὑπὸ τὴν ἁμαρτίαν*) *Mancipium peccati*. Similes sunt *Achabo*, de quo Elias id praedicat, 1 Reg. XXI, 20. Ex quo patet, Paulum nec de seipso, nec de aliis vere Christianis loqui. Hi enim sunt liberi *ἀπὸ τῦ νόμυ τῆς ἁμαρτίας* VIII, 2.

15. *Ὃ γὰρ κατεργάζομαι, ἐ γινώσκω*) *Igitur quod facio non approbo*. Nam sic יָדַע sumunt Hebraei, Hos. VIII, 4. Matth. VII, 23. Alii: *inscius et invitus facio, quae*

quae facio. ὃ γὰρ ὃ θέλω, τοῦτο πράσσω) Θέλω recte vertas potentialiter: quod vellem, Matth. XXVI, 39. quanquam et indicativo sumi potest, dum noris, non agi hic de certa constitutione decretoque voluntatis, sed de levi desiderio. Ovid. Metam. VII, 19. *Sed trahit invitam nova vis, aliudque cupido, mens aliud suadet. Video meliora, proboque; deteriora sequor.* Horatius I. Epist. VIII. *Mente minus validus, quam corpore toto — Quae nocuere sequar; fugiam quae profore credam.* *Arrianus Epictet.* II, 26. ἐπεὶ γὰρ ὁ ἁμαρτάνων ὃ θέλει ἁμαρτάνειν, ἀλλὰ κατορθῶσαι, δῆλον ὅτι, ὃ μὲν θέλει, ὃ ποιεῖ, καὶ ὃ μὴ θέλει, ποιεῖ.

16. Εἰ δὲ — καλός) *Si vero, non quod volo, hoc idem efficio, (tacitus) assentior legi, eamque bonam esse testor.* Σύμφημι, *assentior.* *Euripid.* Hippolyt. 266. καὶ ξυμφήσουσι σοφοὶ μοί. *Hesychius:* σύμφημι, συναινῶ, συνομολογῶ. Verum hoc esse, experientia docet. Saepe enim fatentur homines, hoc vel illud recte prohibitum esse, et tamen, affectibus abrepti faciunt, quod illicitum esse fatentur.

17. Νυνὶ — αὐτὸ) *Ergo non tam ego malum illud ago*; quia nempe ratio ipsa reiicit et reprobat illa, ad quae pravorum affectuum vis impellit. Νυνὶ h. l. est coniunctio ratiocinando concludentis, et significat: *igitur*, ut Iac. IV, 13. V, 1. ἀλλ' — ἁμαρτία.) *Sed propensio ad malum, quae me impellit et regit.* Proclivitas ad peccandum comparatur heros, servis suis imperans eosque ad obsequium cogens. Homo pravis cupiditatibus resistere non potest, nisi aliud auxilium accedat.

18.

18. Οἶδα γὰρ — ἀγαθὸν) *Scio enim, in me, i. e. in pravis affectibus meis non reperiri bonum.* Homo, quum nominatur, modo totus intelligitur, modo κατὰ συνεκδοχὴν tribuitur id nomen partibus. Sic, quod hic dixit *in me*, interpretatur de carne, et pravis affectibus e carne orientibus. Τὸ γὰρ — εὑρίσκω) *Nam voluntas mihi est in promtu, sed perpetrare rectum non valeo.* Παράκειται, i. e. πάρεστι, *adest.* Denotat enim proprie *vicinum esse*, s. *a latere adhaerere.* Εὑρίσκειν, מָצָא, *assequi posse.*

19. Ὃ οὐ θέλω κακὸν) *Quod, odi, malum*, idem quod μισῶ. v. 15. Ita ostendit Paulus, praeceptis legis Mosaicae non inesse eam vim, ut malarum cupiditatum imperium frangat.

20. Repetit, quod dixerat v. 17. sed addit πλοκήν, ἐγὼ bis sumto; sensu diverso. Homo est, qui consentit peccato, sed non totus, hominis mente diversum dictante; quod culpam auget.

21. Εὑρίσκω — παράκειται) *Experior igitur, quotiescunque bene agere volo, legem*, i. e. vim quandam adversam, *quae me impediat, quia malum*, vitiositas *mihi adhaeret.* Construe: εὑρισκω ἄρα τὸν νόμον, ὅτι ἐμοὶ θέλοντι ποιεῖν τὸ καλὸν, τὸ κακὸν παράκειται, redundante ἐμοὶ ex Atticismo. Νόμος interdum vocatur *animi humani impetus*, quo ad agendum omnes incitamur, sive ille sit naturalis et corruptus, sive spiritu divino excitatus, et ad honesta quaevis impellens, ut v. 23. c. VIII, 2. *Dictamen* dicere possis. Vocatur autem sic, propter aliquam cum legibus, earumque vi, qua ad agendum homines

mines impellere et cogere solent, similitudinem. Aliis ὁ νόμος est lex Mosaica, vel quaevis lex divina, et τὸν νόμον pro κατὰ τ. νόμον.

22. Esse in homine nondum emendato eiusmodi dictamen (v. 21.) probatur ex experientia. συνήδομαι — θεῷ) *Delector enim lege Dei*, i. e. approbo legem Dei. Est metonymia. Nam proprie mentis est *approbare*, non *gaudere*; sed solent causis tribui proximorum effectuum nomina. κατὰ τὸν ἔσω ἄνθρωπον) *Quoad mentem, rationem.* Ὁ ἔσω ἄνθρωπος, i. e. ὁ ἄνθρωπος ἐν ἑκάστῳ τῇ ψυχῇ κατοικῶν. *Philo* de agricultura vocat τὸν ἡγεμόνα ἄνθρωπον, additque, ἄνθρωπος δὲ ἡ ἐν ἑκάστῳ ἡμῶν, τίς ἂν εἴη, πλὴν ὁ νοῦς. Comm. 23. vocatur νοῦς. Sic etiam Pythagoricis *mens sola* homo est, cetera non partes, sed instrumenta hominis. Ialkut Ruben, f. 10, 3. *Caro est vestis exterior hominis, sed spiritus est homo interior, cuius vestis corpus est.*

23. Βλέπω δὲ ἕτερον νόμον) *Sentio autem aliam legem, aliud dictamen*, sc. vim pravarum cupiditatum, quae instar legis est. cf. v. 21. Βλέπειν, idem quod ἐυρισκειν. eodem v. 21. ἐν τοῖς μέλεσί μου) i. e. ἐν τῇ σαρκί μου, v. 13. in proclivitate ad peccandum, et sensuum imperio, *Membra* h. l. dicere maluit, propter metaphoram a bello ductam, quae sequitur; nam membra corporis ad bellum quasi armantur. Ἀντιστρατευόμενον — νοός μου) *Quae se opponit legi mentis meae.* Ὁ νόμος τοῦ νοός, *dictamen rationis, das Vernunftgesetz*, opponitur τῷ νόμῳ ἐν τοῖς μέλεσι, *dictamini sensuum.* In verbo ἀντιστρατεύεσθαι est metaphora a bello ducta. Καὶ αἰχμαλωτίζοντα — μέλεσί μου) *Et me in potestatem redigit dicta-*

ctaminis sensuum, quod est in membris meis. Continuatur translatio a bello desumta. Phraseos *captivum ducere* adiunctum est *servum facere*; nam vetere more in bello captivi facti sunt servi.

24. Ταλαίπωρος ἐγὼ ἄνθρωπος) *O me miserum hominem!* Dicit, vere miserum esse huiusmodi hominem, qualem hactenus descripsit. τίς με ῥύσεται; ad formam hebr. מִי יִתֵּן *utinam liberer tandem.* Lex me liberare non potest. Aliunde ergo quaerenda libertas. ἐκ τοῦ σώματος τοῦ θανάτου τούτου) *A corpore hoc damnum afferente*, i. e. quis vires mihi dabit, ne membra corporis mei peccato servire et poenas sibi mereri cogantur? Genitivi Hebraeis, et eos imitantibus Hellenistis saepe sunt pro adiectivis, ut hic corpus mortis, vel miseriae, quod hominem miserum reddit, quia est sedes vitiositatis. Tristis est conditio hominis, qui non valet efficere bonum, vel fugere malum, quod ipse averſatur ac damnat.

25. Εὐχαριστῶ — κυρίου ἡμῶν) *O me felicem per Dominum Iesum Christum*, i. e. o me felicem, qui Christianus sim! Gratias ago Deo, quod per Christum, i. e. per eius doctrinam huc ductus sim, ut tandem possim obsistere illi propensioni ad malum. Gratias autem agere solemus Deo pro beneficiis, et propter ea beneficia felices nos praedicamus. Haec plane per parenthesin legenda, qua omissa, cetera cum sequentibus cohaerent. Ego quidem, dicit Apostolus haec in prima persona per modestiam quandam elocutus sum, at revera, si sine figura mihi de memetipso loquendum sit, non is ego sum, qui tales laniatus sentiam, quum Deus me per Iesum Christum, i. e. per Evangelium et Spiritum eius, ab ista servitute liberavit. ἄρα

ἄν — ἁμαρτίας) *Ergo ego ipse idem quoad mentem, s. rationis dictamen servire studeo legi Dei, sed membris corporis servio legi peccati.* Loquitur de eiusmodi homine, qualem sub primae personae pronomine descripserat. Bellum in se sentit rationis et pravarum cupiditatum, quod lege Mosaica nullo potest modo compesci. Doctrina autem Christi meliori praestari id, quod lex praestare non poterat, statim c. VIII. docetur.

CAP. VIII.

Exponit Apostolus felicem vere Christianorum conditionem, dum ostendit, eos auxilio doctrinae perfectioris (christianae) adiutos praestare posse, quod homo solius legis notitia imbutus praestare non possit, ac proinde benevolentia Dei frui, et beatos esse spe felicitatis aeternae, v. 1 — 17.

1. Οὐδὲν ἄρα — Ἰησοῦ) *Nulla igitur poena timenda est vere Christianis.* Ἐν Χριστῷ Ἰησοῦ εἶναι, cum Christo coniunctum esse, in eum credere et praeceptis eius obtemperare, i. e. genuinum esse Christianum. Κατάκριμα, *condemnatio* et per meton. *poena.* Non amplius metuenda est vere Christianis noxa et miseria e peccatis oriunda; de qua vide notata ad c. V, 12. Nam in veri nominis Christiano non est tale peccatum, ob quod damnetur, tale nempe peccatum, cui quis consulto et perpetuo indulget. Quanquam enim irritatur per sensus, et propendet ad malum, tamen resistit, et tandem ope doctrinae christianae huc venit, ut *possit* resistere, et raro tantum abripiatur ad peccatum. Hoc exprimitur verbis: Μὴ κατὰ — πνεῦμα, *qui non suis cupiditatibus, sed doctri-*

doctrinae Christi obsequuntur. Πνεῦμα h, l. eſt doctrina perfectior, *doctrina Christiana.* Nonnulli, omittenda eſſe haec verba, cenſent, quippe e comm. 4. perperam huc translata. Sed verba: μὴ κατὰ σάρκα περιπατοῦσιν retinenda eſſe videntur; nam deſunt tantum in codicibus graeco-latinis, extant vero propemodum in omnibus codd. mere graecis, uno excepto. Ultima autem verba: ἀλλὰ κατὰ πνεῦμα omittuntur in nonnullis codicibus, in verſione Syr. vulg. aliisque verſionibus, etiam a Patribus nonnullis graecis et latinis. Et ſalvo ſenſu omitti poſſunt. Qui enim non amplius vivit κατὰ σάρκα, is vivit κατὰ πνεῦμα. Priora autem verba ſunt neceſſaria ad ſententiam. Deſcribere nempe Apoſtolus volebat, et debebat, quid hoc ſit: εἶναι ἐν Χριστῷ Ἰησοῦ. Vid. MORUS ad h l. Redit nunc Apoſtolus ad id, quod c. VII, 6. dixerat ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος, et oſtendit, Evangelium in praeſtare, quod lex Moſaica praeſtare non poterat, ſc. liberare nos ab imperio et tyrannide peccati.

2. Ὁ γὰρ νόμος — τοῦ θανάτου) *Nam dictamen religionis* (chriſtianae,) *quae affert salutem per Christum Iesum, liberavit me a dictamine illicitae cupiditatis, quae miseriam* et noxam *parit.* Νόμος τοῦ πνεύματος eſt *dictamen religionis,* doctrinae chriſtianae, quae carpit et minuit illam cupiditatem, de qua c. VII. dictum eſt. Νόμος eodem ſenſu, quo c. VII. 21. hic accipitur. Πνεῦμα autem eſt *doctrina christiana,* ut oſtendimus ad c. VII, 6. Alii malunt τὸ πνεῦμα in hoc cap. et alibi eſſe *animum sensumque vere christianum* (*christlicher Sinn, göttlicher Sinn,*) eodem ſenſu. Nam doctri-

na christiana est norma, ad quam animus Christianorum conformatur. Igitur nihil vetat, quo minus πνεῦμα mox *doctrinam christianam*, mox *animum christianum* ad hanc doctrinam conformatum, vertamus. Notandum tamen est, et hanc doctrinam, et pios sensus Christianorum referri ad Dei Spiritum, tanquam auctorem, qui omnia haec bona mediante doctrina efficiat. Infra v. 25. 27. 1 Cor. XII, 11. Haec doctrina dicitur τῆς ζωῆς, *salutis et felicitatis*, ab effectu, quia salutem et felicitatem, nempe animi emendationem, tranquillitatem, spem certam aeternae felicitatis, et ipsam denique hanc felicitatem affert omnibus iis, qui ei obtemperant. Nam docet nos agere agenda, et fugere peccata amore erga Deum et Christum, amore erga alios, non metu coactos et poenis, sed sponte, beneficiis permotos, ob spem felicitatis aeternae. Unde sequitur doctrinam christianam multo praestantiorem esse lege Mosaica. Non inusitatum est scriptoribus sacris *Evangelium* appellare νόμον, Iac. I, 25. Rom. III, 28. 21. Repetit igitur Paulus, quod supra c. VI, 14. aliis verbis dixerat. Ἐν Χριστῷ Ἰησοῦ referri potest ad ζωή, *felicitas per Christum parta*; (sed tum dici debuisset: τῆς ἐν X. I.) vel ad ἠλευθέρωσε, sublato commate post Ἰησοῦ, *per Christum Iesum liberat me*. Ὁ νόμος τῆς ἁμαρτίας, vox et dictamen cupiditatis ad mala instigantis et rapientis. Obsequium huic dictamini praestitum affert τὸν θάνατον, *miseriam et noxam*. Hanc enim vocis θάνατος in hac epistola esse significationem, saepe iam monuimus. Ergo dicit Apostolus et ab imperio pravarum cupiditatum et a noxis inde secutis se liberatum esse per dictamen religionis. Non autem de se solo, sed de omnibus vere Christianis Paulum loqui, in promtu est, v. 1.

3.

3. Τὸ γὰρ ἀδύνατον — ἐν τῇ σαρκί) *Quum enim lex id efficere non posset, quia invalida erat reddita per vitiositatem, Deus, mittens filium suum, habentem corpus simile illi, quod nos habemus, qui sumus peccatores, et peccati caussâ* (ad expianda peccata) *condemnavit* (vi sua privavit) *peccatum, quod se per corpus exserit.* Hoc comma continet explicationem eorum, quae dicta erant v. 2. In verbis τὸ ἀδύνατον τοῦ νόμου esse videtur nominativus absolutus, pro: διὰ τὸ τοῦ νόμου ἀδύνατον εἶναι, s. διὰ τὴν τοῦ νόμου ἀδυναμίαν. Lex vim suam exserere, i. e. animos hominum emendare non poterat. Alii anacoluthon esse putant, et post θεός supplent ἐποίησε, s. πεῖσαι, *quod leges efficere non poterant, Deus hoc efficere decrevit.* ἐν ᾧ ἠσθένει διὰ τῆς σαρκός) *Quia propter humanae naturae imbecillitatem vim suam* (emendandi animos) *amittebat.* Ἐν ᾧ hic valet *quia*, more hebraico. Σάρξ, *vitiositas et imbecillitas humana, die verderbte herrschende Sinnlichkeit.* De hac legis infirmitate c. VII. prolixe disputatum est. Deus igitur, ut alio modo opitularetur humanae infirmitati, misit filium suum, ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, i. e. ἐν σαρκὶ ὁμοίᾳ τῇ τῶν λοιπῶν ἀνθρώπων, οἳ ἁμαρτωλοί εἰσι, *in corpore* (σαρκὶ) *simile illi, quod nos peccatores habemus*, cuius membris abuti solemus ad peccandum. καὶ περὶ ἁμαρτίας) Sc. θυσίαν, *tanquam sacrificium pro peccatis; ad expianda peccata*; nam haec est plena phrasis; vel προσφορὰν περὶ ἁμαρτίας. Hebr. X, 18. Propterea etiam dici potest Christus peccati causa missus esse, quia docuit nos, peccata fugienda esse, et quia nobis perfectissimae virtutis exemplum praebuit. Non addit Apostolus, Filium Dei missum esse, ut afferret πνεῦμα doctrinam

perfectiorem, de peccatorum venia, de felicitate aeterna et aliis rebus, quarum notitiam nobis procuravit; hoc enim una voce *missionis* comprehenditur. κατέκρινε — σαρκί) i. e. κατέκρινε τὴν ἁμαρτίαν (τὴν) ἐν τῇ σαρκὶ (οἰκοῦσαν) *Destruxit*, i. e. vi sua privavit *peccatum in nobis habitans*, c. VII, 17. 18. 25. Καταχρίνειν h. l. est quasi *perdere, destruere, vi sua privare*, ut 2 Petr. II, 6. *Destruxit vim pravarum cupiditatum in nobis*, i. e. effecit, ut iam resistere possimus illicitis cupiditatibus, frangere earum vim: et praestare id, quod lex postulat. Hoc autem efficit Deus per τὸ πνεῦμα, doctrinam perfectiorem, e. c. de omnium peccatorum venia, de felicitate aeterna vere Christianis promissa etc. Cf. etiam supra c. VI, 3. 6. KOPPE: *punlit peccatum in homine aliquo* nempe in Christo, ut σάρξ sit *natura humana*, *homo ipse*, et quidem *humana eaque imbecilla Christi in terris conditio*. Praefero priorem explicationem.

4. Ἵνα τὸ δικαίωμα — ἡμῖν) *Ut id. quod lex divina a nobis postulat, praestare possimus*, non impediti iam a nimia ista peccati vi, qua antehac ad facienda ea quae ipsi improbabamus, abripiebamur. Τὸ δικαίωμα τοῦ νόμου, *praeceptum legis*, id quod lex postulat. Supra c. II, 26. πληροῦν τὸ δικ. τοῦ νόμου est: *servare praecepta legis*. Ἐν ἡμῖν, i. e. ὑπ' ἡμῶν. Ad reliqua verba huius commatis cf. notata ad v. 1. Inest iis uberior hominis πληροῦντος τὸ δικ. νόμου descriptio.

5. Οἱ γὰρ κατὰ σάρκα ὄντες) *Qui enim illicitis cupiditatibus tenentur*, i. e. qui uno feruntur impetu appetitionis, atque eo rapiuntur more brutorum animantium ratione religionisque notitia carentium, ii τὰ τῆς σαρκὸς φρο-

Φρονεῦσιν, obtemperant dictamini ad mala inſtigantis cupiditatis; ſic ſtudent rebus, quae ſenſibus ſunt iucundae, ut legis divinae nullam habeant rationem. Τὰ τῆς σαρκὸς, ſc. πράγματα. Φρονεῖν τά τινος eſt *facere cum aliquo, ſtudere alicui rei.* Herodotus: οἱ ἔτι τὰ ἐκείνου ἐφρόνεον *qui adhuc partes eius tuebantur.* Qualis eſt cauſſa, talis effectus. A factis hominum concluditur ad animum, ad ſenſum. οἱ δὲ — πνεύματος) *Qui vero meliore indole praediti ſunt, ii rebus melioribus ſtudent.* Οἱ κατὰ πνεῦμα, ſc. ὄντες. Τὰ τοῦ πνεύματος, ſc. Φρονεῦσιν. Πνεῦμα nunc videtur eſſe ſenſus melior, quem cognitio religionis chriſtianae efficit.

6. Τὸ γὰρ — θάνατος) *Studium vero rerum pravarum affert mortem*, i. e. miſeriam maximam. Ponitur θάνατος per metonymiam pro infelicitatis cauſſa. τὸ δὲ Φρόνημα — εἰρήνη) *Studium contra eorum, quae religio praecipit, felicitatem ſummam, Deique favorem affert.* Ζωὴ καὶ εἰρήνη iterum per metonymiam pro eo, ex quo haec felicitas oritur.

7. Διότι — θεὸν) *Nam homo ſensuum imperio ſubiectus adversarium ſe praebet Deo*, repugnat conſiliis divinis, vult et agit ea, quae voluntati Dei adverſantur, eique diſplicent. Abſtracta poſita hic ſunt pro concretis. Cf. Iac. IV, 5. Hoc et ſequenti commate continentur rationes, cur miſeria ſequatur improbitatem hominum. τῷ γὰρ — ὑποτάσσεται) *Non obedit legi Dei.* Fertur, qua lubet, non qua monſtrat Dei lex. οὐδὲ γὰρ δύναται). *Non potest* obſequi praeceptis Dei, quia deſunt vires, et quia tanta eſt vis malarum cupiditatum, ut nonniſi per ſpiritum divinum homo liberari poſſit ab earum imperio.

8. Οἱ δὲ — δύνανται) *Illi ergo, qui malis cupiditatibus obsequuntur, Deo placere non possunt*; Deo placere non magis possunt, quam subditi rebelles regi. Quomodo ergo Deus illis daret felicitatem aeternam? Δὲ, pro ἂν: deducuntur enim haec e superioribus.

9. Ὑμεῖς δὲ — πνεύματι) *Vos autem non pravis cupiditatibus, sed religioni obtemperatis.* Apostolus Christianos Romanos alloquitur. Vos, inquit, non estis ex numero eorum, quos Deo displicere, imo morti atque poenis divinis obnoxios esse modo dixi, sed estis ex eo hominum felicissimorum genere, quibus per Christum ζωὴν καὶ εἰρήνην partam esse docui. Sic se saltem sperare Apostolus dicit. Sed ἐστὲ potest etiam esse imperativus; *obtemperate*, ut fit cohortatio. εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν) *Si modo divinae voluntati consentaneā sentiendi ratio imperium in vobis obtinet.* Deus enim nil nisi bonum et praeclarum velle potest. Πνεῦμα θεοῦ, i. e. *sentiendi ratio divinae voluntati consentanea.* Synonymae sunt loquendi formulae: πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν, et: τὰ τοῦ πνεύματος φρονεῖτε v. 5. et applicat Paulus ad Romanos normam v. 5. propositam. Οἰκεῖν, eodem sensu hic sumitur, quo supra c. VII, 17—20. habuimus. Non de spiritus sancti persona hic esse sermonem, sequentia verba docent. εἰ δέ τις — αὐτοῦ) Si quis vero non praeditus sit ea mentis indole, quae Christi menti est similis, is *non est illius*, non potest dici eius sectator, Christianus dici neutiquam meretur, nec beneficiorum quae Christus nobis procuravit, particeps esse potest.

19. Εἰ δὲ Χριστὸς ἐν ὑμῖν) *Quodsi Christus in vobis est*, i. e. Christi doctrina vos regit. *Christus* pro doctrina

ctrina Christi dicitur etiam 2 Cor. III, 17. Commate 9. sic expressserat Paulus eandem rem per phrasin ἔχειν τὸ πνεῦμα χριστοῦ. Τὸ μὲν σῶμα — δικαιοσύνην) *Corpus quidem emortuum* (infirmum, miserum) *est propter peccatum, sed doctrina christiana* (vobis) *salutem promittit, si-quidem recte agatis.* Hoc equidem sic intelligo: Erant omnino, ut par est credere, inter Christianos Romanos, qui ante susceptam religionem christianam vixissent κατὰ σάρκα, illicitis cupiditatibus addicti. Horum corpora erant νεκρὰ, viribus exhausta, enervata δι' ἁμαρτίαν per flagitia quibus hactenus dediti fuerant; hoc enim sensu νεκρὸν haud raro sumi, notum est. (Cf. supra c. IV, 19.) Paulus igitur eos bono animo esse iubet, nec esse, dicit, cur de his malis corporis valde doleant, aut de salute deliberent, quodsi enim in posterum vitam probam et religioni consentaneam acturi essent, fore ut felices sint, (ζωὴ) *propter virtutem* (διὰ δικαιοσύνην.) Ven. NOESSELT per σῶμα intelligit τὸ σῶμα τῆς ἁμαρτίας, s. vitium animi a peccato profectum, ut c. VI, 6. (Opusc. Fascic. II, p. 94. sqq.) et verba sic reddit: *natura quidem vestra vos morti addicit propter peccatum; sed spiritus* h. e. doctrina christiana *vitam reddit propter iustitiam.* Alii aliter. Illa, quam ego dedi, explicatio et usui loquendi et contextui sermoni convenientissima esse videtur. Non repugno tamen, si quis cum *Eckermanno* (l. c. p. 147.) malit διὰ explicare: *quod attinet ad*, et vertere: *corpus quidem mortuum est, quod attinet ad peccatum*, vim cupiditatum malarum, (ut Rom. VI, 5.) *sed spiritus*, pars nobilior vivit *propter virtutem*, quod attinet ad virtutem.

11. Εἰ δὲ τὸ πνεῦμα — οἰκεῖ ἐν ὑμῖν) *Quodsi nempe Deo, qui Iesum ex mortuis suscitavit, quoad animi*

indolem similes fieri studuistis. Verba haec eodem sensu accipienda esse, quo comm. 9. ea accipi debere ostendimus, manifestus membrorum commatis 10. 11. parallelismus nos docet. Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν pro πν. τοῦ θεοῦ. Sed maluit Apostolus hac uti periphrasi, quia ex resurrectione Christi ipsa Christianorum similem resurrectionem deducere constituerat. ὁ ἐγείρας — σώματα ὑμῶν) *Is, qui Iesum ex mortuis suscitavit, vestra etiam mortalia corpora vitae restituet, propterea quia Spiritus eius in vobis est,* quia doctrina divina animos vestros regit, vosque Deo similes reddit. Optime cohaeret comma hoc cum praecedente. Illustrat enim Paulus verba illa: τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. Felices nempe sunt, qui nunc sanctitati vitae student, quamvis mala corporis ex anteacta vita exorta, adhuc sentiant; nam in illa futura vita perfecte beati erunt. In verbis: ὁ ἐγείρας τὸν χριστὸν ἐκ νεκρῶν est mera periphrasis *omnipotentiae divinae.* Deus, inquit Paulus, qui pro sua omnipotentia Christum in vitam revocavit, is vos etiam post mortem vitae restituet. Docet igitur Apostolus, ne corpora quidem eorum, qui mente vere christiana praediti sunt, expertia fore felicitatis illius sortis, qua post mortem animae ipsorum gaudebunt. Alii h. l. intelligunt hominis ad meliorem sanctioremque vitam per religionem Christi instaurationem et emendationem. Sed propter verba: θνητὰ σώματα ὑμῶν prior sententia praeferenda videtur. διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν) Praeferenda est haec lectio illi: διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν. Est quidem utraque lectio aeque fere *antiqua*, et, si Patrum testimonia numeres, neutra alteri cedit. Sed lectio διὰ τὸ πνεῦμα sine dubio potior est, si codicum numerum spectes. Accedit, quod

quod illud διὰ δικαιοσύνην v. 19. ob evidentem membrorum commatis v. 10. et 11. parallelismum poſtulat διὰ τὸ πνεῦμα. Senſus igitur eſt: *Propterea quod spiritu eius animati estis*, quod mente et animo ſimiles eſtis Deo. Sicuti Deus Chriſtum, quia in ſe habuit naturam illam divinam, e mortuis reſuſcitavit: ita etiam Chriſtianos, qui ſunt κοινωνοὶ θείας φύσεως, (2 Pet. I, 4.) e mortuis reſuſcitabit.

12. Ὀφειλέται — ζῆν) *Obsequium debemus non vitiosae naturae, ut pravis cupiditatibus indulgeamus.* In voce ὀφειλέται eſt metaphora, qualis c. VII, 23. Subauditur ex ratione oppoſiti: ἀλλὰ πνεύματι, τῷ κατὰ πνεῦμα ζῆν.

13. Μέλλετε ἀποθνήσκειν) *Infelices, miseri eritis*, et in hac et in futura vita. Ἀποθνήσκειν ſumitur ut ſupra VII. 10. Vitia eſſe originem omnium malorum omnisque miſeriae, experientia docet. εἰ δὲ πνεύματι — ζήσεσθε) *Sin autem ope religionis christianae pravos affectus et malas cupiditates represseritis, felices eritis.* Πνεῦμα, ſc. τοῦ θεοῦ, *mens divina — göttlicher Sinn*, vel *religionis doctrina*, ſenſu prorſus eodem. Πράξεις, h. l. ſunt *malae actiones*, et quidem τοῦ σώματος, quae per corpus ſe exſerunt, membris corporis peraguntur, παθήματα et ἐπιθυμίαι, ut Gal. V, 24. aut τὰ φρονήματα τῆς σαρκὸς, ut ſupra v. 6. *actiones* etiam *externae* includantur.

14. Ὅσοι γὰρ πνεύματι θεοῦ ἄγονται) *Qui enim a spiritu divino se regi patiuntur.* Sic enim paſſivum occurrit apud auctores. Dionyſius Halic. Ant. L. X. ὡς δὲ κατέμαθεν ὁ Ὀυεργίνιος ἀγόμενον καὶ θήμας ὑπὸ τῶν λο-

λόγων. — *plebem his sermonibus flecti.* Cf. notata ad v. 9. *Agitur a spiritu divino*, qui perfectiorem illam doctrinam, christianam nempe, non tantum animo tenet, sed ei etiam convenienter vivit. Hoc supra expressum est phrasibus: περιπατεῖν κατὰ πνεῦμα, v. 4. φρονεῖν τὰ τοῦ πνεύματος, v. 5. πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. Omnes istae phrases sunt synonymae, et eandem exprimunt rem, scilicet *regi doctrina christiana*, atque ad hanc normam totam vitam componere. Hi igitur, qui religionis dictamini obsequuntur ἔτοί εἰσιν υἱοὶ Θεοῦ, i. e. *Dei similes*, Deoque cari. Constat nempe, consuetudine Hebraeorum quamcunque coniunctionem exprimi *filiorum* nomine. Sic etiam ii homines vocantur *filii Dei*, (Kinder Gottes) qui quandam similitudinem habent cum Deo; istaque similitudo in eo cernitur, ut animati sint sicuti Deus, eumque imitentur in amore virtutis veraque sanctitate, (Matth. V, 45. 1 Io. II, 29. 2 Petr. I. 4.) ut didicerint atque teneant Christi doctrinam, quae ipsius Dei doctrina est, (1 Io V, 1. Io. VIII, 47.) et quoniam is, qui rectam doctrinam amplectitur, eique se bene agendo accommodat, non potest non esse Deo acceptus et beatissimus, igitur nomen *filiorum Dei* transfertur etiam ad *beatitatis divinae* similitudinem, ut hoc nostro loco, 1 Io. III, 2. aliisque locis. (Vid. Io. Aug. Noesselti *diss. de vera vi nominis filiorum Dei.* Opusc. Fascic. II, p. 333. sqq.) Sensus igitur huius commatis est: Quotquot doctrina christiana reguntur et virtuti sanctitatique student, ii sunt vere beati, liberaliter et benigne a Deo habentur.

15. Οὐ γὰρ — ὁ πατήρ) *Non enim iterum animum servilem accepistis, ut vobis metuenda sit poena,*

na, sed accepistis animum filialem, quo confidenter (ipsum Deum) *appellamus Patrem nostrum.* Confirmat Paulus id, quod v. 14. dixerat: ἕτοί ἐσιν υἱοὶ Θεῦ. πνεῦμα δελείας) *Affectum, animum servilem, metu* solo poenae praesentis a malo abstinentem. רוּחַ, πνεῦμα, pro *affectu*, frequens Hebraeis, unde et pro ira et pro amore sumi solet. Gal. IV, 24. Servilem sensum non acceperunt πάλιν, i. e. ut antea, antequam Christiani esse coeperunt. Respicitur maxime ad Iudaeos sub oeconomia Mosaica, quae severa erat minitando puniendoque, et postulabat quotidianas expiationes peccatorum necessarias. Non igitur mirum, si eiusmodi gens propendebat ad metum servilem. Potest etiam referri ad Christianos, qui nuper gentiles fuerant; nam et hi usi sunt numinum suorum expiationibus; et multitudo nominum effecit, ut a nullo eorum sperare possent bona, quoniam numina ipsa sibi adversabantur. Vos, Christiani, inquit Apostolus, per doctrinam Christianam ad eiusmodi sensum servilem non denuo adducti estis, sed ad sensum filiorum; ἐλάβετε πνεῦμα υἱοθεσίας. Υἱοθεσία, ab υἱὸς θετὸς, *filius positus*, quem constitui mihi esse filium, quanquam mihi non fuerat natus, i. e *adoptatus.* Υἱοθεσία, *adoptio.* Ergo sensus adoptionis est sensus, qualem adoptati filii habent erga parentes, qui aeque ac filii nati sperant a parentibus quaevis bona. NOESSELTUS πνεῦμα υἱοθεσίας interpretatur *de Evangelio* (l. c. p. 98.) quoniam (v. 2. ut Gal. II, 19.) per *Evangelium* liberati sumus a lege. Quanquam autem verum est, Evangelio nos certos reddi de paterno Dei amore, aptius tamen videtur h. l. intelligere ipsum illum sensum et animum, quem doctrina christiana nobis instillat, Ἐν ᾧ — πατὴρ) *Quo confidenter* (Deum) *appellamus* pa-

patrem nostrum. Κράζειν respondet hebraico קָרָא, *vocare, invocare*: nec in hoc verbo, nec in Ἀββᾶ ὁ πατὴρ est emphasis. Paulus bis posuit, quia graece explicate voluit syriacum his, qui syriaca nescirent. Scripsit enim lectoribus, qui et Iudaei et gentiles fuerant.

16. Αὐτὸ — τέκνα Θεοῦ) *Ipse ille sensus et animus* (Geist und Gesinnung) *animum nostrum convincit, nos esse Dei filios.* Αὐτὸ τὸ πνεῦμα sc. υἱοθεσίας, animus ille et sentiendi agendique ratio liberalior, qua non amplius timore servili regimur, sed ex amore Dei et pleni fiducia recte agimus, nobis est quasi testimonii loco nos esse *filios Dei*, v. 14. Dei similes ac proinde beatos, et favoris divini participes. Deus enim non potest non amare et favore suo complecti sui similes. Dicit autem Paulus συμμαρτυρεῖ, quia Evangelium s. doctrina Christiana nos idem docet, 2 Cor. III, 6. Πνεῦμα ἡμῶν, hic est *animus noster*, ut 1 Cor. II, 11. 2 Cor. VII, 1. Paulus vocum similitudines amat, etiam in significatu diverso, quod genus figurae Graeci ἀντανάκλασιν vocant, qualis apud Plautum: *Oculorum praestinguat aciem in acie hostibus.*

17. Εἰ δὲ τέκνα, καὶ κληρονόμοι) *Si autem filii sumus, sumus etiam haeredes*, felicitatis participes. Hoc statim explicatius declaratur. Pergit Apostolus in sua argumentatione, et ostendit quam beati et felices sint et futuri sint vere Christiani; sicuti nempe filii sunt haeredes bonorum paternorum, ita etiam filios Dei fore participes eorum bonorum, quae Deus filiis suis promisit, beatitatis nempe qua Deus ipse fruitur. κληρονόμοι μὲν θεοῦ) *Felicitatis summae, quam Deus promisit suis, participes.* In voce κληρονόμος hic non respicitur ius succedendi in bona de-

defuncti, sed possessio firma atque inalienabilis. Proprie κληρονομία (a κλῆρος et νέμω ducta) de portionibus Palaestinae, Israelitis sorte divina tributis, dicitur; tropice vero felicitatem coelestem denotat. συγκληρονόμοι δὲ χριστοῦ) *Participes felicitatis, qua Christus fruitur.* Ipse Christus κληρονόμος πάντων dicitur, Hebr. I, 2. cuius μέτοχοι fiunt, qui fide ei addicti sunt Hebr. III, 14. coll. c. I, 9. εἴπερ συμπάσχομεν) nempe Christo, i. e. si constanti patientia omnia adversa toleremus, sicut Christus fecit. ἵνα καὶ συνδοξασθῶμεν) *Ut una cum ipso felicitatis summae simus participes*, 2 Tim. II, 11. 12. Col. III, 4.

18. Λογίζομαι γὰρ — εἰς ἡμᾶς) *Equidem enim plane statuo, calamitates huius vitae nullius momenti esse ad felicitatem qua olim* (in altera vita) *manifeste fruemur.* Apostolus, laudata superius atque commendata insigni religionis christianae felicitate, pergit ad caput de miseriis quibus Christiani anguntur. Obiici poterat, cum tanta christianae religionis laude haud facile conciliari posse pressuras et calamitates ubique obvias. Fortassis etiam respicit Paulus ad adversariorum voces, stultam esse et ridendam Christianorum fidem, per quam bona omnia expectabant, et tamen vix unquam aliquid praeter adversitates, et turbas accipiebant. Hanc offensam removet *tum* admonitione, quod nondum omnimoda felicitas obtingere possit hominibus, quae potius *futuro* tempori reservetur ac spe tantum capiatur, v, 19—25. *tum* commendatione praesentis fructus, quem inter ipsas miserias religio christiana afferat, 26—39. quum nos certos reddit, secundum ordinationem divinam piis Dei cultoribus etiam mala ad bonum cedere v. 28. eosque olim fore felicissimos exemplo Christi,

sti, cui nonnisi per miserias huius vitae aditus ad summum felicitatis dignitatisque culmen paratus esset, v. 29. sq. Λογιζομαι, i. e. ὁιομαι, ἡγοῦμαι Ἀξίου vox deducta est ex rebus, quae ponderantur. Nam quot pondo exempli caussa pendet, dicitur τοσοῦτον αγειν, i. e. *trahere, deducere.* Si in alteram lancem iniicias adversa quae ferenda sunt, in alteram bona, quae expectantur, immensum propendebit, in qua sunt bona. Τὴν μέλλουσαν ἀποκαλυφθῆναι. Cf. 1 Ioh. III, 2. Col. III, 4. In sequentibus tamen non describitur illius felicitatis magnitudo, sed certitudo.

19. Η γὰρ ἀποκαραδοκια — ἀπεκδέχεται) *Nam creaturae spes* (rerum natura) *exspectat tempus, illud, quo verus honor filiorum Dei manifestabitur*, vel tempus illud, quum omnibus apparebit, quanta futura sit felicitas et gloria filiorum Dei. Ἀποκαραδοκία, *spes*, quae com. 21. 25. vocatur ἐλπὶς. *Suidas* recte sine emphasi interpretatur ἀποκαραδοκίαν per προσδοκίαν. Scilicet ἀποκαραδοκεῖν proprie est: *vultum aliquo ad spectandum convertere, atque adeo observare.* Sic *Ioseph.* de B. I. III. 7. 26. ἀπεκαραδόκει δὲ τὴν ὁρμὴν τῶν βελῶν, *telorum impetum autem observabat.* Iam, quoniam ii, qui vultum aliquo ad spectandum convertunt, aliquid fere expectare solent, inde Graecis ἀποκαραδοκεῖν et καραδοκεῖν est *expectare. Xenoph.* Memorab. III, 5. 6. ἀλλὰ καὶ σιγῶσι καραδοκοῦντες τὰ προσταχθησόμενα. Quid autem sit ἡ κτίσις h. l. quaeritur. Extat ingens copia dissertationum et libellorum *de creatura genebunda, von der seufzenden Kreatur*; sed vix unquam interpretatio huius loci, quae omnibus satisfaciat.

Alii

Alii intelligunt homines, vel omnes, vel probos, vel impios, vel Iudaeos, Iudaeo-christianos, Christianos qui nuper gentiles fuerunt, vel bonos angelos. De animantibus rationis expertibus, olim in vitam et feliciorem conditionem restituendis locum hunc explicat LAUR. SMITH, Danus, in libro: *Ueber die Natur und Bestimmung der Thiere, wie auch von den Pflichten der Menschen gegen die Thiere.* Havn. 1700. 8. p. 83. sqq. Ab hac sententia non alienus fuit MICHAELIS in not. ad h. l. Probabilior haec est illa explicatio, quae olim plerisque interpretibus placuit, quam magno studio exornavit *Io. Frid. Iacobi in Abhandlungen über wichtige Gegenstände der Religion* P. I. 5. quam etiam KOPPE defendit, omnino hic conferendus. Κτίσις nempe sicut hebr. בְּרִיאָה, praesertim si πᾶσα additur, saepe est *omnis rerum natura, universum ipsum*, ut Iudith. IX, 12. ubi Deus dicitur βασιλεὺς πάσης κτίσεως, et Sap. V, 17. Deus ὁπλοποιήσει τὴν κτίσιν εἰς ἄμυναν ἐχθρῶν. Verti itaque possent haec verba: *Universa rerum natura exspectat tempus illud, quo vera filiorum Dei felicitas et honor manifestabitur.* Prosopopoeia, qua toti rerum universitati tribuitur, quod naturis sentientibus et intelligentibus proprium est, non est insolita. Sic in communi vita *naturam* serena veris aestate *subridere* dicimus; Paulus autem *morti* aneo, *legi, peccato* personae vim tribuere solet. Cf. etiam Gen. IV, 10. Ps. XIX, 1. Iac. V, 4. LACKEMACHERUS (in Biblioth. Brem. Class. VII. p. 618. sqq.) putavit, Paulum ad singularem Iudaeorum hypothesin respexisse. Credebant nempe Iudaei, Messiae tempore res creatas, Adami lapsu depravatas et corruptas, integritati suae restitutum iri, ut ad Iudaicae gentis usum eo essent aptiores. Quam creaturarum

in Messiae regno restitutionem חִידּוּשׁ הָעוֹלָם, mundi innovationem, seu universi huius, quod propter se solos conditum existimabant, instaurationem appellabant. Igitur hoc voluisse Paulum, existimat *Lackemacherus*: Tam certo futura est singularis illa, qua in Christi regno beandi sumus, prosperitas, ut ipsa etiam creatura, eodem tempore, ut creditur, integritatem suam recuperatura, desiderio maximo illam exspectet. Vid. *Wolf.* in curis ad h. l. Cf. KOPPIUS et MORUS ad h. l. In hac sententia fuerunt etiam Patres nonnulli antiquissimi, qui regnum Christi millenarium in his terris exspectabant, e. g. IRENAEUS adverf. haeref. L. IV, c. 51. 33. "Oportet, inquit, et ipsam conditionem (κτίσιν, rerum naturam in regno millenario) reindegratam ad pristinum, sine prohibitione servire iustis: et hoc Apostolus fecit manifestum in ea quae est ad Romanos, sic dicens: *Nam exspectatio creaturae* revelationem filiorum Dei exspectat." Vid. nostra *historia interpretationis libror. sacror.* P. II. p. 218. sqq. Aliam interpretationem proposuit DOEDERLINUS, Theologus olim Ienensis in Progr. 1789, scripto, qui statuit τὴν κτίσιν esse in universum *hominem*, sive *hominum universitatem, die Menschheit, et* consilium Pauli esse, ut ostendat, "nihil a se statui, quod aut insolitum esset, aut verae felicitati adversum, dum negat omnino beatos esse Christianos et immunes ab omni miseriarum conflictu. Etenim omnes, quotquot beatos ceteroquin novimus, calamitatibus affligi et meliora sperare. Quare *spe* beatum esse, ad *futura* adspirare, et animum ad altiores fructus erigere, non obesse verae hominis Christiani felicitati." Ut igitur Paulus persuadeat, (sic pergit Doederlinus,) non dete-

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riorem fieri conditionem Christianorum, ostendit v. 19—23. communi hac lege *omnes* semper vixisse, atque adhuc vivere, ut spem melioris sortis foverent atque alerent. „Quemadmodum vero, quum universitas laudatur, popularis usus praevalet, qui de omnibus affirmat, quod de pluribus valet: ita hoc etiam loco κτίσις (universitas hominum,) significat *permultos*, quorum aut historiae conservarentur, aut animum intueri liceret. Quinam illi fuerint, id intelligitur tum ex universa epistola, quae ad Iudaicos Christianos transscripta fuit, tum e charactere τῆς κτίσεως, quem paucis lineis videmus ab Apostolo definiri. Intelliguntur nempe plurimi e maioribus vel e coaevis Iudaeorum et Christianorum, quorum aut fides spectata, aut desiderium beatioris status illustre fuit. Hos enim sciebant nomine *filiorum Dei* insigniri; hos, ut honore υἱοθεσίας, ita promissionibus divinis et exspectationis firmitate reliquis gentibus praestare, et melius aevum anhelare." Haec Doederlinus. Nec improbabilis est Io. Aug. Noesselti sententia (in opuscul. etc. Fasc. I. p. 124. sqq. edit. 2.) statuentis, gentes esse, quas Paulus nomine τῆς κτίσεως comprehendit, aut potius de gentibus Christianos. Mihi tamen nunc probabilior videtur esse eorum sententia, qui universam rerum naturam intelligunt; nam omnino Paulus respexisse videtur ad Iudaeorum opinionem de innovatione huius universi in regno Messiae.

20. 21. Τῇ γὰρ ματαιότητι — τῶν τέκνων τοῦ θεοῦ) *Fragilitati enim rerum natura subiecta est, non sua sponte, sed propter hunc, qui eam subiecit, cum spe tamen, fore, ut ipsa etiam rerum natura liberetur a necessitate interitus, tempore liberationis filiorum*

Dei. Ματαιότης, *fragilitas.* Τὸ ματαιὸν, hebr. הֶבֶל eſt quodvis *mutabile*, *caducum.* Cohel. I, 2. 14. II, 1. 11. 15. Οὐχ ἑκοῦσα, *non sua sponte*: non enim ſe ipſa procreavit. Ἀλλὰ διὰ τὸν ὑποτάξαντα, ſed propter creatorem, qui inſtituit ita, ut omnia eſſent caduca. Ἐπ' ἐλπίδι coniungi poteſt cum ὅτι v. 21. Δουλεία τῆς φθορᾶς, *ſervitus corruptionis*, i. e. neceſſitas interitus; nam φθορὰ iterum reſpondet hebraico הֶבֶל. Liberabitur igitur natura εἰς τὴν ἐλευθερίαν — τοῦ θεοῦ, *eo tempore, quo filii Dei fruentur libertate gloriosa*, i. e. plane inſigni et eximia. Εἰς poſitum eſſe videtur pro ἐν, ut ſaepe. Sic Eph. I, 10. εἰς οἰκονομίαν dicitur pro ἐν οἰκονομίᾳ.

22. Οἴδαμεν — ἄχρι τοῦ νῦν) *Novimus enim, omnem naturam rerum una gemere et dolere ad hunc usque diem* (in hac rerum conſtitutione.) In verbis συστενάζειν et συνωδῖνειν illud συν non referendum eſt ad Chriſtianos, ſed indicatur univerſitas: *omnes creaturae.* Tenenda eſt idea adiuncta: Omnis rerum natura patitur incommodum hoc, ut mutetur, ut tandem intereat, et ſub hoc onere quaſi ingemiſcat. Ἄχρι τοῦ νῦν poteſt etiam verti: *hoc tempore, in hac rerum conſtitutione*; nam ἄχρι non ſemper definit *tempus ad quod*, ſed interdum etiam *quo* aliquid factum fuerit, ut Hebr. III, 13. Vid. NOESSELT et KOPPE ad h. l.

23. Οὐ μόνον — τοῦ σώματος ἡμῶν) *Neque vero tantum* (*universa natura gemit*) *sed ipsi quoque nos, qui praestantissimam indolem accepimus, ipsi nos* (ego) *ingemiscimus, exspectantes omnimodum adoptionis nostrae fructum, liberationem a corporis*

nostri

nostri fragilitate. Οὐ μόνον δὲ, sc. πᾶσα ἡ κτίσις συστενάζει, sed *et nos* (sc. gemiscere solemus, sentimus molestias huius fragilitatis nostrae.) Ἀπαρχὴ proprie de *frugum primitiis usurpatur.* Quia vero primae frugea, quae Deo consecrabantur praestantissimae erant, factum est, ut metaphorice ἀπαρχὴ diceretur omne id, quod primum est in suo genere, vel temporis, vel dignitatis et praestantiae ratione habita, ita, ut de rebus aeque ac de hominibus adhibeatur. Vid. SCHLEUSNERI Lexicon ad h. vocem. Πνεῦμα significat praestantissimos fructus spiritus, i. e. fructus doctrinae melioris, praestantissimam indolem. Οἱ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες sunt *Christiani* omnes, quos Paulus in superiore oratione πνεύματι insignitos, et tum notitiis, tum maxime sensibus piis beatos esse laudaverat, v. 1—9. Καὶ ἡμεῖς varie transponitur et mutatur in antiquis libris. Scilicet codd. nonnulli veteres omittunt h. l. et addunt ἡμεῖς post ἀλλὰ καὶ. Syrus omittit h. l. et mutat αὐτοὶ prius in ἡμεῖς. Alii aliter. Ἐν ἑαυτοῖς (i. e. ἐν ἡμῖν αὐτοῖς στενάζομεν. Nos etiam huius vitae aerumnas experimur; non possumus acquiescere in conditione, sed melioris desiderio flagramus. Υἱοθεσίαν ἀπεκδεχόμενοι, i. e. τὴν ἀποκάλυψιν υἱοθεσίας, dum exspectamus fore, ut manifestum tandem fiat, nos esse adoptatos Dei filios. Ἀπολύτρωσις est liberatio ab incommodo aliquo; hoc incommodum autem τοῦ σώματος est ipsa eius fragilitas. Ab hac fragilitate corpus liberabitur non in morte, sed in resurrectione; tum enim restituetur vitae, et erit ἄφθαρτον, 1 Cor. XV, 42. sqq. Quanquam, Apostolus inquit, certi sumus de sapientia et benignitate Dei, qua iam in hac vita nos complectitur, tamen in easdem aliorum hominum querelas consentimus. Tantum ab-

eſt, ut novae noſtrae conditionis praeſtantia tollat omnem imbecillitatis ſenſum, ac dolorum preſſuras, ut potius magno melioris conditionis deſiderio flagremus. Interpretatio huius loci vexatiſſimi, modo propoſita, videtur eſſe ſimpliciſſima, et contextui conveniens. Nam dixerat Apoſtolus v. 18, calamitates huius vitae nullius momenti eſſe ad felicitatem Chriſtianorum olim exſpectandam. Debet igitur in ſequentibus aliquid tradi de futura illa beatitate; et hoc fecit Apoſtolus, dum docuit, felicitatem illam tam certam eſſe, quam certa ſit univerſae naturae liberatio a fragilitate. Caeterum fruſtra quaeritur, an tum mundus novus, et qualis futurus ſit? Paulus enim diſputavit ex hypotheſi Iudaica, de ſperata in regno Meſſiae felicitate externa. Prophetae nempe Hebraeorum regnum Meſſiae ita deſcripſerant: fore, ut tum omnis rerum natura mutetur, et in feliciorem melioremque conditionem reſtituatur. Hinc illae imagines de luporum agnorumque, pantherorum et leonum mutuo et amicabili invicem conſortio. Ieſ. XI, 6. LXVI, 22. Huiusmodi igitur feliciſſimam rerum converſionem in regno Meſſiae Iudaei exſpectabant. Hac hypotheſi uſus eſt Paulus, quia ita comparata erat, ut ad perſuadendum Chriſtianis Ex-Iudaeis, meliorem poſt mortem conditionem exſpectandam eſſe, non parum facere poſſet. Cf. KOPPE ad h. l. et *Theologie des A. T.* Lipſ. 1796. 8. p. 427. ſ.

24. Τῇ γὰρ ἐλπίδι ἐσώθημεν) *Spe enim felices et beati* (nunc) *sumus*, i. e. ſalutem aeternam non habemus adhuc, ſed ſperamus. Sic Cicero dixit, *in spe* eſſe negotium, quod non exiſtit, ſed ſperatur. *Koppe:* τῇ ἐλπίδι (διὰ τῆς ἐλπίδος, ἐλπίζοντες) ἐσώθημεν pro σωθησόμεθα

Haec

Hac conditione salus olim nobis parata est, ut aliquamdiu eandem, etsi nondum sensibus perceptam, inconcussa spe et fiducia exspectemus. Sed videtur potius sensus esse, hac ipsa spe non tantum *conditionem*, sed multo magis *partem* haud ultimam beatitudinis contineri. Est nempe spei proprium, ferri ad absentia bona, eaque animo velut praecipere. ἐλπὶς δὲ — ἐλπὶς) *Sed res sperata, oculis iam subiecta, non amplius speratur.* Ἐλπὶς h. l. est res quae speratur, ipsa *felicitas. Spes visibilis*, s. rerum adspectu ostro obviarum, nulla est. τί καὶ ἐλπίζει;) *Cur ultra id speret?* Est enim indicativus pro Subiunctivo.

25. Εἰ δὲ — ἀπεκδεχόμεθα) *Quum autem, quod nondum videmus, sperandum nobis sit, firmo animo id exspectemus.* Ἐλπίζομεν, pro ὀφείλομεν ἐλπίζειν et similiter ἀπεκδεχόμεθα pro δεῖ ἀπεκδέχεσθαι ἡμᾶς. Δι ὑπομονῆς, i. e. ὑπομενόντως, *constanter.* DOEDERLEIN: *Nos igitur, quandoquidem res nondum conspicuas speramus, perseveranter exspectamus*, et futurorum desiderio flagramus. Iam progreditur Apostolus ad praesentem fructum, quem inter ipsas miserias religio christiana afferat, atque animus per eam institutus rectusque et nutritus percipiat, v. 26 — 39.

26. Ὡσαύτως — ἀσθενείαις ἡμῶν) *Praeterea etiam nova illa indoles adiuvat nos in calamitatibus nostris.* ὡσαύτως, hebr. יַחַד, quod LXX. vertunt μετὰ ταῦτα, ὁμοῦ, et ὡσαύτως Deut. XII, 22. XV. 22. Τὸ πνεῦμα sc. τοῦ θεοῦ, omnino hoc etiam loco, ut in toto hoc cap. videtur esse animus sensusque christianus (Geist und Gesinnung des Christenthums,) modo cogites, hunc sensum

nobiliorem et animum filiali erga Deum amore plenum referri ad Spiritum Dei tanquam auctorem; vide ſupra notata ad comma 2. Συναντιλαμβάνεσθαι eſt *auxilio esse*, et per Metonymiam *solari*. Ἀσθένειαι ſunt Apoſtolo *dolores ex rebus adversis*, ut 1 Cor. II, 3. 2 Cor. XI, 30. XII, 5. 9. 10. etc. Senſus igitur eſt: Ipſe ille animus noſter chriſtianus, quo Deum veneramur et amamus ut Patrem nobis faventem (v. 15. 16.) nobis affert magnum fructum et ſolatium in calamitatibus, et huius vitae aerumnis. Quis autem ſit hic fructus, ſtatim declaratur ſequentibus verbis: τὸ γὰρ — στεναγμοῖς ἀλαλήτοις) *Quando enim, quid expetere precibus debeamus, non satis scimus, ipse ille Spiritus* (ſenſus nobilior) *succurrit nobis suspiriis voce non expressis*. Dicitur igitur Paulus, ſaepe incidere caſus, ubi Chriſtiani rebus preſſi adverſis neſciant, quomodo voluntati Dei conformare debeant preces ſuas, an gravitatem miſeriarum deprecari, an vero patienter ferre debeant, quae ſibi contingant nutu ac voluntate Dei. τὸ γὰρ — οἴδαμεν) *Non enim satis scimus, quid expetere precibus debeamus*. Sermo eſt de homine inope conſilii, qui ſtatuere nequit, quid maxime hoc tempore ſibi expetat a Deo. Huic homini ſuccurrit αὐτὸ τὸ πνεῦμα, idem ille ſenſus fiduciae erga Deum. Ἐντυγχάνειν, vel ὑπερεντυγχάνειν ὑπὲρ τινὸς eſt, *suscipere alicuius partes, caussam alicuius agere*. Idea adiuncta eſt: *succurrere, opem ferre alteri*. Perſonificatur τὸ πνεῦμα, ut ἁμαρτία, ſupra c. VII, 17. 20. Ergo ſenſus eſt: Illud πνεῦμα ſuccurrit nobis in rebus adverſis, et quidem στεναγμοῖς ἀλαλήτοις, *suspiriis tacitis*. Ἀλάλητον ſignificare poteſt vel id, *quod non profertur per verba*, vel *quod non potest proferri per verba*, quod

in-

ineffabile est. Prius praeferendum est, propter versum sequentem, in quo Θεὸς ἐρευνῶν τὰς καρδίας dicitur nosse, quae sint in hominis mente. Succurrit igitur nobis sensus fiduciae erga Deum, *suspiriis tacitis*, i. e. per breves mentis cogitationes, quum dicimus: O Deus, pater, tibi permitto res meas; non mea fiat voluntas, sed tua; nam tu mihi es pater. Veteres Theologi per τὸ πνεῦμα intelligebant *Spiritum sanctum*, et quaerebant, quomodo intercessio Spiritus sancti comparata sit in se, et quomodo ab illa, quae Christo tribuitur, distincta sit? DORSCHEUS, FEUERBORN, GOTTFRIED OLEARIUS aliique statuerunt: Spiritus sanctus non intercedit ut mediator, vigore meriti sui, sed ut advocatus, qui fideles ad instar clientium excitat ad precandum, instruit quomodo precandum sit, ac spem voti potiundi alit. Accuratius hunc locum explicavit IO. ZACH. LEONH. IUNCKHEIM in libro: Von dem Uebernatürlichen in den Gnadenwirkungen, Erlangae 1775. p. 680. sq.

27. Ὁ δὲ ἐρευνῶν — ὑπὲρ ἁγίων) *Qui autem perfectissime novit animos* (hominum omnium,) *is novit id, quod spectat ille sensus; nam voluntati divinae convenienter succurrit Christianis.* Ἐρευνᾷν (hebr. חָקַר Ps. 139, 1.) non est simpliciter scire, sed *penetrare* intelligendo, et est Dei epitheton, Ps. VII, 10. Ierem XI, 20. τὸ φρόνημα τοῦ πνεύματος est id, quod spectat, quo tendit illud πνεῦμα, seine Absicht. Succurrit Christianis κατὰ θεόν, i. e. κατὰ τὸ θέλημα τοῦ θεοῦ, 1 Ioh. V, 14. Porphyr. de abstin. I. 25. τοῦτο δὲ ἔξ, γνώμῃ γίνεται ἀνθρώπων, ἀλλὰ κατὰ θεὸν. Iterum τὸ πνεῦμα personificatur, ut v. 26. vel sensus Christianorum in rebus adversis fiducia plenus, et se omniaque sua Deo, Patri optimo permittens, et causam agere Christianorum piorum dici-

tur, quasi *Spiritus* ab ipso homine cuius res agitur, sit persona diversa, eodem plane modo ut Rom. VII, 17. 20. ἁμαρτία tanquam persona ab homine diversa sistitur. Nihil aliud expetimus a Deo, inquit Paulus, nisi quod sit κατὰ Θεὸν, congruat cum consilio Dei; *Plan, Entwurf.* Ergo preces nostrae Deo sunt gratae et acceptae; fiet, quod nobis et aliis erit salutare.

28. Οἴδαμεν δὲ — κλητοῖς ἔσιν) *Scimus nempe omnia inservire eorum, qui Deum pie colunt, commodis, illis nimirum, quibus benigno consilio felicitas aeterna promissa est*, vere Christianis. Hoc est illud φρόνημα τῦ πνεύματος, de quo v. 27. sensus christianus, quo Christiani calamitatibus pressi eriguntur. ὅτι τοῖς ἀγαπῶσι — ἀγαθὸν) Scilicet *adversa* etiam ipsis ad incrementa virtutis et praemii sunt utilia. Ἀγαπῶντες τὸν Θεὸν. אֹהֲבֵי יְהוָה sunt pii cultores Dei. Πάντα, *omnes res*, sc. secundae, et adversae; nam de his h. l. est sermo. Ἀγαθὸν, *utile*, ut saepius. Καλεῖν Hebraeorum loquendi more simpliciter est movere aliquem, ut aliquid faciat felicitatis suae causa, ut Matth. XI, 13. deinde etiam *edocere eum* de felicitate, et modum eius adipiscendae monstrare, ut 2 Thess. II, 14. denique etiam *afferre et promittere felicitatem*, Rom. XI, 29. IX, 11. Unde κλητοὶ saepe sunt *Christiani*, quibus innotuit doctrina, et *vere Christiani*, quibus, quia sunt veri Christiani, felicitas est promissa. Πρόθεσις, sc. Θεῦ, *benigna Dei voluntas*, ut 2 Macc. III, 8. πρόθεσις βασιλέως, *benigna Regis voluntas.*

29. Ὅτι ἕς — πολλοῖς ἀδελφοῖς) *Quos enim praescivit* (tales futuros esse Christianos,) *hos decrevit filio suo*

suo similes reddere, ita ut ipse sit caput multorum fratrum. Οὓς προέγνω, *quos praescivit*, sc. fore κλητοὺς, probos Christianos. Πρὸ in προγινώσκειν et προορίζειν, quod per se significat *ante, multo ante, dudum*, indicat aeternam Dei praescientiam et benevolum consilium aeternum. Antequam fuimus, atque adeo antequam ullus homo, ipseque mundus fuit, cognovit Deus homines eos, qui futuri essent vere Christiani, iisque destinavit aeternam salutem. Quaecunque enim Deus scivit et voluit, ea ab aeterno scivit et voluit. καὶ προώρισε — αὐτοῦ) *Hos decrevit filio suo similes reddere*, i. e. participes eiusdem felicitatis, qua Christus fruitur. Duplex ellipsis. Nam et initio deest τύπους, et in fine γενέσθαι. Συμμόρφους τῆς εἰκόνος, idem quod συμμόρφους εἰκόνι, quomodo σύμμορφον τῷ σώματι, Phil. III, 21. Vocat autem εἰκόνα *exemplar*, ad quod aliud aliquid effingitur, quod alibi τύπος, ὁμοίωμα. Christus in passionibus atrocissimis obediens fuit, et sic ad regnum illud coeleste pervenit; eadem via Deus constituit ducere Christo credentes. Supra v. 17. Phil. III, 9. εἰς τὸ — ἀδελφοῖς) *Ita ut ipse sit* veluti primogenitus, s. *caput multorum fratrum*, princeps inter multos fratres. Filii primogeniti erant capita familiae iure hebraico; hinc fit, ut בְּכוֹר denotet *caput* s. *dominum*, Ps. LXXXIX, 26, deinde etiam, quia parentes filios primogenitos insigniore quodam amore et studio complecti solent, πρωτότοκος est filiorum optimus, dilectissimus. Dicit ergo Apostolus, *Christianos omnes Christo in eo fore similes, quod fruituri sint iuribus et felicitate filiorum Dei, Christum autem ipsum manere filium principem omniumque carissimum, qui etiam ius imperii habeat in fratres reliquos.*

30.

30. Ὀνς δὲ προώρισε) Repetendum hic ἀπὸ κοινοῦ. *similes reddere filio suo.* τούτους καὶ ἐκάλεσε) *Eos etiam invitat ad fruendum olim felicitate aeterna.* Edocet eos de felicitate, modum eius adipiſcendae iis monſtrat, et credentibus atque obedientibus promittit felicitatem. Καὶ ὃς ἐκάλεσε. *Et eos, quibus obtulit et promiſit felicitatem.* τούτους καὶ ἐδικαίωσε) *Hos a peccatorum culpa et poena absolvit, atque favore suo perſequitur.* Ita ſaepe hoc verbum habuimus in hac epiſtola. τούτους καὶ ἐδόξασε) *Eos* (tandem) *immortali felicitate donat*, vel in aeternam illam gloriam recipit. In verbo ἐδόξασε eſt Enallage praeteriti pro futuro. *Ad ſummam illam felicitatem eos perducet.* Efficiet eos συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, v. 29. Morus: *hos etiam felices reddit.* Illi nempe, quibus Deus peccata remiſit, habent mentem tranquillam, ſunt ſpe optima pleni, Deum ſpectant tanquam patrem etc. Certi igitur ſunt, ſe non fore miſeros, ſed accepturos eſſe ſalutem.

31. Τί οὖν ἐροῦμεν πρὸς ταῦτα;) i. e. Quid ex his inferimus? Nam ἐροῦμεν apud Apoſtolum in praeſenti etiam tempore ponitur. εἰ ὁ θεὸς — ἡμῶν) *Si Deus nobis faveat,* (nosque tantopere ornare decreverit, uti dictum v. 28—30,) *ecquis tandem nobis obſit? quis tandem nocere nobis possit?* Oſtendit nunc Apoſtolus, quomodo haec tanta Dei erga nos beneficia in uſum ſolatiumque noſtrum transferre poſſimus. Nobis nempe, qui in tanta apud Deum ſumus gratia, nihil inter atrociſſimas etiam calamitates eſt metuendum.

32. Ὅσγε — ἐφείσατο) Quod in Abrahamo ſignum fuerat amoris in Deum, Gen. XXII, 12, id in Deo ſignum

num benevolentiae erga homines. τῆ ἰδίᾳ υἱῆ, *filii sui*; nam vox ἴδιος saepe mere Synonymum est pronominis αὐτῆ, ut Matth. IX, 1. XXII, 5. Io. V, 43. et aliis locis. Totius ergo sententiae vis non in ἴδιος υἱος, sed in voce υἱὸς quaerenda videtur. ἀλλ' — παρέδωκεν αὐτὸν) *Sed eum pro nobis omnibus tradidit*, sc. in mortem. Ὑπὲρ ἡμῶν, commodo nostro, ad expiationem nostram. Ita explicandam esse hanc formulam, quotiescunque de morte Christi pro hominibus perpessa adhibetur, patet e comm. 3. h. c. et Epistolae ad Hebraeos locis pluribus. πῶς — χαρίσεται) *Omnia*, reliqua scilicet, quae nobis vere prodesse, atque ad salutem nostram pertinere possint. Populariter dictum. Facilius est dare omne aliud, quam filium. σὺν αὐτῷ, i. e. χαρισάμενος αὐτὸν ἡμῖν. χαρίζεσθαι utem h. l. est *dono dare, gratiose largiri aliquid.*

33. Τίς — θεός) *Ecquis accuset Deo dilectos?* Ἐκλέξασθαι, בָּחַר, *amare, probare*, Deut. IV, 37. Propius munit Christianos adversus criminum iudicia, quae ipsis innocentibus intentabantur. Qui tandem sunt, qui eos accusare audent? nempe homuncione. Alii referunt ad peccata, in Christianis residua, ut Apostolus dicat, ne his quidem gratiam Dei, propter Christi mortem nobis concessam, eripi nobis posse. θεὸς ὁ δικαιῶν) *Deus (eos) absolvit.* Vocent eos alii odiosissimis etiam nominibus; Deo eorum innocentia perspecta et grata est. Alii hic et in sequentibus ponunt signum interrogationis. *Ecquis accuset Deo delectos? Deus absolvens?* i. e. Deus, qui eos absolvit a culpa et poena peccatorum, non accusabit eos, et si alii eos accusent, id nihil damni ipsis afferet, et sic porro sensu fere eodem manente.

34. Τίς ὁ κατακρ. — ἀποθανὼν (*Etquis damnet*, vel morte eos dignos iudicet, *pro quibus Christus mortem perpessus est*? Si etiam damnantur Christiani a malis iudicibus, innocentes tamen moriantur, quia Christus pro illis est mortuus. μᾶλλον δὲ καὶ ἐγερθείς) *Imo etiam nostri caussa ex mortuis est suscitatus*, nempe ut sciremus, illum nobis fore iudicem. Act. XVII, 31. ὅς καὶ ἔστιν ἐν δεξιᾷ τοῦ θεοῦ) *Qui etiam cum Deo regnat*, gloriae eius summae est particeps, vel proximus ei est honore. Desumta phrasis ab Orientis consuetudine, qua duo supremi regni administri utrique Regis lateri assidere solent, e. g. Constantinopoli, *Vizirius* et *Mufti*. ὅς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν) *Qui et caussam nostram Deo commendat*. Cf. Hebr. VII, 25. 1 Ioh. II, 1. Vulgo intelligunt de Iesu hominis quadam ad Deum precatione, humanis precibus simili. Alii improprie explicant de meritorum Christi vi perpetua. Varias variorum sententias et in vertendo vocabulo ἐντυγχάνειν et in explicanda ipsa re enumeravit et diiudicavit b. Morus in dissertatt. theol. et philog. p. 298. sqq. Recte monet, illud ἐντυγχάνειν a Scriptoribus sacris referri ad illud tempus, quo Christus Deo dexter sedet, non ad illud, quo his in terris humilis vixit; describi igitur, Christum regnantem nobis adhuc esse eumdem, qui tum fuit, quum pro nobis passus et mortuus est, benevolum, beneficum, servatorem peccatorum, eumque adeo nos porro tueri et curare, ut peccatores; abiecto omni metu, freti et tranquilli hac eius perpetua benevolentia, cura et beneficentia, a Deo de se optime sperare possint, hoc est breviter, *Christum adhuc esse et manere caussam salutis nostrae et datorem*, et qui sa-

ſalutem quaerant, hos propter hunc et per hunc eam certo accipere.

35. Τίς ἡμᾶς — χριστοῦ;) *Quis nos avellat ab amore erga Christum?* Ἡ ἀγάπη τοῦ χριστοῦ poteſt ſignificare eum amorem, quo Chriſtus nos complectitur, vel etiam amorem eum, quem nos erga Chriſtum habemus. Plurimi interpretes priorem ſignificationem praeferunt; quia de beneficiis Dei in fideles collatis, atque de eorum felicitate ſit ſermo. Tum ſenſus igitur erit: *Quis nobis possit eripere amorem, quo Christus nos complectitur?* vel privare nos benevolentia et amore Chriſti? Quicquid adverſi nobis eveniat, nos nihilominus firmiter erimus perſuaſi, nos a Chriſto amari. Si ἡ ἀγάπη τοῦ χριστοῦ eſt *pietas in Christum*, tum ſenſus eſt: *Quis infringat, tollat nostrum amorem in Christum? Quis nos permoveat, ut deserenda religione rursus excidamus hoc tanto Dei Christique amore?* Haec interpretatio praeferenda eſſe videtur. Non enim dicit Apoſtolus: Quis Chriſtum abſtrahat ab amore erga nos? ſed: quis *nos* abſtrahat ab amore erga Chriſtum. Poſt tot ac tanta beneficia debemus eum conſtanter amare. θλῖψις — μάχαιρα) Θλῖψις, *calamitas*. Στενοχωρία, *angustia*, qua nos vertamus non habemus. Γυμνότης, *indigentia summa*. Μάχαιρα, *caedes*, quae fit gladio.

36. 37. Καθὼς γέγραπται) *Experimur, id, quod scriptum est*; Pſ. XLIV, 23. Experimur, inquit Apoſtolus, idem fere, quod de ſe ac civibus ſuis propter religionem vexatis commemorat vates. θανατούμεθα ὅλην τὴν ἡμέραν) *Mortis periculo expositi sumus quotidie*, כל היום *quotidie*. ἐλογίσθημεν ὡς πρόβατα σφαγῆς)

Tra-

Tractamur, tanquam pecudes mactationi destinatae, sicuti Ps. CII, 21. בְּנֵי תְמוּתָה filii ad mortem destinati. ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν) *Sed de iis omnibus triumphamus.* Τὸ ὑπὲρ h. l. augendi notionem habet, et Paulus vult indicare, se divino auxilio munitum, plus virium habere, quam requirantur ad istos varii generis hostes vincendos. διὰ τοῦ ἀγαπήσαντος ἡμᾶς) Non nostris, sed a Deo, qui nos amat, datis viribus. Alii: *amore compulsi eius, qui tantopere nos adamavit.*

38. Οὔτε θάνατος, οὔτε ζωὴ) i. e. *plane nihil.* Quicquid enim est in rerum natura, aut vivit, aut vita caret. Alii: *nec metus mortis, nec spes vitae servandae.* οὔτε ἄγγελοι — δυνάμεις.) *Nec angeli, nec principes, nec potentes,* i. e. *nulla vis, neque humana, neque humanam superans.* In his, ut et in praecedentibus et sequentibus Apostolus per μερισμὸν explicat copiose sententiam hanc: In omni rerum natura nihil esse, quod vere Christianos avellere possit ab amore Dei. Quare frustra quaeritur, quomodo *angeli* possint infringere mutuum inter Deum et homines amorem; ponit enim Apostolus partes universi, prout in mentem veniebant. Ἀρχαὶ, pro: οἱ ἐν ἀρχῇ, i. e. ἄρχοντες. Δυνάμεις, pro: οἱ ἐν δυνάμει, i. e. οἱ δυνατοί. Nonnulli intelligunt *angelos potentes,* alii vero rectius *principes et potentes* in his terris, qui potestate sua Apostolos affligebant. οὔτε ἐνεστῶτα οὔτε μέλλοντα) *Nec praesentia, nec futura.* Sc. πράγματα. Nec quae nunc sentimus mala, nec si qua graviora imminent.

39. Οὔτε ὕψωμα, οὔτε βάθος) *Nec supera, nec infera, nec spes honorum, nec metus ignominiae.* ὕψωμα, super-

superbia animi elati; deinde vero *gloriae*, *dignitatis fastigium*. Iob. XXIV, 24. πολλοὺς γὰρ ἐκάκωσε τὸ ὕψωμα αὐτοῦ. Τὸ βάθος עֵמֶק *calamitas*, Ps. CXXX, 1. Alii ὕψωμα interpretantur *coelum*, et βάθος *terram*, Ies. VII, 11. Ephes. IV, 8. ut sententia eadem sit, quae Assaphi Ps. LXXIII, 25. 26. P. H. Hane (*Schrifterklärungen* p. 92. sqq.) ὕψωμα esse putat *arcem*, carcerem in castello; nam in castellis et arcibus carceres fuisse, res est nota, Ps. LXVI, 11. Sic βάθος esset *carcer subterraneus*, Gen. XLI, 14. Ies. XXIV, 17—22. Ier. XLVIII, 43. 44. XXXVIII, 6. οὔτε τὶς κτίσις ἑτέρα, *nec quicquam aliud*. Κτίσις h. l. idem quod πρᾶγμα, χρῆμα. Sirac. XXXIX, 29. Nihil igitur in rerum natura θυνήσεται κυρίῳ ἡμῶν. *nos poterit abstrahere ab illo amore erga Deum, qui in nobis inest propter Christum Iesum, dominum nostrum*, qui oritur e beneficiis, quae Deus nobis propter et per Christum eiusque doctrinam tribuit ac destinavit. Alii vertunt: nihil *poterit*.

CAP. IX.

Novum argumentum tractat Paulus ab hoc IX. c. usque ad finem capitis XI, nempe de gentis Iudaicae statu ac conditione misera, de caussis unde ea sit repetenda, de fine denique in quem aliquando sit exitura. Caussam haec scribendi Apostolus habuisse videtur hanc, quod Iudaei, non tantum in vetere sua religione perseverantes, sed etiam ipsi e Iudaeis Christiani, aegre ferrent, Ethnicos paribus iuribus cum Iudaeis frui. Hoc enim vehementer pugnabat cum iis opinionibus, quas Iudaei ex magistris suis hauserant: posteros Abrahami, Isaaci et Iacobi semper prae-

cipuo apud Deum loco fore, et, quamvis multa delinquerent, Deum ista condonaturum, tum ob maiorum virtutes, tum ob professionem verae religionis. Ostendit ergo Apostolus, Deum et in puniendo et benefaciendo semper esse iustissimum, aequissimumque, et magnae esse temeritatis disputare contra id, quod Deus faciat v. 6—18. h. c. *deinde* vero docet, Iudaeis haec mala accidere ipsa eorum culpa, propter suam improbitatem, superbiam et incredulitatem. IX, 19. X, 21. *denique* etiam solatur Christianorum animos cogitatione ea, multos Iudaeorum iam Christo nomen dedisse, et fore aliquando tempus, quo universa gens Iudaica ad religionem Christi sit accessura. c. XI. Ac primum, quia credi poterat Paulus aut infensus Iudaeis, aut propensior in Christianos e gentibus vocatos, suspicionem hanc longe a se amolitur, v. 1—5. et quidem iureiurando, adhibito per Christum, quod non minoris haberi debet in novo foedere, quam iuramenta in veteri foedere per Deum facta. Egregie more suo interpretatus est hoc caput D. Io. Aug. Noesseltus. Vid. eius Opuscula ad interpretationem Sacrar. Scripturar. Fascic. I. edit. 2. p. 141. sqq.

1. Ἀλήθειαν — πνεύματι ἁγίῳ) *Profiteor per Christum, non mentior, (testis est mihi conscientia,) per Spiritum sanctum,* (per Deum). Ἐν χριστῷ, *per Christum.* In omni asseveratione ea res, quae cum Graecorum particula ἐν vel ב Hebraeorum coniungitur, significat id, per quod iusiurandum vel obtestatio peragitur, ut Matth. V, 34. seq. Apoc. X, 6. Iesai. LXII, 8. Gen. XXII, 16. Οὐ ψεύδομαι, *non mentior.* Repetit idem verbis negantibus, ad rem magis confirmandam, ne videretur, quae dixerat, teme-

temere dixiſſe. Verba *συμμαρτυρούσης μοι τῆς συνειδήσεώς μου*, concludenda eſſe videntur parentheſi, ut verba *ἐν πνεύματι ἁγίῳ* coniungantur cum illis: *ἀ ψεύδομαι*, *per spiritum sanctum! non mentior.* Sic accuratiſſime haec formula reſponderet illi ſuperiori: *per Christum; verum est quod dico.* Πνεῦμα ἅγιον h. l. videtur eſſe ipſe *Deus*, cui omnia patent, ſanctiſſimus, ut Act. I, 16. III, 21. IV, 25. coll. v. 24. Hebr. I, 1. Vid. SCHLEUSNER ad vocem πνεῦμα, nr. 10. Illud autem *συμμαρτυρεῖν*, ut Latinorum *contestari*, non habet vim maiorem verbo ſimplici *μαρτυρεῖν*, quemadmodum Apoc. XXII, 18. aliaque loca docent.

2. Ὅτι λύπη — καρδίᾳ μου) *Me magnam sentire tristitiam et perpetuum dolorem*, ſc. ex ſtatu populi Iudaici, reiicientis Meſſiam, et ſalutem per eum oblatam. Sermo eſt concitatior; Nam idem bis repetit Apoſtolus, verbis tantum aliis, non addita tamen cauſſa, cur acerbiſſimo hoc dolore angatur, quam comm. demum 3. verbis *ὑπὲρ τῶν ἀδελφῶν μου obscure* indicat.

Ἠυχόμην — ἀδελφῶν μου) *Vellem enim devoveri a Christo gravissimis malis* (huius vitae) *pro fratribus* (popularibus) *meis.* Ἠυχόμην eſt imperfectum, pro Optativo, quod frequens Graecis, ſive addito, ſive non addito ἄν, ut Act. XXV, 22. Ἀνάθεμα proprie denotat *omne id, quod Deo devovetur.* Iam, quia id, quod ſic devotum erat, quoad homines plane interierat, inde ἀνάθεμα notat, quod *occiditur* et *perit.* Unde LXX. interpretes Hebraicum חֵרֶם non ſolum per ἀναθεματίζειν ſed etiam per ἐξολοθρεύειν, *e medio tollere, perdere, exscindere, occidere*, reddiderunt, adeo ut ἀνάθεμα

εἶναι utrumque notet, *e medio tolli, perire, occidi*, ut in Deuteronomio et Ioſuae libro ſaepe. Interpretandum igitur eſt: *Optarem emori pro Iudaeis*, qui mihi cognati ſunt natione. Quod attinet ad voces ἀπὸ τῦ χριςῦ, notandum eſt, praepoſitionem ἀπὸ cum ſuo Subſtantivo ex Hebraismo interdum otioſam eſſe, ut Pſ. XVIII, 22. Poteſt tamen probabilis reddi ratio, cur Paulus addiderit ἀπὸ i. e. παρὰ τῦ χριςῦ. Inſtabat nempe tempus, ut Iudaei rebelles et in Chriſtum impii ab ipſo devoverentur Romanisque exſcindendi traderentur. Hanc calamitatem nationi impendentem, Chriſto iudici tribuit Paulus. Phraſis ἀνάθεμα εἶναι, i. e. ἀναθεματίζεσθαι ἀπὸ τῦ χριςῦ denotat itaque: *morte puniri atrocissima a Christo.* Dolet nempe Appſtolus miſerrimam Iudaeorum ſortem, velletque ſuo ſanguine illorum ſalutem redimere, et in ſuum caput transferre mala omnia huius vitae, ſi modo illos ad Chriſtum perducere, et e periculo eripere poſſet. Non optat χωρισθῆναι, ſeparari a Chriſto, verum offert ſe, tanquam piacularem victimam pro ſalute gentis ſuae, ut M. Curtius, et Decius. *Livius IX. 4. Equidem mortem pro patria praeclaram esse fateor, et me vel devovere, pro populo Romano Legionibusque paratus sum.* Vulgarem ſententiam b. *Koppe* exornat, ita vertens hunc locum: *Mallem equidem infelicissima sorte ipse frui, quin excludi adeo ab ipso Messiae regno, si hac re fieri posset, ut populares meos servarem.* In tota tamen formula, nihil niſi integerrimi amoris, vehementiſſimique, quo Iudaeorum ſalutem exoptabat Apoſtolus, deſiderii ſignificationem quaerendam eſſe arbitratur. τῶν συγγενῶν μυ κατὰ σάρκα) Qui ſanguinis vinculo mihi ſunt con-

coniuncti; cognati mei sunt quoad gentem; vel potius *populares*, eadem gente oriundi.

4. Ἰσραηλῖται) Honoris nomen, 2 Cor. XI, 22. nam Iacobo patriarchae *Israelis* nomen ab ipso Deo honorifice inditum fuerat, Gen XXXII, 28. ut esset symbolum gratiae divinae. ὧν ἡ υἱοθεσία) *Ad quos pertinet adoptio*; i. e. quos Deus prae aliis gentibus exornavit maximis beneficiis, Quare Deus Israelem *primogenitum* appellavit, Exod. IV, 22. 23 Deut. XIV, 1. Filiorum loco eos habuit. καὶ ἡ δόξα) Ad quos pertinuit *honor praesentiae divinae*. Ἡ δόξα, שְׁכִינָה, praesentia Dei gloriosa in columna nubis et ignis Exod. XL, 34. 35. deinde vero in nubecula super arca foederis 1 Sam. IV, 12. quae nubes se interdum ita extendebat, ut totum templum impleret, 1 Paral. VII, 1. 2. αἱ διαθῆκαι) *Decalogus*, *tabula foederis*; nam hebr. בְּרִית Deut. IV, 13. explicatur per עֲשֶׂרֶת הַדְּבָרוֹם. Διαθῆκαι per Atticismum pro sing. Alii intelligunt foedus quodcunque, quod Deus cum Israelitarum maioribus iniit, quum non solum Abrahamo Gal, III, 16. 17. plures ἐπαγγελίαι et διαθῆκαι constitutae a Deo legantur, sed foedus etiam Deum inter et Mosen saepius repetitum dicatur. Deut. XXIX, 1. ἡ νομοθεσία) *Lex*, (non legis promulgatio.) Sic quoque 2 Macc. VI, 24. ἁγία καὶ θεόκτιτος νομοθεσία dicitur. Intelligendum est igitur *integrum legum Systema*. ἡ λατρεία) עֲבוֹדָה, cultus externus Leviticus, praecipue sacrificia. αἱ ἐπαγγελίαι) *Promissiones* Palaestinae et Messiae Patriarchis et Prophetis factae.

5. Ὧν οἱ πατέρες) *Quorum maiores sunt Patriarchae*, Abrahamus, Iſaacus et Iacobus, aliique, quos Deus ſingulari amore complexus eſt, quos Iudaei plus iuſto iactabant ad alios. καὶ ἐξ ὧν — σάρκα) *Ex quorum genere natus est Messias quoad humanam originem.* Non ſecundum τὸ θεῖον, quod in ipſo, ſed ſecundum τὸ ἀνθρώπινον. ὁ ὢν — αἰῶνας) Dubiae interpretationis eſt hic locus. ERASMUS: "Niſi haec particula (Qui eſt in omnibus Deus) adiecta eſt, ſicuti quasdam adiectas offendimus, hoc certe loco Paulus palam Chriſtum pronunciavit Deum. Et conſentiunt, quae quidem viderim graecorum exemplaria. Vulgarius admonet, hoc loco refelli Arianorum impietatem, qui ſolum patrem voluerunt eſſe vere ac proprie Deum. Similia diſſerit Origenes, indicans iam tum fuiſſe, qui non audebant Chriſtum appellare Deum, ne plures Deos facere viderentur: Sed ſuſpicor hunc locum, quod intolerabilis eſſet Romanis auribus, mutatum ab interprete, aut ab alio quopiam quisquis is fuit, qui declarat ſeſe etiam initio operis nonnihil adieciſſe de ſuo." Ipſa verba varie interpungi poſſunt, et ex varia interpunctione enaſcuntur variae interpretationes. Nonnulli enim poſt πάντων poſito commate, ſic verba noſtra vertunt: *Qui idem est dominus rerum omnium, Deus aeternum venerandus.* Alii iungunt ὁ ὢν ἐπὶ πάντων θεὸς, pro: ὁ ὢν ὁ μέγιστος θεὸς, *qui idem est Deus summus aeternum adorandus.* Quum autem Chriſtus nullibi *supremus Deus* nominetur, ſed ſaepius a Deo ſummo expreſſe diſcernatur, 1 Cor. VIII, 6, XV, 27. 28. Eph. I, 22. 1 Tim. II, 5. prior ratio praeferenda videtur. Εὐλογητὸς εἰς τοὺς αἰῶνας, *celebrandus in aeternum*, ad Chriſtum referri videtur. Additur haec doxologia,

gia, ne quasi iniurius in Christum fuisse videatur Apostolus in commemoranda eius cum Iudaeis cognatione. Veterum et recentiorum interpretatio ea, qua haec verba ad Patrem referuntur, nec contextui, nec regulis Grammaticis est conveniens. Quodsi enim vera esset, Paulus non ὁ ὢν ἐπὶ πάντων θεὸς, sed potius ὁ θεὸς ὁ ὢν ἐπὶ πάντων etc. scripturus fuisset, ut 2 Cor. XI, 31. Istud vero ὁ ὤν, quod h. l. legimus, positum est pro ὅς ἐστι, ut Ioh I, 18. et III, 13. ideoque ad Christum pertinet, de quo antea dixerat, eum κατὰ σάρκα e Iudaeis ortum esse; iam vero, ne hic subsistant Christiani ex Iudaeis, divinam Messiae maiestatem addita doxologia celebrat. *Eucharius Ferd. Christianus Oertel*, (in libro, quem inscripsit: Christologie, oder die Resultate der neuesten exegetischen Aufklärungen über den Artikel von der Gottheit Christi, etc. 1792. 8. partic. I. p. 211. sqq.) post πάντων posito puncto, ita vertit: *Ex quibus natus est Messias, quoad humanam* et humilem conditionem, *qui praestantior est omnibus* (patribus illis,) de quibus gloriantur Iudaei. Deus *in aeternum sit laudatus*, pro hoc tanto beneficio. Ex hac igitur interpretatione doxologia Patris esset in his verbis: Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. In hanc sententiam *Grotius*, (quem hic laudat *Oertelius*,) inclinasse videtur, haec notans ad locum nostrum: "Satis erat huic quidem loco, dicere, hoc privilegium Iudaeorum, quod ex illis natus esset Christus, omnibus aliis maius esse, quia Christo laus et honor debetur supra omnes, id est, etiam supra *Abrahamum, Isaacum et Iacobum.*" Per se intelligitur, ex hac interpretatione πάντων sumi in genere masculino. Conferri etiam possunt *Koppe* et *Noesselt* interpret. huius cap. in opusculis eius p. 160. sqq. edit. 2.

inprimis D. Io. Iac. Stolz *Erläuterungen zum N. T.* (mit Beziehung auf ſeine Ueberſetzung deſſelben) *für geübte und gebildete Leser. Drittes Heft.* Hanov. 1801. p. 167. ſqq. ubi hunc locum accurate tractavit.

6. Οὐχ οἷον — τοῦ Θεοῦ) *Non autem fieri potest, ut promissio Dei irrita fiat,* ἐχ οἷον δὲ. ſc. ἐστὶ, *fieri autem non potest.* Heſychius: οἷον τε, δυνατὸν λέγεσθαι. Οὐχ οἷον τέ ἐστιν, ἐ δυνατόν ἐστιν. Plato Apol. Socr. εἰ τις υἱὸς τ' ἦν παιδάνειν ἀνθρώπους. Alii ἐχ ἷον ὅτι idem putant eſſe quod ὡς ὅτι, *quasi,* idque ex populari loquendi uſu interpretantur ſic: τοῦτο δὲ ἐ λέγω ὡς ὅτι ἐκπέπτωκεν. *Glaubt aber ia nicht, daſs darum Gottes Aussprüche unerfüllt bleiben.* Ὁ λόγος τοῦ Θεοῦ, *promissio divina,* hebr. דְּבַר־ ſaepe ſignificat *promissionem.* Ἐκπίπτειν denotat *irritum fieri, eventu carere.* Sic נָפַל 2 Reg. X, 10. et aliis locis eodem ſenſu occurrit. Dicit Apoſtolus: Ex eo, quod maxima pars populi Iudaici reiicitur, minime ſequitur, Deum non ſtare promiſſis Abrahamo de Meſſia eiusque beneficiis datis. Hoc dicit contra Iudaeos, qui propter praerogativas illas, quas modo commemoraverat Apoſtolus, etiam nunc ſibi promeritum aliquod ius arrogare volebant, et beneficia in regno Meſſiae obtinenda ſibi ſolis competere dicebant. Huic falſae perſuaſioni occurrit Paulus in ſequentibus, et utitur argumentandi ratione, captui Iudaeorum ſui temporis accommodata. Haec igitur diſputatio non pertinet ad omnes Chriſtianos; nos enim talibus argumentis non egemus. Bene notant interpretes, non agi hoc loco de *singulorum hominum salute* aeterna, ſed de *Iudaicae* et *aliorum gentium invitatione* ad veram Meſſiae religionem. ἐ γὰρ — Ισ-

— Ἰσραὴλ.) *Non enim omnes, qui ab Israele genus ducunt, veri nominis Israelitae sunt.* Supple: Ergo nec ad omnes posteros Israelis beneficia Messiae pertinent, sed tantum ad eos, qui hoc nomine digni reperiuntur. Hoc dicit contra Iudaeorum sententiam: *se omnes, et solos esse populum Dei.* Οἱ ἐξ Ἰσραὴλ: pro: οἱ Ἰουδαῖοι. ἔτοι pro εἰσι, hebr. הֵן. In voce Ἰσραὴλ est emphasis. *Israelitae ii, ad quos pertinent promissa Dei*, similes Israeli patri fiducia et obsequio in Deum, cuius solius causa Iacobus dicebatur יִשְׂרָאֵל. Gen. XXXII, 28.

7. Οὐδ' ὅτι — τέκνα) *Neque propterea, quod ab Abrahamo genus ducant, omnes censentur filii*, sc. ad quos beneficia Messiae pertineant. (Τὰ τέκνα sc. τῆ θεῆ, vel τῆς ἐπαγγελίας, v. 8.) Hoc confirmat Paulus duplici exemplo. Primum est, quod Ismael et filii ex Cethura, qui duxerunt genus ab Abrahamo, non iisdem cum Isaaci posteritate iuribus usi sunt. ἀλλ' — σπέρμα) Ἀλλ' concise dictum, pro: ἀλλ' ἐρρέθη ἔτως. *Sed dictum est;* (Gen. XXI, 11. 12.) *per Isaacum erit tibi posteritas*, i. e. Isaacus unice erit, s. habebitur *filius tuus*, in quem unicum conferenda sint beneficia tibi liberisque tuis ante promissa. *Vocari in aliquo* hebraico loquendi modo est: cognomen habere ab aliquo. Itaque haec verba possunt verti: Posteritas tua habebit cognomen ab Isaaco, Isaacidae appellabuntur. Hoc exemplo confirmatur: non a natalibus pendere, ut quis beneficiis a Deo ornetur.

8. Τουτέστιν) Paulus non vult explicare sensum grammaticum verborum praecedentium, sed vult ostendere, quid his verbis auditis cogitari possit. Οὐ τὰ τέκνα —

θεοῦ) *Non qui generatione humana sunt filii* (sc. Abrahami, *iidem statim etiam filii Dei censentur*, i. e. a Deo peculariter diliguntur, vel sunt *filii veri, iure pleno.* ἀλλα — σπέρμα) *Sed ii tantum, qui secundum Dei promissionem nati sunt, censentur pro filiis*, nempe pro veri nominis filiis Abrahami; tractantur a Deo ut filii. Τέκνον τῆς ἐπαγγελίας h. l. est filius promissus, et ex Dei promissione natus. Σπέρμα κατ' ἐξοχὴν est ea posteritas Abrahami ad quam promissiones pertinent. Sensum bene Ven. *Noesseltus* exprimit sic: *Filii promissi*, h. e. ii, qui in eo similes sunt Isaaci, ut, quemadmodum is praeter naturae vim, solius divinae promissionis virtute, Abrahamo atque Sarae natus erat, iam per aetatis imbecillitatem viribus ad procreandam sobolem destitutis, sic isti divina prorsus virtute gignantur, atque a Deo nati, et Abrahami, tanquam spiritualis patris sui, fide moribusque similes existant, (Io. I, 12. 13.) isti demum λογίζονται εἰς σπέρμα s. *tanquam veri* Abrahae *filii habentur.*

9. Ἐπαγγελίας γὰρ ὁ λόγος οὗτος) *Promissionis enim erat formula*, Gen. XVIII. 10. Recte monet *Koppius*, voci ἐπαγγελίας paullisper tono esse inhaerendum, non voci οὗτος, quae etiam hic ex hebr. הזה pro verbo substantivo ἐστὶ est accipienda. Ipsa verba promissionis affert Paulus ut veritas huius rei, de qua hactenus disputaverat, pateat. κατὰ — υἱὸς) *Circa hoc tempus veniam, et Saraae erit filius.* Dicitur vero Deus ad homines venire, quando in eo est, ut insignia illis beneficia tribuat, ut Zach. IX, 9. coll. Matth. XXI, 5. Ergo Isaacus non naturalibus viribus Abrahami et Sarae natus est, sed vi promissionis divinae. Ita etiam Christiani nascuntur non natu-

naturae viribus, ſed vi divina et intercedente promiſſo, quod ſibi applicant.

10. Οὐ μόνον δὲ) Sc. τοῦτο ἔτος ἔχει, vel: Σάῤῥα δείκνυσι τοῦτο, *neque vero Sarae, unicum exemplum eſt, quod haec doceat.* ἀλλὰ καὶ ῥεβέκκα) Sc. idem nos docet, Deum in benefaciendo non reſpicere ortum ex his vel illis parentibus, vel ἔπαθε τὸ αὐτὸ, Rebeccae etiam accidit, ut non uterque, ſed unus tantum filius eius ſingularibus beneficiis divinis bearetur. Affert hiſtoriam *Esavi* et *Iacobi*, qui quamvis fratres germani et gemini eſſent, tamen ideo non iisdem iuribus uſi ſunt; *Esavus* enim, quamvis primogenitus, tamen Iacobo poſtpoſitus eſt v. 12. 13. Hoc *alterum* exemplum ſubiungit Paulus ideo, quod Iudaei obvertere poterant, cauſſam, cur unus Iſaacus legitimus Abrahami haeres fuerit, in eo poſitam fuiſſe, quod diverſi iſti Abrahae liberi nec ab eadem matre editi, nec eiusdem virtutis fuiſſent. ἐξ ἑνὸς — πατρὸς ἡμῶν) *Quae gravida facta erat ex uno Iſaaco, patre nostro.* Κοίτη, reſpondens hebr. מִשְׁכָּב primo ſenſu eſt *cubile*, deinde per metonymiam adiuncti σεμνῶς ſic exprimitur *concubitus*, deinde per longius euntem figuram *conceptio*, quod inde patet, quia additur ἐξ ἑνὸς, et *concipere ex aliqua* dicitur.

11. Μήπω — κακὸν) *Quum enim nondum nati eſſent pueri, neque aliquid bene aut male fecissent.* Τί ἀγαθὸν ἢ κακόν, ex Hebraismo eſt *nihil plane*. De abſoluto decreto Dei ad aeternam ſalutem vel condemnationem, ut multi poſt Auguſtinum exiſtimarunt, h. l. non eſſe ſermonem, ex contextu et ipſo ſenſu verborum ſatis patet. Addita haec ſunt eo potius conſilio, ut obiectioni Iudaeo-

rum

rum, Esavum impsobum, hujusque improbitatis caussa a Deo reiectum fuisse, locus omnis praecluderetur. ἵνα ἡ κατ' — μένῃ) *Ut benignissimum Dei promissum perstaret, non ex merito, sed ex benignitate largientis.* Sensus est: *ut appareret, nihil unquam hominis merito, sed omnia tribuenda esse gratiae divinae.* ἵνα est ἀποδεικτικὸν, *zum Beweise dass.* Πρόθεσις, *propositum, voluntas*, deinde in specie *benigna voluntas, sive benignitas.* Ἐκλογὴ, *electio, libertas.* Κατὰ h. l. elegantem periphrasin facit adiectivi, ut ἡ κατ' ἐκλογὴν τῦ θεῦ πρόθεσις sit *benignitas libera*, ut infra X, 2. ζῆλος κατ' ἐπίγνωσιν, *Zelus prudens*, XI, 21. ἡ κατὰ φύσιν κλάδοι, *naturales rami.* Μένῃ, pro ἀεὶ γένηται. ἐκ ἐξ — καλῦντος) *Non ex merito, sed ex benignitate largientis.* Nam καλεῖν, *vocare, invitare, offerre* dicitur Deus interdum, quum declarat, se velle aliquid dare, vel exsequi. Ἐκ, *propter.* Sensus igitur est: Deum ex libera benignitate, non habita ratione dignitatis vel praestantiae cuiusdam externae in Iacobo et Esavo, illi maiora beneficia, decreviisse, quam huic.

12. Ἐρρέθη — ἐλάσσονι) Gen. XXV, 23. Iacobum respectu Esavi dici ἐλάσσον, eo sensu, ut sit *iunior* respectu primogeniti, omnibus facile patet. Itaque Iacobus a Philone et Iosepho dicitur νεώτερος, *natu minor.* Sub parentum designatione intelligi hic populos, posteros nempe Esavi et Iacobi, apparet ex iis, quae loco Geneseos cit. praecesserant, שְׁנֵי גוֹיִם בִּבְטְנֵךְ, ut recte percepit *Iosephus* Antiqq. XIII, 9, 1. Quod effatum eventu est confirmatum. Nam *Davides* primus *Idumaeos*, i. e. posteros Esavi in servitutem redegit, 2 Sam. VIII, 14.

Quum-

Quumque iugum *Ioramo* regnante excussissent, 2 Reg. VIII, 20. 22. tempore *Maccabaeorum* iterum victi sunt, 1 Macc. X, 27. 31. Tandemque *Hyrcanus* eos omnino debellavit, ut nos docet *Iosephus* l. c. Haec igitur, quae Paulus ex historia liberorum *Isaaci* colligit, continent hanc doctrinam: Deum, qui singularia beneficia in hanc illamve gentem conferat, nullo modo id facere coactum quasi moribus vel meritis istiusmodi gentis, sed motum rationibus ex se ipso suaque liberalitate unice ductis.

13. Καθὼς γέγραπται) Mal. I, 2. 3. Est et hic ellipsis. Plena sententia: Quod vaticinium revera impletum est, ut scriptum reperimus *a Malachia*. τὸν Ἰακὼβ — ἐμίσησα) *Praetuli Israelitas Idumaeis*. Nam et hic *Iacobus* et *Esavus* pro posteris utriusque. Μισεῖν vero ad imitationem hebraici שָׂנֵא ponitur, quod non semper *odisse* notat, sed etiam interdum *minus benigne tractare*, *postponere*. Gen. XXIX, 31. Luc. XIV, 26. coll. Matte. X, 37. Deus enim posteris Iacobi terram patriarchis promissam et sacra externa concessit, non aeque Idumaeis. Itaque verba dicti nostri de utriusque populi conditione externa tantum capienda sunt.

14. Μὴ ἀδικία παρὰ τῷ θεῷ;) *Num iniuste Deus agit?* si nempe Iacobo eiusque posteris non propter virtutis praestantiam, aliaqua merita, sed libera et gratuita benignitate commotus favit? Iudaeum inducit disputantem atque pugnantem ita, ut doctrinam Pauli summa Deum iniuria afficere doceat. Hanc sententiam, Deum iniuste agere, verbis μὴ γένοιτο repellit tanquam insanam et viro bono indignam. In tota hac Apostoli disputatione notandum est, agere eum cum hominibus *superbis, hypocritis,*

suam-

ſuamque di gnitatem non ex verae virtutis ſtudio, ſed externarum rerum vanitate metientibus. Contra hos initio poteſtatem et ius Dei ita defendit, ut iis opportune phraſibus utatur, quibus antehac in diſciplina Phariſaica videtur aſſuetus fuiſſe. Non tenetur Deus rationem reddere hominibus, cur ſic vel aliter agat. Iam duos V. T. locos ſubiicit Apoſtolus, *unum*, ut declaret Deum ipſum de ſe confirmaſſe, quod *in beneficiis conferendis* plane agat ex arbitrio, v. 15. 16. *alterum*, ut etiam Deum ſe in *severitate adhibenda* plane liberum confitentem oſtendat.

15. Τῷ γὰρ Μωσῆ λεγει) Exod. XXXIII, 19. Dixit vero Deus haec, quum Moſes rogaret, ut Deus ſe ipſi manifeſtaret, in ſignum futuri favoris. Eſt igitur h. l. ſermo de eximio quodam et plane extraordinario beneficio, cuius non quivis homo fieri poteſt particeps. ἐλεήσω — οἰκτείρω) *Libere unicuique, et pro arbitrio benigno facto.* Ἐλεεῖν et οἰκτείρειν, quemadmodum hebr. חָנַן et רָחַם ſignificatu parum vel nihil differunt; nam utrumque verbum ſaepe ſignificat, *libere, pro arbitrio hominibus beneficia tribuere, benigne facere.* Scriptor libri *de vita et morte Mosis* verba *Exodi* ita explicat: *Nomini quicquam debeo, gratis do mea.* Non affert haec Apoſtolus, quaſi ſuae diſputationis, de qua agit hactenus, rationes aliquas reddere non poſſit, (nam et reddet aliquas,) ſed quod prius quam eo veniat, edomare velit contradictoris audaciam. Etiam de principibus dicunt Politici: Non eſſe noſtrum aeſtimare, quem ſupera ceteros, et quibus de cauſſis extollant; ſummum illis datum eſſe rerum arbitrium, ſubditis obſequii gloriam relictam.

16.

16. Ἄρα — θεοῦ) *Ergo* (quod attinet beneficia extraordinaria,) *hominum studiis nihil efficitur, sed omnia a benignitate divina pendent.* Uti non Esavus, qui cupiebat, quique post praedam currebat, sed Iacobus, invitus fere et aegre matri parens, benedictionem paternam obtinuit: ita nunc non Iudaei currentes 31. et cerimonias observantes, sed gentes comm. 30. obtinent Dei favorem. Ex quo tamen non sequitur, plane superfluum esse, ut homo ipse agat, viribusque divinitus conceſſis utatur, sed hoc tantum, virium usum *solum* non sufficere ad id, ut quis voto suo potiatur, sed unice hoc a gratia et benignitate divina pendere. Τρέχειν *currere*, per Metaph. *expetere*, sensu non differt a θέλειν, nisi quod intentius studium indicat.

17. Λέγει — Φαραώ) i. e. in sacra Scriptura dicitur Pharaoni. Locus est Exod. IX, 16. Γὰρ *vicissim.* Affert nunc Paulus exemplum contrarium hominis, quem Deus gravius punivit quam alios malos homines, et quidem libera sua voluntate, et ex sapientissimis caussis, maximam partem ignotis. ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε) *Propterea te excitavi*, i. e. *regem constitui.* Ἐξήγειρα respondet hebraico הֶעֱמַדְתִּיךָ, proprie: *Stare te feci*, et manere adhuc in fortunis tuis. Hunc verum sensum esse, apparet ex Mosis narratione, ex verbis: Iam in eo sum, ut te perdam; poteram te morbo pestifero cum omnibus tuis absumere; sed non statim te perdo; servo te adhuc incolumem. Alexandrini verterunt: διετηρήθης, *conservatus es*, ut Exod. XXI, 21. Ierem. XXXII, 14. Ὅπως τῇ ἰσχύϊ) *Ut ostenderem in te potentiam meam* (me posse te servare incolumem, aut exuere bonis et fortunis, quando

do volò,) *atque ego per orbem terrarum celebrarer. Nomen meum*, i. e. gloria et maieſtas mea, שֵׁם. Multis prodigiis et miraculis opus erat, ut frangeretur Pharaonis malitia, nolentis permittere exitum Iſraelitarum ex Aegypto, quod maximam gloriam Deo peperit.

18. Ἄρα ἔν — σκληρύνει) *Ergo pro suo arbitrio hunc benigne, illum minus benigne, vel duriter tractat.* Τῷ σκληρύνειν opponitur ἐλεεῖν, quod quum ſit *libere, pro arbitrio benefacere*, lex oppoſitionis efflagitat, ut σκληρύνειν ſit *minus benigne, duriter tractare*, quemadmodum hebr. קָשָׁה ſive potius in Hiph. הִקְשִׁיחַ, Iob. XXXIX, 16. 2 Paralip. X, 14. Itaque Paulus verbo σκληρύνειν h. l. utitur alio ſignificatu, quam occurrit Exod. III, 3. X, 27. XI, 10. Nam apud Moſen Deus σκληρύνει τὴν καρδίαν Φαραώ, i. e. *indurescere patitur animum Pharaonis*. Poteſt tamen hoc etiam loco retineri uſitata phraſeos ſignificatio, ob verſum proxime ſequentem 19, qui ſenſu carere videtur, ſi τί ἔτι μέμφεται, non ad animi obſtinationem refertur. Tum vero phraſis: *obstinatum aliquem reddere*, populariter eſt intelligenda, nec ad philoſophicam ἀκρίβειαν exigenda. Licet nempe praevideret Deus, longa patientia et inhibitione poenarum Pharaonem peiorem redditum iri, tamen ſubinde nova lenitatis ſuae erga eum dedit documenta; quo facto obſtinatior redditus eſt eius animus, ut ſolent moroſi ingenii homines, qui nec bonitate nec ſeveritate molliri ſe patiuntur. Ita filius degener et verberibus inflictis irritatur, et indulgentia patris fit ſegnior: unde oriuntur querelae: ego indulgentia mea filium perdidi et verberibus malitiam non excuſſi, ſed incuſſi. Quum igitur Deus obſtinatum red-

reddidiſſe Pharaonem dicitur, id minime ita intelligendum eſt, ac ſi hominis libertatem ſuſtuliſſet, ſed quod eum in vita conſervando, occaſionem ei dedit, pertinaciam ſuam factis demonſtrandi. et tandem poſt multa patientiae documenta non clam et tanquam in carcere occidit, ſed tanquam in theatro totius mundi, ut ſupplicium eius eſſet illuſtrius, et ad terrorem aliis incutiendum aptius.

19. Novae obiectioni occurrit Paulus. Dicere nempe aliquis poterat, non conſentaneum eſſe vel benignitati vel iuſtitiae Dei, quod eos obiurget atque reprehendat, qui male agant, quum tamen aliter, quam Deus illud decreto ſuo firmaſſet, vivere ac agere non poſſent. Quanquam haec concluſio legitime e Pauli doctrina duci non poterat, erat tamen neceſſe, ut ille omnem Iudaeis elabendi atque contradicendi opportunitatem eriperet. Pergit igitur: Ἐρεῖς οὖν — ἀνθέστηκε;) *Dices igitur mihi: quid est igitur, quod Deus succenseat nobis, quem enim, (*ſi tua diſciplina probatur,*) reperias, qui Dei resistere voluntati queat?*) Indicativus ἀνθέστηκε ponitur pro Subiunctivo, et praeteritum pro quovis tempore, quaſi dicat: τίς ἀνθέστῃ; Hanc obiectionem refutat Paulus dupliciter; *primum* ſic, ut doceat, non eſſe hominum examinare mores Dei atque reprehendere velle v. 20. 21. *deinde*, ut iis etiam hoc permittatur iudicium, tamen Deum non temere aut contra rectam rationem agere, ſed plane ſapienter et ſummis ſuis virtutibus declarandis accommodare. v. 22. 23.

20. Μενοῦνγε, ὦ ἄνθρωπε) *Atqui, o tu!* ſunt verba corrigentis ſermonem alterius, ut infra X, 18. Luc. XI,

28, σὺ τίς — θεῷ) *Quo tandem iure tu audes cum Deo altercari?* Humanam imbecillitatem non decet cum Deo disceptare, ac veluti causas ex eo quarerere, cur hoc vel illud faciat? Non dicit Apostolus, Deum sine iustis causis aliquid agere, quod profecto numine sapientissimo esset indignum; sed hoc tantum vult, temeritatis esse, si homo sibi praesumat, has causas diligentius, quam par est, exquirere, et si non datum fuerit, eas penitus cognoscere, eum reprehendere, vel cum eo disceptare, quasi iniuste egisset. μὴ ἐρεῖ — οὕτως;) *Num dicet vas (vel opus figlinum,) ei, qui finxit, cur me sic tractasti?* Sumtum hoc ex usu, Ies. XXIX, 16. XLV, 9. Nihil autem aliud indicat, quam non debere homines reprehendere facta Dei, opificis sui. Ποιεῖν pro Dativo habet Accusativum in hoc sensu ut Matth. V, 44.

21, Ἢ ἐκ — πηλὸν) *Nonne figulus potestatem habet in lutum?* Nonne pro arbitrio suo uti potest luto? Refero nempe cum aliis τῷ πηλῷ ad ἔχει ἐξουσίαν. Si autem refertur ad κεραμεύς, redundat. ἐκ τοῦ — ἀτιμίαν) *Ita ut ex eadem massa aliud vas ad honestos, aliud ad viliores usus fingere possit?* Sap. XV, 7. Ius habet figulus non modo ex eodem luto facere, quae velit, vasa, sed et facta resingere, et ex esculentis, si velit, facere matulas. Multo magis Deo competit ius liberrimum in suas creaturas, nec est ullo modo ferendum, si eorum, quae Deus agit, velimus esse censores ac iudices. Nam quum homines se ipsos omniaque, quanta sunt bona sua liberalitati divinae debeant, atque Deo non solum nihil sapientius dici aut fingi possit, sed tanta etiam summae eius sapientiae ac benignitatis in nos documenta extent; quomodo

do nisi summam per stultitiam et impietatem dubitari potest, quin Deus in constituendis rebus nostris sapientissime nobiscum et clementissime egerit?

22. Εἰ δὲ — ἀπώλειαν;) *Si vero Deus, quum vellet ostendere severitatem, et manifestare potentiam suam,* non subito perdidit, sed *sustinet* et tolerat *magna patientia homines puniendos, qui suam sibi perniciem contrahunt!* (quis eum hoc nomine vituperare poteſt?) Supplenda est formula: ἐκ ἔχει ἔξεσίαν? Post repressam superbiam obtrectantium paullatim causas aperit, cur Deus maximam partem populi Iudaici reiiciat, et gentes propter fidem in Christum recipiat. Dant nempe Iudaei poenas suorum peccatorum, et voluntariae incredulitatis. εἰ δὲ (iunge cum ἤνεγκεν,) *quid tum; quid in eo est iniqui?* θέλων ἐνδείξασθαι, pro καίπερ ἔθελε ἐνδ. Simplicior tamen videtur esse NOESSELTI interpretatio: *Quum autem constituisset Deus severitatem ostendere, et, quantum efficere possit demonstrare, magna cum patientia tulit eos, qui ira se divina dignos reddiderunt, atque sibi ipsi contraxerant miseriam.* Εἰ δὲ θέλων, intellige ἦν, pro ἤθελεν, ut v. 28. Primaria igitur propositio est in verbis: ἤνεγκεν — εἰς ἀπώλειαν. Hac in re Deus duo sibi proposita habuit, unum, quod declaratur in illis: (v. 22.) voluit Deus ἐνδείξασθαι τὴν ὀργὴν κ. τ. λ. alterum quod est in his: (v. 23.) καὶ ἵνα γνωρίσῃ — εἰς δόξαν. Illa ἀνακολουθία, s. duplex verborum structura, quae est in comm. 22. 23. neminem offendet; huius enim exempla et in N. T. et in profanis Scriptoribus extare, notum est. Τὸ δυνατὸν, i. e. τὴν δύναμιν. Ἤνεγκεν, *toleravit*, non subito perdidit, sed diu, ut ad meliorem

mentem redirent, exspectavit. Σκεύη h. l. sunt *homines*, quos Apostolus nunc *vasa* nominat, quia praecesserat similitudo vasis et figuli. Ita continuat metaphoram, ut fiat allegoria. Ὀργὴ, *poena*, ut saepius. Itaque σκεύη ὀργῆς sunt *homines puniendi*. κατηρτισμένα εἰς ἀπώλειαν, *qui suam sibi perniciem contrahunt*. Accipiendum enim κατηρτισμένα voce media, s. reciproca, ut Actor. XIII, 48. Ἀπώλειαν, omnis generis miseriam et huius et futurae vitae intelligo, ad quam se composuerant Iudaei. Si cum aliis vertis: *homines facti ad summam illam perniciem*, populariter est intelligenda phrasis, pro: *certo et inevitabili fato perituri*. Io. III, 36. Col. III, 6. Quae causa sit certi exitus miseri, id non est in formula, sed in re: quia partim longae vitae multa scelera non deposuerunt, quantumvis Deus indulserit, partim extare debet luculentum exemplum scelesti, eiusdemque ob scelera miseri.

23. Καὶ ἵνα — εἰς δόξαν) *Et ut declararet summam suam benevolentiam benignitatis suae capacibus, quibus certa et parata erat felicitas*, i. e. ad christianam religionem aditus. Iterum supplenda est formula: ἐπ ἔχει ἐξουσίαν; Δόξα θεοῦ, *Dei maiestas* nonnunquam etiam dicitur de singulis attributis divinis, et hoc quidem loco de *benignitate* divina, conspicua in convertendis Ethnicis et Iudaeis. Πλοῦτος τῆς δόξης, i. e. δόξα ὑπερβάλλουσα, *immensa benignitas*. Eph. I, 7. 18. II. 7. Σκεύη ἐλέους hic vocantur Gentiles, et ii ex Iudaeis, qui in Christum erant credituri et opponuntur Iudaeis impiis, quos v. 22. vocaverat σκεύη ὀργῆς. Hos Deus προητοίμασεν εἰς δόξαν, *destinavit ad felicitatem*. Nam προετοιμάζειν, quod alias est *praeparare*, interdum etiam significat de-

deſtinare ut Gen. XXIV, 14. Matth. XXV, 34. Loquitur Paulus de iis, quibus deſtinatus erat aditus ad religionem chriſtianam. Voluerat Deus aliquando ex ambobus eundem coetum efficere, neque ab eo ſemper ſeparatos eſſe paganos, idque ita eventurum dudum praenunciarat. Unde quum nunc fieret quod per conſilia divina fieri debebat; quum id, quod iis certum paratumque erat, acciperent, non obſiſtere debebant Iudaei, Deumque reprehendere, ut ſua illi libertas in propaganda religione conſtaret.

24. Οὓς καὶ ἐκάλεσεν ἡμας) *Tales* (i. e. tanquam homines bonitatis ſuae capaces) *invitavit et nos.* Poteſt etiam ἕς καὶ poſitum eſſe pro διὸ καὶ, ex Apoſtoli more periodos periodis iungendi per relativa. ἕς refertur ad σκεύη ἐλέους. v. 23. quaſi non σκεύη dixiſſet, ſed ἀνθρώπους. Καλεῖν, ad religionem Chriſtianam adducere. οὐ μόνον — ἐθνῶν) Partim ex Iudaeis, partim ex aliis gentibus, et quidem plures ex aliis gentibus, quam ex Iudaeis, quod in ſequentibus declarat pluribus.

25. Ὡς καὶ ἐν τῷ Ὡσηὲ λέγει) Nempe Deus, qui a propheta loquens introducitur. Deſumta ſunt haec verba ex Hoſ. II, 25. planę iisdem, vel eodem ordine poſitis verbis, ſed ſenſu ſalvo. Agit autem Hoſeas de decem tribubus, abductis per Aſſyrios, ex quibus pauci ſimul cum Iuda et Beniamino erant redituri in patriam, et rurſum futuri Dei populus. Non eſt igitur in his verbis proprie vaticinium de vocatione gentium, nec Apoſtolus tanquam vaticinium de hac re adducit hoc dictum; ſed eſt argumentum a pari. Referenda haec ſunt ad verba v. 24. οὐ μόνον ἐξ Ἰουδαίων. Non eſt novum, inquit Paulus, quod

noſtro tempore fit; nam et alio tempore, ſimili occaſione Deus uſus eſt eadem libertate recipiendi in gratiam, quos olim neglexiſſet. Iterum nunc fit, quod Hoſeas olim dixit, ſed modo multo illuſtriori. καλέσω — λαόν μου) *Eos, qui populus meus non amplius erant, vocabo populum meum*, i. e. eos iterum agnoſcam pro populo meo. Nam καλεῖν ſaepe eſt *efficere*. Loqui autem Prophetam de Iſraelitis decem tribuum, patet ex c. I, 6. 9. Hos Deus, quod Baalis cultui dediti eſſent, pro filiis ſuis habere recuſaverat. καὶ τὴν — ἠγαπημένην) *Et populum haud dilectum agnoscam pro dilecto populo.* Foemininum uſurpatur accommotate ad nomen לֹא רֻחָמָה quod prophetae ominis cauſſa *filiae e meretrice susceptae* imponere debuerat, quam Deus cum natione Iſraelitica comparat, Hoſ. I, 6. II, 6. 7.

26. Καὶ ἔσται — ζῶντος) Ex Hoſ. II, 1. *Et illo ipso loco* (in terra gentilium nempe, ubi diſperſi erant,) *ubi dictum fuerat illis: vos non estis populus meus, ibidem agnoscentur pro filiis Dei vivi*, vel immortalis, quum nempe illis reſtituet patrias ſedes.

27. Ἡσαΐας — Ἰσραήλ) *Iesaias vero de Israelitis palam pronunciat*, Κράζειν hic, ut Io. I, 15. eſt: *palam dicere*, ſ. *profiteri*. Ὑπὲρ, *de*, ut 2 Cor. I, 6. et aliis locis. Quod modo v. 25. de loco Hoſeae diximus, hoc idem valet etiam de hoc loco *Iesaiae*, qui extat c. X, 22. Agit nempe locus de liberatione Iſraelitarum ex exilio Aſſyrio, Babylonico. Cf. notanda ad. v. 29. ἐὰν ᾖ — σωθήσεται) *Ex innumera populi multitudine reliquiae* (vel pauci) *servabuntur.* Inſignem multitudinem cum arena comparare Profanis etiam eſt uſitatum. Virgil. Ge-

Georg. II. 105. *Est numerus — quem qui scire velit, Lybici velit aequoris idem discere quam multae Zephyro turbentur arenae.* κατάλειμμα hebr. שְׁאָר latine *reliquias* vertere poſſis. Sirac. XLIV, 17.

28. Λόγον — δικαιοσύνῃ.) *Perficiet enim et subito absolvet rem pro veracitate sua.* Verba Ieſ. X, 22. hebraice ita ſonant: כִּלָּיוֹן חָרוּץ שֹׁטֵף צְדָקָה. Sed Paulus ſequitur Verſionem LXX. interpretum. In noſtris verbis poſt συντελῶν ſuppleri debet: ἐστὶ ὁ κύριος ut Matth. III. et in parallelis Φωνὴ βοῶντος *adest vox clamantis.* Verba: λόγον συντελῶν reſpondent voci כִּלָּיוֹן, quae quum *consumtionem penitus finitam* notet, pro eo graece poſitum eſt: *adesse qui rem perficiat*, i. e. rem illam de Iudaeorum internecione. Λόγος, דָּבָר, *res*, et συντελεῖν λόγον, *rem perficere.* Sic *Polybius* L. IX, c. 37. τῆς δὲ προθέσεως συντελεσθείσης, *quod inceptum, quum perfecisset.* Συντέμνειν, *conscindere, praecidere, in angustum contrahere, breviter absolvere,* de *caussis forensibus*, quae celeriter abſolvuntur et finiuntur, interdum uſurpatur; ut apud Philoſtr. vit. Apollon. VII, 17. συντετμήσονται οἱ ἐν τῷ δικαστηρίῳ λόγοι. Sic Dan. IX, 26. πόλεμος συντετμημένος eſt *bellum decisum.* Ἐν δικαιοσύνῃ בְּצֶדֶק, *pro veracitate sua.* ὅτι λόγον — γῆς) *Rem sic decretam exsequetur Dominus in terra.* Eadem cum priori ſententia, aliis tantum verbis expreſſa. Ὅτι hebr. כִּי redundat, vel vertendum: *utique, profecto.*

29. Καὶ καθὼς προείρηκεν Ἡσαΐας) Perfectum hic eſt pro plusquamperfecto, more Hebraeo; vult enim dicere:

sicut in prioribus (c. I, 9.) *dixerat Iesaias.* Alius eiusdem argumenti locus, docens, singulari Dei benignitati tribuendum esse, quod pars saltem aliqua felicitate divinitus promissa potiatur. εἰ μὴ — σπέρμα) *Nisi Iehova omnipotens nobis reliquisset paucos.* Κύριος σαβαὼθ, pro hebr. יְהוָה צְבָאוֹת *Deus omnium creaturarum.* LXX. interpretes in libro I. Samuelis et in Iesaia pro צְבָאוֹת retinuerunt σαβαὼθ, in reliquis libris habent παντοκράτωρ. Pro σπέρμα in hebraico textu Iesaiae est שְׁאָרִית, *reliquiae*, idem quod κατάλειμμα, ut recte observat THEODORETUS, *pauci superstites, seminum instar, quae ad sementem servantur, unde nova messis exspectatur.* Loquitur autem ibi propheta de vastitate et occidione sub Achaso facta per Assyriorum regem, quo tempore Deus paucos, si cum ceteris conferas, Hierosolymis conclusos, servavit, unde iterum crescceret populus. ὡς Σόδομα — ὡμοιώθημεν) *Sodomitis et Gomorraeis similes facti essemus*, e quibus nemo superstes manstit; ὡς Γόμορρα hic positum pro Dativo Γομόρρᾳ, לַעֲמֹרָה. Hic Iesaiae locus non est vaticinium de rebus N. T. sed ab Apostolo positus ideo, quod satis declaret, non esse, quod Iudaei tam iactarent Dei benevolentiam in omnes eos, qui se Iudaeos profiterentur; neque enim hos caros esse Deo universos, sed exosos potius ut internecioni quasi datos, nisi proborum hominum pietas severitatem Dei quodammodo retardaret.

30. Τί οὖν — πίστεως) *Quid inde sequitur? Gentiles non appetentes felicitatem, accipiunt felicitatem, sed propter fidem consequuntur.* Ex hactenus dictis

dictis infert Apoſtolus, non iniquum videri poſſe, ſi, rejectis Iudaeis incredulis, Ethnici ad religionem Chriſti invitentur. Ἔθνη, ſine articulo, *multi gentiles.* Δικαιοσύνη, (c. I, 17.) *praemium, felicitas* in regno Meſſiae exſpectanda. Διώκειν, i. e. ζητεῖν, *studiose quaerere.* Κατέλαβε, pro praeſenti: καταλαμβάνουσι. Δικαιοσύνη ἡ ἐκ πίστεως, ſc. δοθεῖσα. Πίστις, h. l. eſt firma perſuaſio, Ieſum eſſe Meſſiam, et ab eo omnem felicitatem eſſe exſpectandam. Vult autem dicere Apoſtolus, gentiles, vacuos ab iſto faſtu Iudaeorum, qui in ſe ſuoque ſtudio ponerent omnia, illud beneficium gratis ſibi oblatum, libenter accepiſſe, Iudaeos autem faſtu ſuo impeditos eſſe, quo minus ſpem benevolentiae divinae conſequendae factam per Evangelium, admitterent.

31. Ἰσραὴλ — ἔφθασε) *Israelitae autem eo quod tenentur studio legis* (alicuius) *a cuius observatione sibi felicitatem promittunt, non capiunt fructum eius legis,* (doctrinae,) *quae veram felicitatem offert.* Νόμος in priori membro eſt lex Moſaica, cuius obſervatione Iudaei favorem Dei et praemia ſe conſequi poſſe putabant, in altero membro eſt *doctrina Christi,* nova lex, quae nobis veram felicitatem offert. Νόμος, quandoque de quacunque doctrina dicitur. Vid. ſupra III, 27. Iac. I, 25. Quoad totam ſententiam cf. infra X, 3.

32. Διὰ τί;) *Quare?* ſc. non conſequuntur felicitatem. ὅτι ἐκ — νόμου) *Quia non per fidem, sed per observationem legis* (Moſaicae) conſequi volunt, nimirum per *ritus* lege praeſcriptos, veluti per *circumcisionem*; Rom. IV, 11. 12, ſacrificia, ciborum diſcrimina, et alia ſimilia δικαιώματα σαρκός. προσέκοψαν — προσκόμματος)

Impegerunt enim in saxum illud, in quod multi impingunt, i. e. offensi sunt et offenduntur Messiae humilitate. Solent, qui iter faciunt, interdum in lapides impingere, et pedes laedere, ac sic impediri, ne iter prosequantur. Sic ergo quidam προσκόπτουσι τῷ λόγῳ, 1 Pet. II, 8. Quod Petrus ibi dicit de Evangelio, id hic Paulus de Christo; quia idem est Christus praedicatus et Evangelium; et considerandus hic Christus eiusque doctrina simul cum sua cruce. Hoc enim est, quod Iudaeos plerosque offendebat. Haec autem est ratio, cur Iudaeos excludat Deus a felicitate regni Christi. καθὼς γέγραπται) Coniunxit Apostolus duo loca Alexandrinae versionis, Iesaiae XXVIII, 16. VIII, 14.

33. Ἰδοὺ τίθημι — σκανδάλου) *Ecce ego* fundamenti loco *in Sione ponam sexum, in quod multi impingent, rupem in qua multi labentur.* Iudaeos olim hunc locum de Messia interpretatos esse, vix potest negari. *Iarchius* in locum Iesaiae, *Decretum coram me factum est, et constitui Regem, Messiam, ut ille sit in Sione lapis munitionis: istud enim* בּוֹחַן *significat* מִבְצָר, i. e. *munitionem et firmitatem* etc. Sed locum Iesaiae non agere de Messia, totus contextûs docet. Utitur igitur Paulus verbis prophetae ad cogitationes suas exprimendas, ut in praecedentibus locis in hoc capite allatis. Cf. Luc. II, 34. Iudaeis pharisaica doctrina imbutis, σκάνδαλον erat patria Christi, humilitas, mors, atque imprimis crucifixio. καὶ πᾶς — καταισχυνθήσεται) *Quicunque vero ei confisus fuerit, spe sua non frustrabitur.* Iesaiae XXVIII, 16. pro לֹא יָחִישׁ nonnulli legendum esse existimant לֹא יָבוֹשׁ. Sed חוּשׁ, cui plerumque *festinandi* potestas

teſtas ſubiici ſolet, habet etiam *timendi* et *erubescendi* notionem, certe in cognata lingua arabica. Cf. Filii mei *Ernesti Frid. Caroli* Scholia ad Ieſ. XXVIII, 16. Senſus huius loci eſt: Qui Chriſto non credunt, eos impediri, ne viam inſiſtant, quae ad veram iuſtitiam ducit. Qui vero ei credunt, eos neutiquam falli, ſed quod cupiunt, adepturos. Καταισχύνεσθαι eſt *falli*, ut Rom. V, 5.

CAP. X.

1. Ἡ μὲν — σωτηρίαν) *Equidem ex animo exopto et precor, ut Deus Israelitas salutis participes reddere velit.* Opto illis bona omnia, etiam aeterna. Εὐδοκία, *voluntas*, animus quam maxime benevolus, deſiderium. Pergit Apoſtolus exponere cauſſas, cur tanta Iudaeorum multitudo a ſocietate regni Meſſiani excludatur. Ne autem Iudaeo-Chriſtiani crederent, ex odio haec a ſe dici, amorem ſuum in eos iterum profitetur.

2. Μαρτυρῶ — ἔχουσιν) *Testor enim iis, quod studium erga Deum habent.* Sic. Io. II, 17. ζῆλος τοῦ οἴκου σου. Cf. Act. XXII, 3. Gal. I, 14. *Studium erga Deum*, i. e. in leges Moſaicas; has enim non ſine Dei ipſius contemtu a Chriſtianis negligi exiſtimabant. ἀλλ' οὐ κατ' ἐπίγνωσιν) *Sed non coniunctum cum vera* Dei *cognitione.* Ἐπίγνωσις idem quod γνῶσις. Vel κατὰ hic ut ſupra c. IX, 11. facit periphraſin Adiectivi: *Zelus imprudens.* Errabant nimirum Iudaei, tum in legum Moſaicarum conſilio, tum in bonorum operum ſuorum, quibus gloriabantur, dignitate et pretio rite conſtituendo.

3.

3. Ἀγνοοῦντες — δικαιοσύνην) *Quum enim non rite intelligant, quinam sit modus adipiscendi felicitatem Deo probatus,* quum non intelligant modum consequendi favoris divini, Δικαιοσύνη eodem sensu sumitur, quo supra c. I, 17. Ἀγνοεῖν non solum denotat *ignorare*, sed et *non rite rem intelligere*, ut Marc. IX. 52. καὶ τὴν ἰδίαν — στῆσαι) *Et suam rationem benevolentiae divinae consequendae stabilire studeant.* Ἰδία δικαιοσύνη vi oppositi est ille modus consequendi divini favoris, quem Iudaei tanquam unice verum Deoque probatum commendabant. Ἱστάναι, הֶעֱמִיד, h. l. *valere facere, geltend machen.* τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν) Est hic forma passiva pro reciproca; Niphal, ut Hebraei loquuntur, pro Hithpaël. *Viam non ineunt, per quam benevolentia divina comparari possit,* fidem scilicet. *Non obsequuntur,* non accommodant se *doctrinae* quae est tanquam regula et lex proposita. Supra c. VI, 17,

4. Τέλος γὰρ νόμου χριστός) *Nam Christus sustulit legem Mosaicam.* Τέλος varie explicatur. Secundum nonnullos est *finis*, ad quem quis contendit, quem attingere vult, ut sensus sit, Christum per legem Mosaicam obumbratum fuisse et legem nunc cessare, quum Christus apparuit, Gal. III, 24. Alii explicant: *Quod lex non poterat, id Christus effecit, et praestitit.* Eleganter enim vaticinia dicuntur τέλος ἔχειν, quum implentur, Ioseph. Antiq. II, 5. 3. et IV, 6. 5. Facilior tamen ratio est, si dicas, populariter dictum esse, pro χριστὸς τέλος ἔφερε τῷ νόμῳ, i. e. κατήργησε τὸν νόμον. Quicquid sit, semper erit sensus, non amplius opus esse lege Mosaica, eiusque observatione, quum Christus apparuit. εἰς δικαιοσύνην παντὶ

τὶ τῷ πιστεύοντι) *Ut iustus habeatur* (adeoque favore Dei fruatur) *omnis in eum credens.* Hic est cardo totius huius disputationis, ostendere, non observatione legis Mosaicae, sed potius per fidem in Christum nos fieri Deo gratos acceptosque.

5. Μωσῆς γὰρ — νόμε) *Moses quidem ita describit felicitatem observatione legis comparandam.* Γράφειν h, l. est *describere.* Verba Mosis autem extant Levit. XVIII, 3. ὅτι ὁ ποιήσας — ἀυτοῖς) *Quicunque ea,* (praecepta legis) *servaverit, vivet, i. e. felix erit per ea.* Videtur in his verbis esse obiectio Iudaei, provocantis ad Mosen ipsum. *Nonne vero ipse Moses dicit, observatione legis felices reddi homines?* Respondet Paulus v. 6—11. hoc esse quidem verum, sed nunc ostendi faciliorem viam ad salutem perveniendi. Quamdiu valebat legum Mosaicarum auctoritas, utique iis diligenter observandis salutem consequebantur homines; nunc vero, abrogatis his legibus per Christum *fides* requiritur. Bene tamen cohaerent omnia, si verba haec Pauli esse dicamus, non adversarii.

6. Ἡ δὲ ἐκ — λέγει) *Sed felicitas, quae per fidem contingit, ita quasi dicit.* Facile apparet, Paulum haec verba non ita afferre, quasi Moses de iustitia per fidem locutus sit; nam λέγει non Μωσῆς, sed ἡ ἐκ πίστεως δικαιοσύνη. Est igitur prosopopoeia, qua ea felicitas, quae per fidem in Christum comparatur, loquens introducitur. Sensus igitur est: de ea ratione ad favorem Dei perveniendi, quam Evangelium commendet, maiori iure valere, quod Moses de sua lege affirmaverit Deut. XXX, 11—14. μὴ εἴπῃς — καταγαγεῖν) *Noli cogitare, quis ascendet in coelum, ut nempe Christum deducat?*

Sen-

Senſus eſt: *Doctrina Chriſti non difficilis est intellectu et creditu.* Solent, qui rem perquam difficilem volunt ſignificare, uti ſimilitudine adſcenſus in coelum, et deſcenſus ad inferos. *Bava Mezia* f. 94. 1. Si quis dixerit mulieri, ſi aſcenderis in firmamentum, aut deſcenderis in abyſſum, eris mihi deſponſata — haec conditio fruſtranea eſt. Ceterum Paulus non argumentatur e verbis Moſis, ſed phraſibus tantum nonnullis ad rem ſuam utitur. Admonet Moſes Iſraelitas, cognitionem legum divinarum non eſſe acquiſitu difficilem, ut ad eas tenendas opus ſit peregrinatione in diſſitas terrarum regiones. Hoc etiam de veritate doctrinae Chriſtianae valere, dicit Paulus. Χριστὸς per metonymiam eſt *doctrina Christi*, ut ſupra c. VIII, 10. et multis aliis locis. Τοῦτ' ἔστι verte: *nimirum, nempe.*

7. Τίς καταβήσεται — ἀναγαγεῖν;) *Quis descendet in orcum, ut nimirum Christum ex mortuis adducat?* Pro verbis εἰς τὴν ἄβυσσον; in Graeco LXX. interpretum eſt: εἰς τὸ πέραν τῆς θαλάσσης. Sed Paulus accommodare ad ſuam ſententiam uſus eſt voce ἄβυσσος, quae hoc loco idem denotat quod שְׁאוֹל *orcus*, ſedes mortuorum, quae vulgo *coelo* opponi ſolet. Senſus eſt: Doctrina noſtra de fide non eſt difficilis intellectu et creditu; cognitio eius non e coelo vel ex inferis accerſenda eſt. Facile ſe commendat eius veritas et certitudo cuivis homini, praeiudiciis non occupato. Haec interpretatio plane convenit cum v. 8.

8. Ἀλλὰ τί λέγει;) Sc. τὴ ἐκ πίστεως δικαιοσύνη. Affirmative nunc exprimitur ſententia. v. 6. 7. ἐγγύς σου τὸ ῥῆμά ἐστιν; Quod prope eſt, facile a nobis poteſt cognoſci.

ci. Sensus igitur est: *Facilis est tibi doctrinae coelestis cognitio*, vel certissimis argumentis adeo tibi confirmata, ut dubitare de eius veritate non possis. *ἐν τῷ — καρδίᾳ σου*) i. e. *ut eam et ore profiteri, et animo credere possis*, Ἐν, hebraica ב praefixum *pro. τοῦτ' ἐστι — κηρύσσομεν*) *nempe doctrina quae fidem postulat* etc. Ῥῆμα, doctrina; *τῆς πίστεως*, i. e. *ᾧ πιστευτέον ἐστι*. Ostendit SURENHUSIUS in *βιβλῳ καταλλαγῆς* pag. 476. fuisse scriptoribus Iudaicis familiare, ut alterius scriptoris locum repeterent, alium sensum per disertas explicationes adderent, et sic in rem suam converterent. Hunc morem *Paulus* etiam h. l. secutus est.

p. Ὅτι ἐὰν — σωθήσῃ) *Si nempe ore profitearis, Iesum esse dominum, et animo credas, Deum excitasse eum e mortuis, hoc tibi erit salutiferum.* Ὁμολογεῖν στόματι prius posuit Apostolus quam *πιστεύειν*, quia in loco Mosaico, quem sequitur, στόματι prius, *καρδίᾳ* posterius erat. Bene observat *Koppius*, et Parallelismi studio sic scripsisse Paulum et sensum ita esse constituendum, quasi esset: *ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου, ὅτι Ἰησοῦς ἐστι κύριος, καὶ ὅτι θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ.* Resurrectionis Christi mentio fit, quia illa est firmissimum argumentum, quo constat, eum esse nostrum redemtorem. Quare qui de hac recte sibi persuasum habuerit, non amplius sacrificia et alia opera legis tanquam summa consequendae salutis aeternae praesidia celebrabit, nec eorum observatione, veluti meritis quibusdam suis gloriabitur.

10. Καρδίᾳ — δικαιοσύνην) *Mente enim creditur, et oris professio editur eo effectu, ut adipiscamur sa-*

salutem. Εἰς h. l. denotat cauſſam finalem, *Ut enim* favoris divini fiamus participes, *animo est credendum.* Ceterum εἰς δικαιοσύνην et εἰς σωτηρίαν in membro ſequenti ſunt mere ſynonyma et locus ſic eſt conſtruendus: καρδίᾳ γὰρ πιστεύεται καὶ στόματι ὁμολογεῖται εἰς δικαιοσύνην καὶ σωτηρίαν. Fidem vivam eſſe intelligendam per ſe patet.

11. Πᾶς) Cf. ſupra c. IX. 33. *Omnis,* ſive Iudaeus prius fuerit, ſive non. Quam vocem Ieſaias non habet.

12. Ὁ γὰρ αὐτὸς κύριος πάντων) *Nam communis est Dominus et Deus omnium,* et gentilium et Iudaeorum. Κύριος hoc loco valet יְהוָה, pro quo dixit θεὸς ſupra III, 29: πλουτῶν — αὐτὸν) *Abundans bonitate in omnes eum pie colentes.* Πλουτῶν, ſc. χάρισι, vel χρηστότητι. Ἐπικαλεῖσθαι τὸν θεὸν eſt *Deum pie colere,* hebr, קָרָא בְּשֵׁם יְהוָה.

13. Πᾶς γὰρ — σωθήσεται) Ioel III, 5. *Quicunque Deum pie coluerit, servabitur,* ſive natione ſit Iudaeus, ſive Graecus.

14. Πῶς οὖν — ἐπίστευσαν;) *Quomodo vero eum colent, cui non dederint fidem?* etc. Infert Apoſtolus ex v. 13. recte Evangelium praedicari et Iudaeis et gentilibus. Deus enim omnibus ſuis piis cultoribus promiſit ſalutem, ſive natione ſint Iudaei ſive gentiles; ergo etiam omnibus, non habita geneſis ratione, offerenda eſt ſalus, quod fit praedicatione Evangelii. Eleganti ſorite utitur Apoſtolus, ab effectis ad cauſſas progrediente, ad confirmandam ſententiam, Ethnicis etiam praedicandam eſſe doctrinam Chri-

Chriſti; quod Iudaei negabant. ἕ (pro ὅν, ex graecismo) οὐκ ἤκουσαν, i. e. περὶ ὃ οὐδὲν ἤκουσαν, ἔγνωσαν, quem neſciunt. Κηρύσσειν, i. e. διδάσκειν.

13. Πῶς — ἀποσταλῶσι;) Exoptatiſſima igitur eſt res, quod doctores Evangelii ad cuiusque generis et conditionis homines mittuntur. καθὼς γέγραπται) Ieſaiae cap. LII, 7. ὡς ὡραῖοι — εἰρήνην) *Quam iucundi sunt nuncii pacis* vel felicitatis. De hebraismo in hac locutione cf. notata ad Act. V, 9. Ieſaias loquitur de iis Iudaeis, qui, facta a Cyro facultate redeundi in patriam, antegreſſi alios, quum in regionem montanam Palaeſtinae perveniſſent, annunciabant Iudaeorum reliquiis, quae in Iudaea remanſerant, populares ſuos nunc redituros eſſe in patriam; Deum iam regni ſedem in Sióne fixurum eſſe, ubi hucusque Chaldaei regnaverant. Haec igitur Ieſaiae verba non citantur ut vaticinium, ſed illuſtrandi cauſſa. Nunc etiam, inquit, exoptatiſſima eſt res, quod doctores Evangelii ad cuiusque generis et conditionis homines mittuntur. Iudaici tamen interpretes hunc locum ad Meſſiae tempora retulernnt.

16. Ἀλλ' οὐ — ἀκοῇ) In parentheſi legendus eſt hic verſus, vel ita, ut cum praecedente hoc modo cohaereat: Exoptatiſſimi ſunt nuncii Evangelii (permultis ſc.) *quamvis non omnes obsequantur* huic doctrinae. Ὑπήκουσαν pro praeſenti ὑπακούουσι. Ἡσαΐας γὰρ λέγει.) Verba extant Ieſ. LIII, 1. Non citantur ab Apoſtolo ut vaticinium, ſed illuſtrandi cauſſa. Idem fit nunc, quod olim, iam Ieſaiae tempore factum eſt. κύριε — ἡμῶν) *Domine, quis fidem habet doctrinae nostrae?* Quaſi dicet *pauci*. Ἡ ἀκοή, hebr. שְׁמוּעָה, eſt doctrina, quae auri-

bus percipitur, vel potius publica inſtitutio, quae, audientibus aliis, fieri ſolet.

17, Ἄρα ἡ πίστις ἐξ ἀκοῆς) Sc. γίνεται. *Ergo ad fidem promovendam opus est institutione* publica. ἡ δὲ — θεοῦ) *Haec vero institutio esse non potest sine verbo Dei*, ſ. doctrina a Deo patefacta. Verba διὰ ῥήματος θεοῦ, poſita ſunt pro: διὰ κηρύγματος τοῦ ῥήματος τοῦ θεοῦ. Itaque Apoſtolus denuo muneris Apoſtolici neceſſitatem, et doctrinae chriſtianae divinam auctoritatem aſſerit contra Iudaeos, qui legi Moſaicae ſoli divinam tribuebant auctoritatem, ſpreto Evangelio.

18. Ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν;) *Nunc autem quaero, annon audiverint doctrinam Evangelii*, ii nempe Iudaei, qui non obſequuntur? Hanc excuſationem non valere, ſtatim ſubiungit verbis e Pſ. XIX, 5. deſumtis: μενοῦνγε — ῥήματα αὐτῶν) *Immo vero vox eorum* (ſc. praeconum Evangelii) *in universum orbem exiit, verbaque eorum usque ad remotissimas regiones.* Idem valet de propagatione Evangelii ad omnes populos, quod Davides Pſ. XIX, 5, de propagatione cognitionis Dei naturalis per ſolem et ſidera cecinit. Quemadmodum nempe aſtra totum terrarum orbem colluſtrant, eoque ipſo ubique intelligi poteſt, eſſe Deum; ſic etiam, quum Apoſtoli in illuſtriorſibus urbibus fuerint, ibique et praedicaverint et miracula fecerint, inde fama rerum tantarum pervenit ad omnes terras alias, idque ſufficit. Nam inde ſequitur, Iudaeos et gentes potuiſſe doctrinam Chriſti cognoſcere ſi voluiſſent. Pro ὁ φθόγγος αὐτῶν in hebraico textu eſt קַוָּם *linea eorum*; LXX interpretes autem legiſſe קוֹלָם. mul-

multorum est sententia. Potuerunt tamen etiam קוֹם interpretari ὁ φθόγγος αὐτῶν, nam קוֹ denotat etiam *nervum sonantem, fides sonoras.* Formulis πᾶσα ἡ γῆ, et τὰ πέρατα τῆς οἰκουμένης non est inhaerendum, quasi Apostolus dicere voluerit: doctrina Evangelii promulgata est omnibus omnino nationibus in toto orbe terrarum; nam historia repugnat, nec fuit haec mens Apostoli, sed hoc voluit, Iudaeos, qui tum reiiciebant doctrinam, et gentes multas potuisse eam cognoscere, si voluissent.

19. Ἀλλὰ λέγω, μὴ οὐκ ἔγνω Ἰσραήλ;) *Porro quaero; num Israelitae ignorarunt?* cuiusque generis hominibus, omnibus gentibus tradendam esse Evangelii doctrinam? Potuerant Iudaei obiicere, se ne divinando quidem assequi potuisse, si ipsi religionem Messiae recusarent, eandem ad gentes esse transituram. Huic rationi ita occurrit Paulus, ut simile quid diu a prophetis declaratum fuisse, rursus locis V. T. confirmet. πρῶτος Μωσῆς λέγει) Moses, qui Davidem, vel Iesaiam (v. 16.) tempore antecedit, hoc dicit. Deut. XXXII, 21. Πρῶτος pro πρότερος, refertur ad praecedens testimonium ex Davide, vel potius Iesaia. Semlerus: *prior*, sc. nobis Apostolis. ἐγὼ — ἔθνει) *Ego ad aemulationem provocabo vos per Non-populum*, i. e. per populum, qui eo nomine non est dignus, quia nullas, aut malas habet leges. ἐπὶ ἔθνει — ὑμᾶς) *Propter populum impium ad iram provocabo vos.* Ἔθνος ἀσύνετον, hebr. נוֹי נָבָל, *gens impia, profana.* Παραζηλώσω et παροργιῶ, hebr. אַקְנִיאֵם et אַכְעִיסֵם, *provocabo eos ad odium et invidiam contra gentes,*

quibus antea non invidebant. Moſes Iſraelitis nomine Dei minatur poenas graviſſimas, ſi negligentes forent legum divinarum. Senſus eſt: Rem ita evenire patiar, ut eos male habeat favor inſignis, quo gentiles, qui hactenus populus meus non fuerunt, amplexurus ſum, dum nempe vincentur ab hoſtibus. Paulus verba Moſis non citat tanquam vaticinium de vocatione gentium; ſed hoc tantum vult, diu praedictum eſſe, Iſraelitas non ita eſſe electos in populum Deo peculiariter proprium, ut aliis gentibus benefacere nolit; fore, ut alii interdum populi longe ſint ſuperiores Iſraelitis, idque iam aliquoties factum, nunc magis quam unquam antea fieri. Factum id erat praecipue in deſtructione regni Iudaici per Chaldaeos, quam non poterant non Iudaei aegerrime ferre, quippe qui omnes alias nationes longe deteriores iudicarent.

20. Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει) i. e. ἀποτολμᾷν ſive παῤῥησιάζων λέγει, *dicere audet*, ingenue profitetur, non metuens furorem Iudaeorum, qui hoc tanquam peſſimam calumniam in populum Dei dictam interpretari poterant. εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν) Haec et ſequentia verba deſumta ſunt ex Ieſ. LXV, 1. ordine inverſo, et agunt de reprobatione Iudaeorum, in quorum locum aliae gentes ſint tranſiturae. *Cognoscor ab iis, qui me non curabant.* Εὑρίσκειν τὸν θεὸν, eſt Deum *cognoscere et colere*, quemadmodum μὴ ζητεῖν τὸν θεὸν, Deum non colere, vel curare. ἐμφανὴς — ἐπερωτῶσι) *Innotui* (per revelationem) *non consulentibus me.* Ἐπερωτᾶν, hebr. דָּרַשׁ inprimis de oraculis expetendis dicitur. Poteſt tamen etiam ſynonymum eſſe τῷ ζητεῖν, *pie colere Deum.* Tum phraſis ἐμφανὴς ἐγενόμην explicanda

canda est: *beneficiis eos excito ad me colendum, mihique obsequendum.*

21. Πρὸς — λέγει.) *De Israelitis vero dicit*, Iesaiae LXV, 2. Πρός, *de*, *adversus*. Est oratio exprobrantis, et accusantis populum ob suam in impie agendo pertinaciam. Ὅλην — ἀντιλέγοντα.) *Perpetuo benevolentiam meam offero populo non obedienti et refractario. Extendere manus ad aliquem*, est obviis ulnis eum advocare, hinc vero beneficia alicui offerre. Ὅλην τὴν ἡμέραν, כָּל־הַיּוֹם *perpetuo*. Hebraicum סוֹרֵר LXX. interpretes duobus verbis expressérunt ἀπειθοῦντα καὶ ἀντιλέγοντα, populum non modo non obedientem, sed et contumaciter se opponentem iussis. Vox ἀντιλέγειν apud nostros non de verbis tantum, sed et de rebus usurpatur, Luc. II, 34. Act. XIII, 45.

CAP. XI.

1. Λέγω — λαὸν αὐτοῦ.) *Quaero igitur: num Deus populum suum repudiavit?* Posset aliquis hoc intelligere ita, ut putet, ex mea sententia universum populum Iudaicum exclusum esse a benevolentia divina et beneficiis Messiae, quod absit! Μὴ γένοιτο, haec non est mea sententia. Non universam gentem Iudaicam exclusam esse a benevolentia divina, ostendit nunc Apostolus, partim propter Christianos e Iudaeis, ut eos de tristissima hac gentis suae conditione lugentes quodammodo erigeret, partim propter Ethnico-Christianos, ut iis Iudaeorum fato insolenter insultantibus omnem fastus superbiaeque materiam praecideret; utrosque vero ad pie adorandam Dei sapien-

tiam et benignitatem excitaret atque compelleret. Ἀπωθεῖσθαι, *repellere, abiicere*, deinde vero *negligere, aversari*, quod, quae aversamur, à conspectu nostro solemus amovere. *Populus* opponitur *certis quibusdam civibus.* (καὶ γὰρ — Βενιαμὶν). Quasi dicat, si hoc dicerem, omnes omnino Israelitas Deo exosos, iam et ego sine ulla spe salutis essem, et frustra tanta perpeterer. Sum enim et ego non tantum ex Abrahamo ortus, sed et ex Israele, nempe per *Beniaminum*. Designate originem suam explicat, quo minus de ea dubitetur.

2. Οὐκ ἀπώσατο — προέγνω) *Non repudiavit Deus populum suum, quam ab aeterno cognitum habuit.* Eos nempe non reiiciendos decrevit, quos praevidit credituros esse in Christum. Declarat nempe Apostolus, se hic non intelligere eum populum Dei, qui genus ducat ab Abrahamo, sed eum, qui fide et moribus imitetur Abrahamum. Hunc populum suum Deus non reiicit, sed perpetuo amat et amabit. Cf. c. IX, 6. sq. ἐν Ἠλίᾳ) *In historia Eliae*, in ille parte libri Regum, qui, quod res Elias contineret, ideo metonymice de eius nomine appellatur. ὡς — Ἰσραὴλ) *Deum Israelitas apud Deum hoc modo accusat.* Sicut ἐντυγχάνειν ὑπέρ τινος est *negotium alicuius commendare*, intercedere pro aliquo, ita ἐντυγχάνειν κατά τινος, est *aliquem accusare*. Participium λέγων quod addunt nonnulli, ab optimis codicibus abest. Quemadmodum olim, inquit in sequentibus, tempore Eliae, numerus Israelitarum, qui a Baalis cultu abstinuissent, longe maior erat, quam ipse Propheta crederet, sic etiam nunc satis magnus numerus Iudaeorum servatur, etiamsi pauciſſimi servari videantur.

3.

8. Κύριε — ἀπέκτειναν) 1 Reg. XIX, 10. 14. Ahabus rex, impulsu reginae Iesebelis, Sidonia stirpe oriundae, multos prophetas interfici iusserat, 1 Reg. XVIII, 4. 13. καὶ τὰ — κατέσκαψαν) *Et altaria tua diruerunt.* Κατασκάπτειν, *suffodiendo evertere, diruere.* Altaria illa, quae eversa dicuntur, ea erant, quae pii, in decem tribubus in veri Dei honorem sibi struxerant, ex quo permissi non erant ad templum ire, quo tempore lex de altaribus alibi struendis cessare videbatur. ζητοῦσι τὴν ψυχήν μου) *Vitam mihi adimere student.* נַפְשִׁי. ψυχή, *vita.*

4. Ὁ χρηματισμός) *Monitum, s. oraculum divinum.* Χρηματίζειν dicitur de omni ratione, qua Deus aliquid hominibus praeter ordinem significat, ut Matth. II, 12. Κατέλιπον — τῇ Βαάλ) *Servavi mihi septem millia hominum, qui Baalis imaginem non adorarunt.* Τῇ Βάαλ, i. e. τῇ εἰκόνι τῆς Βάαλ. Baal, idolum Phoeniciorum et Cananitarum, inversione τῶν ὁ in genere masculino ὁ βάαλ, (dominus) et ἡ βάαλ, (domina) occurrit. Coluerunt illud numen sub imagine tauri, at vitulae. Imago tauri exprimebat *solem*: imago vitulae aut vaccae exprimebat *lunam*, ut Moloch vocatur rex coeli, *sol*, et *Melechet*, regina coeli, *luna*. Illum a viris, hanc a mulieribus cultam esse existimat *Abarbanel* ad Ier. XLIV.

5. Οὕτως — γέγονεν) *Sic quoque nunc reliquiae*, (i. e. pauci) *servantur per gratuitam Dei benignitatem.* Λεῖμμα idem denotat, quod κατάλειμμα supra IX, 27. *pars populi.* Ἐκλογὴ *libertas*, deinde vero *propensa voluntas.* Χάρις, unde fluit ἐκλογή, est Dei bonitas, benignitas, beneficium.

6. Εἰ δὲ — ἔργων) *Sin autem ex beneficio* (sc. Deus nunc servat paucos, in Christum credituros) sequitur, *id non fieri ἐξ ἔργων* sc. τῶ νόμω, *propter opera*, s. ex merito; non propter observationem legis Mosaicae, per quam Iudaei favorem Dei mereri volunt. Ἔτι hic et mox postea abundat. ἐπεὶ — χάρις) *Alioquin beneficium non esset beneficium*, sed officium, sive debitum, ὀφείλημα, c. IV. 4. Γίνεται, pro ἐστὶ. εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον) Haec recte desunt in Manuscriptis optimis, nec non in multis Versionibus et Patribus. Ceterum parenthesi includendum est hoc comma; non enim ad universi loci consilium, sed ad solam, quae praecesserat, χάριτος vocem pertinet.

7. Τί οὖν;) Quid igitur ex hactenus dictis sequitur? ὃ ἐπιζητεῖ — ἐπέτυχεν) *Quod maxima pars Israelitarum quaerit, id non consequitur.* Ἰσραὴλ h. l. sunt Iudaei, qui natione et ortu tantum sunt Israelitae, qui autem reiiciunt Messiam. Hi quaerebant benevolentiam divinam, sed operibus suis, et propriis meritis, supra c. IX, 31. X, 3. propterea que eam non consecuti sunt. Pro τοῦτο plurimi optimique codices habent τοῦτο, quam lectionem Ven. *Koppe* probans, ὃ ad Ἰσραὴλ refert, quasi esset: Ἰσραὴλ ὃ ἐπιζητεῖ (i. e. τὸ ἐπιζητοῦν, καίπερ ἐπιζητεῖ) τοῦτο οὐκ ἐπέτυχεν, *sunt Israelitae, qui magno studio affectant felicitatem in regno Messiae, et tamen non obtinent eam.* ἡ δὲ ἐκλογὴ ἐπέτυχεν) *Melior vero eorum pars consequitur*, sc. benevolentiam divinam, et cum ea coniuncta beneficia divina. Ἡ ἐκλογή, pro ἐκλεκτοί, quemadmodum περιτομὴν habuimus supra pro circumcisis. Ἐκλεκτὸν

fae-

ſaepe eſt, quod in re quaque eſt eximium, *selectum*, ut Matth. XX, 16. *οἱ δὲ λοιποὶ ἐπωρώθησαν*) *Reliqui se excoecarunt*, vel *induruerunt*, nempe praeiudiciis ſuis. Πωρόω ducitur vel a *πῶρος*, *callus*, denotatque proprie *obducto callo durum reddo*, vel a *πωρὸς*, *coecus*, ut Heſychius: *ἐπωρώθησαν, ἐτυφλώθησαν*, ſenſu eodem.

8. *Καθὼς γέγραπται*) Deut. XXIX, 3. Ieſ. XXIX, 10. quae duo dicta commiſcet Apoſtolus. Et nunc plurimos Iudaeos tales eſſe dicit, quales fuerint olim tempore Moſis et Ieſaiae. *Ἔδωκεν — ἡμέρας*) *Dedit iis Deus animum somnolentum, oculos coecos, aures surdas, usque ad hodiernum diem.* *Πνεῦμα κατανύξεως* h. l. eſt *animus sopore sepultus*, i. e. *omnino stupidus et hebes*. Apud Ieſaiam c. XXIX, 10. רוּחַ תַּרְדֵּמָה, quod LXX. vertunt *πνεῦμα κατανύξεως*. Quanquam enim *κατάνυξις* graece *compunctionem* denotat, a *κατανύσσω*, *pungo*; Helleniſtae tamen huic vocabulo *soporis* poteſtatem ſubiecerunt, quaſi a *κατανυστάζω dormito* repetiſſent; quare etiam Pſ. IV, 5. *κατανύσσειν* ipſis eſt idem, quod *κατανυστάζειν*, dormitare. *Πνεῦμα*, cum vocabulo virtutis aut vitii coniunctum, indicat *indolem, animi affectionem, propensionem ad aliquid*; *Πνεῦμα κατανύξεως* igitur eſt *somolentia, der Hang zur Schläfrigkeit*, et ſignificat animi qualitatem, quae plane aliena eſt a diſcendo et attendendo. *ὀφθαλμοὺς — ἀκούειν* Deut. XXIX, 4. Ieſ. VI, 10. Eſt hebraica phraſis, pro: *ὀφθαλμοὺς τῆς ἀβλεψίας*, i. e. *ὀδὰν βλέποντας, τυφλὸς*, et *ὦτα τοῦ μὴ ἀκούειν, ἦγον τῆς ἀνηκοΐας*. i. e. *ἀνήκοα*. Nec oculis nec auribus recte ſuti volunt. Non deſunt media ſalutis, ſed

reſpuunt ea ſcientes volentesque. ἕως τῆς σήμερον ἡμέρας) Addidit haec Paulus, quia iſtas Prophetarum querelas ad ſua etiam tempora accommodari voluit. Caeterum notum eſt, Scriptores Orientales Deo tribuere immediate id etiam, quod non impedit; nos vero, edocti, Deum pro ſumma ſua ſanctitate non poſſe homines ad ſcelera vitiaque impellere, recte ſtatuimus, talia effata ita eſſe capienda: Deum ea fieri paſſum eſſe, nec impediviſſe.

9. Καὶ Δαβὶδ — ἀνταπόδομα αὐτοῖς) *Sed David dicit: Convivium eorum sit iis laqueo et capturae* (fraudi et exitio,) *offendiculo et remunerationi.* Pſ. LVIX, 23. Καὶ hic vertendum eſt: *sed.* In Pſalmo denunciantur mala his, qui aliquem inſignibus malis vexaverant. Vexatus ille ſic loquens introducitur; "Tum edo, praebent mihi cicutam, quum ſitio, porrigunt mihi amarum potum." Deinde ſequitur: "Utinam et illis coena amara reddatur periculis et infortuniis." Haec Paulus accommodat ad ſuam rem. Quemadmodum Davides (inquit,) iniuſtis hominibus denunciat mala; ita et Deus his Iudaeis contumaciam ſuam erga Meſſiam rependet. ἡ τράπεζα αὐτῶν, *convivium ipsorum.* Τράπεζα per metom. cibus, qui menſae imponitur, et convivium ipſum, ſ. convictus. Παγὶς et θήρα, *laqueus, captura,* ſunt ſynonyma. *Laqueus* metaphorice denotat periculum, inſidiae; nam laqueo inſidiae fiunt beſtiis et avibus. σκάνδαλον מוֹקֵשׁ quod *muscipulam* ſ. *decipulam* denotat, a LXX. paſſim σκάνδαλον vertitur, ut Ioſ. XXIII, 13. Iud. VIII, 27. et 1 Sam. XVIII, 21.

10.

10. Σκοτισθήτωσαν — βλέπειν) *Fac, ut nihil omnino cernant*, i. e. incidant coecorum instar in mala ipsis parata; nam solet hoc dici de gravibus miseriis, Lament. V, 17. καὶ τὸν — σύγκαμψον) *Fac, ut tergum ipsorum semper incurvetur*, i. e. onera gravia ipsis impone. Idem valet curvare dorsum, quod *lassare*, gravibus impositis oneribus, deinde vero indicatur *servitus*, qualis innumeris Iudaeorum evenit per Titum.

11. Λέγω — πέσωσι) *Dico vero: num ita lapsi sunt, ut pereundum sit ipsis* (omnibus?) *Num errare et delinquere eos passus est Deus eo consilio, ut sine spe salutis eos redderet miseros?* Negat hoc Apostolus, et docet, eo consilio hoc permissum esse a Deo, ut eo celerius ad gentes alias perferri possit doctrina Christi, et addit: fore aliquando tempus, quo reliqui, incredduli adhuc, Iudaei ad religionem Iesu sint accessuri. נפל πίπτειν, per metaphoram *miserum fieri, perire*, h. l. ultimam perniciem denotat, sicut πταίειν, *impingere, peccare*, et in specie contra Messiam peccare incredulitate. ἀλλὰ τῷ — παραζηλῶσαι αὐτούς) *Sed potius ipsorum delicto occasio data est gentilibus consequendae salutis, ut per hos ad aemulationem excitarentur* (Iudaei.) Παράπτωμα h. l. ἀπείθεια, qua Iudaei plurimi Messiam reiecerunt. Hac incredulitate Iudaeorum data est occasio Apostolis annunciandi Evangelium gentibus. Act. XIII, 46. 47. Apparuit hac ratione, nullam iniuriam Iudaeis a Deo fieri, quod gentes vocaret ad ea, quae ipsi repudiaverant. Contra, si Iudaeorum pars maxima in Christum credidisset, ea obstitisset, ne gentes, nisi circumcisae et legi Mosis subditae, ad corpus ecclesiae reciperentur Act. XV, 1.

XXI, 20. Nunc vero multo minor pars quum essent Iudaei, legem dare ceteris non potuere. Sed nunc viciſſim gentiles ad Chriſtum converſi παραζηλῶσαι, i. e. ad *aemulationem excitare* poterant Iudaeos, ut et ipſi Meſſiam amplecterentur.

12. Εἰ δὲ — κόσμου) Sc. ἐγένετο, i. e. εἰ διὰ τοῦ παραπτώματος αὐτῶν ἐπλουτίσθη (ἐσώθη) ὁ κόσμος. *Si vero delictum eorum*, quo fidem Chriſto denegarunt, *res ſaluberrima fuit gentibus.* Τὸ παράπτωμα, eodem ſenſu quo v. 11. Πλοῦτος per hebraismum h. l. eſt *emolumentum, commodum, felicitas, res longe ſaluberrima*, ut Hebr. XI, 26. Κόσμος *homines*, qui in mundo ſunt, gentiles, oppoſiti Iudaeis. καὶ τὸ — ἐθνῶν) *Si paucitas eorum emolumento fuit gentibus*, vel: *ſi eorum conditio deterior ſalutaris fuit gentibus.* Ἥττημα eſt vel *paucitas*, vel *conditio deterior*, *clades*. Huc referri quodammodo poteſt locus Iſ. XXXI, 8. οἱ δὲ νεανίσκοι ἔσονται εἰς ἥττημα, i. e. *vincentur, proſternentur* ab hoſtibus. Illa incredulitas multitudinis, et paucitas Iudaeorum credentium facta eſt opulentia gentium, quia occaſionem iſtam arripuit Deus gentes vocandi. πόσῳ — αὐτῶν;) *Quanto magis eorum* (Iudaeorum) *multitudo* exemplo ſuo ac doctrina alios adhuc e gentibus ad fidem perducet? Hebraicum מלא LXX. non tantum πλήρωμα reddunt, ſed interdum etiam πλῆθος, ut Gen. XLVIII. 19. Eſt igitur πλήρωμα h. l. *multitudo*. Dictum eſt hoc Chriſtianis e gentibus, ne iudaicam gentem ſpernerent.

13. Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν) *Vobis Chriſtianis e gentibus hoc dictum esto.* Commata 13. et 14. in parentheſi legenda ſunt. Perpendere eos iubet, quanta felicitate fruantur, dum interea Iudaeorum magna pars peccet,

cet, ſibique noceat. Ἔθνη vocat eos, qui fuerant gentiles. ἐφ' ὅσον — δοξάζω) *Quum ego sim gentilium Apostolus, honori duco mihi administrationem muneris mei.* Ἐφ' ὅσον, *quatenus, in quantum*, vel ſubaudito vocabulo χρόνον, *quamdiu*, Matth. IX, 15. Ἐθνῶν ἀπόστολος, ex Chriſti mandato Act. IX, 16. Gal. II, 7. Apoſtolum *gentium* ſe dicit Apoſtolus, non quod non et Synagogas, et quidem primo ſemper loco adierit, ſed quod praecipue in ea loca ſe conferret, ubi plurimi eſſent gentiles. Δοξάζειν τὴν διακονίαν, *celebrare, laudare munus*, honorem ſibi quaerere ex muneris adminiſtratione.

14. Εἴπως — ἐξ αὐτῶν) *Si fortasse conſanguineos meos ad aemulationem excitem, et ad ſalutem adducam.* Ἡ σάρξ h. l. per Hebraismum conſanguineos vel *gentem* denotat, ut בָּשָׂר Iſ. LVIII, 7. Exemplo ſuo monet Chriſtianos ex gentibus, ut et ipſi optent, et quantum in ipſis ſit, promoveant converſionem Iudaeorum. Equidem, inquit, libenter gentibus Evangelium annuncio, et gaudeo de muneris mei ſucceſſu, ſed gentem meam adeo non deſpicio, ut potius ſalus eius mihi maxime ſit curae cordique. καὶ σώσω τινὰς ἐξ αὐτῶν) *Et ad ſalutem aeternam* ſ. ad religionem chriſtianam *adducam.* 1 Cor. VII, 16. IX, 22.

15. Εἰ γὰρ — κόσμου) Sc. ἔστιν ſ. ἐγένετο. *Quum enim reiectio eorum occaſionem dederit, ut multi ex gentibus Deo reconciliarentur.* Εἰ, *quum*, Io. XIII, 32. Act. IV, 9. Ἀποβολή, *reiectio*, per metonymiam effectus pro cauſſa, eſt *contumacia* Iudaeorum, propter quam a Deo reiecti ſunt, idem quod παράπτωμα v. 11, 12. et ἀπιστία, v. 20. Καταλλαγή *occaſio reconcilia-*

liationis, sc. cum Deo. τίς ἡ — νεκρῶν;) *Nonne receptio eorum futura esset quasi vita ex mortuis*, i. e. exoptatissima, et allatura gentibus etiam maxima commoda? *Resurrectio ex mortuis* metaphorice denotat magnam et laetam rerum conversionem, maximam felicitatem. *Ter.* Hecyra V, 4. *Egone, qui ab orco mortuum me reducem in lucem feceris, sinam sine munere a me abire?* Πρόσληψις contrarium est τῇ ἀποβολῇ, *receptio in Dei favorem*, quam praecedere debet conversio ad Christum.

16. Ostendit Apostolus etiam Iudaeis reliquis aditum patere ad gratiam Dei, si ad Christum convertantur, et ad hanc rem illustrandam utitur nonnullis similitudinibus. εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα) Sc. ἅγιον ἐστί. *Si primitiae sunt sanctae*, (Deo consecratae) *etiam massa est sancta*, i. e, humano usui permissa. Ἀπαρχή, *primitiae*, תְּרוּמָה quae offerebantur e fructibus terrae Israeliticae ad usus hominum iam praparatis, quibus oblatis, omnes cibi e fructibus huius anni praeparati, erant sancti, i. e. sine peccato iis vesci licebat. Num. XV, 17—21. Cum *primitiis* comparat Apostolus eos, qui primi crediderunt in Christum, et fuerunt Iudaei: cum *caussa* comparat reliquos Iudaeos, nondum conversos. Sensus igitur est: *Quum multi Iudaei per fidem in Christum iam sint oblati* vel consecrati *Deo, etiam reliqua pars populi recte potest vocari ad regnum Christi.* Alii per τὴν ἀπαρχὴν intelligunt patriarchas, primos gentis auctores, Abrahamum, Isaacum et Iacobum, et per τὸ φύραμα omnem reliquam populi multitudinem, distinctam a primis huius gentis auctoribus. Pari modo ex eorundem sententia in sequentibus ἡ ῥίζα sunt auctores gentis, et οἱ κτά-

κλάδοι sunt eorum posteri; ut sensus sit: Si Patriarchae Deo fuerunt sacri, posteri etiam eorum sunt, vel esse possunt Deo sacri. Aliis *stirps* non est unus Abrahamus vel Patriarchae, sed *universa gens Iudaica*, quatenus olim fuerat populus Deo peculiaris s. *ecclesia Iudaica*. Tum sensus esset: Si universa gens recte potest vocari populus Dei, etiam singula eius membra nunc possunt per fidem in Christum consecrari Deo. KOPPE: *Populus ex parentibus sanctis stirpem ducens ipse est sanctus.*

17. Εἰ — ἐξεκλάσθησαν) *Quamvis autem quidam rami defracti sunt.* Utitur voce agricolarum, qui inutiles ramos defringunt; sic etiam Iudaei increduli tunc temporis a iuribus populi Dei excluſi sunt. Euphemismus est, quum dicit *quidam* pro longe plurimis. σὺ δὲ — ἐν αὐτοῖς) *Tu autem, qui oleaster eras, stirpi istorum insitus es.* Unum aliquem gentilium alloquitur pro omnibus. Ἐν αὐτοῖς, i. e. positus es inter ramos illius arboris. Ethnici comparantur *surculis feris, miti arbori insitis.* Ἀγριέλαιος, s. ipsa *olea agrestis*, s. subintellecto κλάδος, *oleae agrestis surculus.* Ἐγκεντρίζειν proprie est *stimulare*, diciturque de equis per calcaria stimulandis; hinc ad *insitionem surculorum* nobiliorum accommodetur. Iudicatur hac similitudine coniunctio gentilium cum vero populo Dei, ecclesia christiana nempe, quae ab initio nonnisi ex Iudaeis constitit. καὶ συγκοινωνὸς — ἐγένου) *Et pinguedinis ex radice olivae profluentis particeps factus es.* Est Hendyadys, pro: τῆς πιότητος τῆς ῥίζης τῆς ἐλαίας: nam a radice succus ad ramos diffunditur, et proprie id convenit oleae, Iud. IX, 9. Indicantur vero pinguedine radicis praecipua Israelitarum bona,

na, et inprimis promissa, quae Deus fecit Abrahamo. Sensus: *Vos gentes in societatem venistis promissae olim Iudaeis tantum felicitatis.*

18. Μὴ κατακαυχῶ τῶν κλάδων) *Noli despicere ramos* defractos, multo magis adhuc adhaerentes, i. e. absit, ut Iudaeos despiciatis vobisque inferiores existimetis. εἰ σὺ — ῥίζαν σέ) Supple ante haec verba: *Cogitare debes. Scire debes, quod non tu stirpem sustentas, s. alis, sed stirps te alit*; i. e. vos gentiles cogitetis, salutem vobis oblatam a Iudaeis ad vos perveniisse, non autem vice versa.

19. Ἐρεῖς οὖν) *Dicis igitur.* Verba ponit Christianorum quorundam ex gentibus, sicut ante Iudaeorum posuit. ἐξεκλάσθησαν — ἐγκεντρισθῶ) *Defracti sunt rami, ut ego insererer.* Deus, Iudaeos abiiciendo, mihi locum fecit. Ergo potior sum Iudaeis.

20. Καλῶς) *Bene*, dixisti scilicet. Formula dictum approbantis, ut εὖ, εὖγε, καλῶς γε. Τῇ ἀπιστίᾳ pro τῆς ἀπιστίας ἕνεκα, quia Messiam repudiarunt. τῇ πίστει ἕστηκας) i. e. per fidem divino favore frueris, 1 Cor. X, 12. Ἕστηκας, nempe ἐν τῇ ἐλαίᾳ. μὴ ὑψηλοφρόνει) *Ne superbias*, cf. infr. XII, 16. ἀλλὰ φοβοῦ) *Sed modestus esto.* Nam φόβος hic opponitur superbiae, et significat *humilitatem, modestiam.*

21. Εἰ γὰρ — φείσηται) *Si enim Deus naturalibus ramis non pepercit, cave tibi, ne fortasse nec tibi parcat*, i. e. Quum enim Deus non pepercit Iudaeis, qui propter genus ab Abrahamo et Patriarchis pertinerent ad populum Dei; nunc supplendum est: φοβοῦ, *cave tibi.*

22.

22. Ἴδε οὖν—θεοῦ) *Considera igitur benignitatem et severitatem Dei.* Ἀποτομία, *severitas, durities.* Sic *Plutarchus de educat. lib.* ἀποτομίαν opponit τῇ πραότητι, dicens: δεῖ τὰς πατέρας, τὴν τῶν ἐπιτιμημάτων ἀποτομίαν τῇ πραότητι μιγνύναι, *patres reprehensionum severitatem mansuetudine temperare oportet.* Κρίσις ἀπότομος *sententia, s poena severa* legitur Sap. VI, 5, Ἐπὶ μὲν ἐκκοπήσῃ) *Severitatem quidem erga eos qui peccant; benignitatem vero erga te, si modo dignum te praebueris benignitate; alias tu etiam resecaberis.* Poſt χρηστότητι ſuppleri debet θεοῦ, ut ſenſus ſit: Si Dei bonitatem retineas, ſ. ea recte utaris, ut Act. XIII, 43. ἐπεὶ καὶ σὺ ἐκκοπήσῃ) *Alioquin et tu excideris*, i. e. ex populo Dei excluderis. Ἔπει, *alioqui*, ut v. 6.

23 Καὶ ἐκεῖνοι — ἐγκεντρισθήσονται) *Contra autem illi* (Iudaei,) *si fidem* Chriſto *pertinaciter denegare desierint, stirpi* populi Dei *rursus inserentur*, vel potius *inseri poterunt. Possunt* gentiles iterum reiici propter incredulitatem, Iudaei vero iterum *recidi* per fidem. Δυνατὸς γάρ ἐστιν, i. e. δύναται γάρ. Nihil eſt praeter incredulitatem; quod Deum impediat, eos rurſum pro ſuis adſumere, et paterne tractare.

24. Εἰ γὰρ σὺ—ἐλαίᾳ) *Si enim tu, ex oleastro tibi naturali resectus, et praeter naturam insitus es in oleam cultam, quanto magis hi naturales* (rami) *inserentur oleae suae?* Senſus eſt: Quum tu, ſeparatus ab illa gente, Deorum cultui dedita, in qua natus es, additus fueris populo Dei, non per natales, ſed divino beneficio: quanto magis hi, qui nati ſunt in illo populo, rurſus in eum recipi, denuo huic coetui addi poſſunt?

25 Οὐ γὰρ — εἰσέλθῃ) *Nolo enim vos ignorare, o carissimi, arcanam hanc rem, ne vobis nimis placeatis, nempe duritiem illam ex parte populo Israelitico accidisse, usque dum magna multitudo gentilium accesserit* (ad coetum Christi.) Μυστήριον est *res arcana*, quam homines, nisi Deo dante, scire nequeunt, ut 1 Cor. XV, 51. et dicitur etiam de hominum arcanis, Tob. XII, 6. Iudith II, 2. ἵνα μὴ — φρόνιμοι) i. e. né existimetis, vos esse ita prudentes, ut vestro ingenio possitis, quae futura sunt, praenoscere; vel, ut *Reza* explicat, *ne intus insolescatis*, ut φρόνιμος non ad prudentiam, sed ad affectum referatur. ὅτι πώρωσις — γέγονεν) *Quosdam Israelitas se excoecasse.* De voce πώρωσις cf. v. 7. Ἀπὸ μέρους, opponitur τῷ πᾶς, v. 26. Πλήρωμα, *ingens multitudo.* Gen. XLVIII, 19. מְלֹא־הַגּוֹיִם vertitur πλῆθος ἐθνῶν. Hesychius: πλήρωμα, πλῆθος. Εἰσέλθῃ sc. εἰς τὴν ἐκκλησίαν τοῦ χριστοῦ. Deut. XXIII, 2. 4.

26. Καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται) *Tum vero plerique Israelitarum servabuntur*, liberabuntur ἀπ' ἀπιστίας. Καὶ οὕτω, pro καὶ τότε, καὶ ἔπειτα. Sic ap. Theophrast. Charact. c. 18. Πᾶς Ἰσραὴλ, cuius futura salus praenunciatur, opponitur τῷ μέρει, v. 25. i. e. *illi parti* populi Iudaici, quae primis christianorum sacrorum temporibus in rebellione adversus Christum perseveravit. Πᾶς Ἰσραὴλ) Inde orta est opinio, fore aliquando universae gentis Iudaicae conversionem ad religionem christianam, et quidem conversionem simultaneam, (eine allgemeine Iudenbekehrung); fore ut omnes, qui sunt eodem tempore in orbe terrarum Iudaei, vi divina, miraculo divino perducantur ad religionem christianam. Sed πᾶς saepe

est

est *maxima pars*; πάντες *plerique*, *multi*, ut 1 Cor. VIII, 1. coll. v. 7. 1 Cor. VI. 22. Non definitur, *quando* id sit eventurum, an sit eventurum eodem tempore, aut per longum temporis decursum. Quanquam enim v. 25. tempus definiri videtur, ubi dicitur, Iudaeos fore contumaces *donec copia gentilium se adiunxerit coetui christiano*; tamen iterum non definitur, *quanta* futura sit haec copia. Ergo nihil aliud praedicitur nisi hoc: maximae parti gentis Iudaicae destinatam esse magnam moralem felicitatem. Sed alii hoc concedere nolunt, et vertunt verbum σωθήσεται *servari poterit*; cui sententiae vero obstare videntur vaticinia v. 26. 27. allata. Accedit, quod talem rem, quae per se patet, usuque venit, Apostolus non fuisset dicturus μυστήριον v. 25. Restat igitur ut sermo sit de conversione magnae partis Israelitarum, quae eodem iure μυστήριον dicenda sit, quo gentilium conversio infra XVI, 25. et Eph. III, 4—6. Ob easdem et alias rationes πᾶς Ἰσραὴλ non potest accipi *improprie* de *Christianis* ex Iudaeis Ethnicisque collectis. Secundum *Wetstenii*, aliorumque sententiam, aut Paulus non eventum praedicit, sed consilium Dei indicat, aut potius loquitur de magna Iudaeorum turba, quae paulo post, eversa republica et combusto templo, ad Christum accessit. καθὼς γέγραπται) Iesaj. LIX, 20. 21. Ἥξει — Ἰακώβ) *Veniet e Sione liberator, qui avertet perversitates a Iacobitis.* Ὁ ῥυόμενος גֹּאֵל, σωτὴρ. *Messiae* nomen. *E Sione*, i. e. *ex gente Davidica*, cuius erat arx in monte Sione exstructa. Pro ἐκ σιὼν LXX. interpretes habent ἕνεκα σιὼν, hebr. לְצִיּוֹן. Fortassis ex librariorum culpa ex ἕνεκα factum est ἐκ. καὶ — Ἰακώβ)

Et impietatem posterorum Iacobi tollet ſ. *delebit.* Hebraicus textus habet: וְלִשְׁבֵי פֶשַׁע בְּיַעֲקֹב *et revertentibus a peccato in Iacob.* LXX. vero vel loco verbi וְלִשְׁבֵי legerunt וְנָשִׁיב, vel certe ita explicandum putarunt.

27. Καὶ ἕυτη — ἁυτῶν) *Et hoc est promissum illud, quod ipsis praestabo, quando condonavero ipsis peccata.* Ieſ. LIX, 21. Ἡ παρ ἐμοῦ διαθήκη, *meum promissum*, ſicut Phil. IV, 18. τὰ παρ ὑμῶν, *vestra* Hoc autem loco διαθήκη eſt ipſa promiſſionis impletio. Verba: ὅταν — ἁυτῶν, Paulus addidit ex Ieſ. XXVII, 9. Eſt autem *condonare peccata*, e miſeria quavis, quae ex peccatis oritur, homines liberare. Quod ad hunc Ieſaiae locum attinet, praedicitur, venturum eſſe aliquem nationis liberatorem. Hoc ſine dubio iam evenit tum, quum venit Meſſias, multosque Iudaeorum abſtraxit ab ἀπιστίᾳ. Hinc autem concludit Paulus, id porro etiam futurum eſſe, ut quemadmodum tum, quum Ieſus in terris apparuit, nationi venit liberator, ita et porro huic genti contingat liberatio a perverſitate.

28. Κατὰ — πατέρας) *Quod quidem ad Evangelium attinet,* (Iudaei) *adversarii sunt, propter vos, quatenus autem sunt electus populus Dei, cari sunt propter maiores.* Iudaei ſunt ἐχθροὶ, ſc. ipſi Evangelio, vel, ut alii volunt, adverſantur Deo, et quidem δι' ὑμᾶς, nobis Ethnicis commodo et utilitati. Ἐκλογὴ h. l. eſt illud beneficium divinum, quo Deus Iſraelitas ſibi peculiarem ſuum populum elegit. Ἀγαπητοὶ. ſc. θεῷ ἐισι. Διὰ τὰς πατέρας, maiorum cauſſa, quos amabat Deus; quorumque cauſſa etiam poſteris ſe bene facturum eſſe promiſit.

Quum,

Quum, inquit Apoſtolus, Iudaei ſint populus in maioribus ſuis a Deo electus, eique inprimis carus, utique ſervari poſſunt, atque adeo a Deo ſervabuntur, ſi mores maiorum imitentur.

29. Ἀμεταμέλητα — Θεοῦ) *Non enim poenitet Deum donorum et beneficiorum suorum.* Κλῆσις ſemper connotat clementiam et amorem, uti καλεῖν, et ſaepe poteſt explicari per *beneficia divina.* 1 Cor. VII, 10. 2 Petr. V, 10. Sermo hic eſt de dono quodam abſoluto, ut loqui ſolent, quum Deus promiſit, et quidem propter patres, quorum hic iam praeceſſit mentio, ſe nunquam internecione extincturum Iudaeos, ſicut alios ſaepe populos extinxit. Levit. XXVI, 44. Ierem. XXX, 11. Deinde etiam promiſit Deus, ſe nunquam toti iſti populo praecludere velle vias, per quas ad reſipiſcendum adduci poſſit. Aliter ſe res habet cum donis Dei conditionali, in quibus Deo tribuitur poenitentia ſecundum noſtrum loquendi modum. Ier. XVIII, 7. 8.

30. Ὥσπερ — ἀπειθείᾳ) *Sicut enim vos olim Deo non obedivistis, nunc autem Christiani facti estis occasione incredulitatis eorum,* (ſc. Iudaeorum.) Ὑμεῖς. ſc. *Christiani e gentibus* Ἠπειθήσατε τῷ θεῷ *relicto vero Deo, secuti estis et coluistis idola.* Νῦν δὲ ἠλεήθητε, *nunc autem gratia divina vocati* (Chriſtiani facti) *estis.* De vocatione ad religionem Chriſtianam explicanda eſt h. l. vox ἐλεεῖν, qua utitur Apoſtolus eo conſilio, ut declaret, omnia a benignitate divina pendere, nihil propriis hominum meritis eſſe tribuendum. Τῇ τούτων ἀπειθείᾳ, i. e. διὰ τὴν τούτων ἀπειθ. occaſionem nacti illorum (Iudaeorum) incredulitate.

31. Οὗτως καὶ — ἐλεηθῶσι) *Sic et illi (Iudaei) nunc increduli sunt, ita tamen, ut beneficio quod vobis contigit, excitari possint, ad eandem felicitatem quaerendam.* Sic vertenda sunt haec verba, si post ἠπειθήσαν ponitur commae. Alii τῷ ὑμετέρῳ ἐλέει iungunt superiori ἠπειθήσαν, et vertunt: *vestrae saluti*; quae res in salutem vestram ceſſit. Sed priorem rationem praefero. Ex eo igitur, quod Iudaei adhuc sunt increduli, haud sequitur eos aeternum iri reprobatum.

32. Συνέκλεισε — ἐλεήσῃ) *Permisit enim Deus omnes immorigero sensui, eo eventu, ut omnibus exhibeat favorem.* Οἱ πάντες h. l. non sunt singula hominum individua, sed Iudaei et Gentiles, duae illae partes generis humani. Συγκλείειν τινα ὑπό τι est *trahere aliquem alicui rei*, ut hebraicum הַסְגִּיר cum ב et ל constructum: deinde vero est etiam aliquem *permittere* alicuius potestati, quemadmodum etiam παραδιδόναι interdum hoc sensu occurrit, quod LXX. saepe pro הַסְגִּיר ponunt, ut Deut. XXIII, 16. XXXII, 30. ἵνα τὰς πάντας ἐλεήσῃ) Intelligendum hoc non τελικῶς, sed ἐυβχτικῶς. Cuius tandem incredulitatis is erit exitus, ut benignitatem suam omnibus ostendat.

33. Ὦ βάθος — θεοῦ) *O immensam bonitatem, et sapientiam et cognitionem divinam!* Βάθος tribuitur his proprietatibus divinis ob immensam magnitudinem, quare Hesychius τὰ βάθη exponit τὰ ἀχώρητα, τὰ ἀκαταλήπτα. Eam etiam ob causam τὰ βάθη τὰ θεοῦ vocantur consilia Dei (1 Cor. II, 16) quia nemo ea scire potest, nisi Deus detexerit. Πλοῦτος hic intelligenda abundan-

dantia, nempe bonitatis, quod nomen additur supra II, 4. Impenetrabilis est bonitas divina in hac re, quod Deus olim gentium, deinde Iudaeorum contumaciam tam diu pertulit; impenetrabilis *sapientia*, quod gentes non vocavit, nisi post ostensam mundo Iudaeorum contumaciam; impenetrabilis *scientia* Dei quod gentiles quidem miraculis nunquam antea auditis, Iudaeos vero partim invidia, partim summis calamitatibus ad se pertraxit. ὡς ἀνεξερέυνητα — ὁδοὶ αὐτοῦ) *Quam imperscrutabilia sunt eius decreta, et quam impervestigabiles rationes, quibus decreta sua exsequitur!* Κρίματα vocat Dei decreta, מִשְׁפָּטִים LXXII, 1. aut universe *Dei imperium, providentiae regimen*. Per *vias* autem, דְּרָכִים intelligit rationes illas, per quas decreta sua Deus ad exitum perducit. Sensus est: Neminem perscrutari posse decretorum divinorum causas et rationes: neminem pervestigare modum, quo Deus decreta sua exsequatur. Deum id, quod assequi vult, assequi optimo modo, eoque longe superante nostram diiudicandi et inveniendi facultatem.

34. Τίς — ἐγένετο;) *Quis novit mentem Dei?* consilia divina? *aut quis consilium dedit sapientissimo?* Desumta sunt haec ex Iesa. XL. 13. 14. Reges terreni habent consiliarios, qui intima ipsorum noverint. At Deus ad sua consilia homines non admittit. Non potest igitur eius providentia, nec ingenio humano penetrari, nec adiuvari consiliis humanis. Scimus quidem consilia Dei quaedam, sed a Deo patefacta, et ea ipsa exigua sunt pars consiliorum Dei.

45. Ἢ τίς — ἀντῷ) *Aut quis prior exhibuit aliquid, ut vicem reddere debeat?* Multi exiſtimant, reſpici his verbis ad Iob. XLI, 3. Quaſi dicat Apoſtolus: Si cui rationes divinae diſpenſationis a me hactenus allatae non ſatisfaciunt, cogitet, de beneficiis diſtribuendis, non de meritis remunerandis hic agi, nec poſſe ab hominibus rationes perſpici, cur Deus hos homines aliis praeferat. Deus nemini hominum quicquam debet.

36. Ὅτι — πάντα) *Nam ipse est omnium rerum auctor, conservator et gubernator; ad eum omnia spectant*, vel referenda ſunt. Τὰ πάντα ἐξ αὐτοῦ, ſc. εἰσὶ, *ipse est auctor omnium rerum.* Sunt omnia δι' αὐτοῦ, *omnia per eum conservantur et gubernantur.* Omnia ſunt εἰς αὐτὸν, conferunt ad conſilium Dei, inſerviunt eius conſiliis, ei quovis modo ſubſunt, ideoque faciunt et vergunt ad eius agnitionem, admirationem, venerationem, ac debent etiam huc vergere. Πάντα εἰς δόξαν Θεοῦ. Πάντα refertur ad omnia illa, quae in mundo fiunt, inprimis vero ad totam illam rem, de qua hactenus egerat Apoſtolus. Ab ipſo omnes homines ad ſalutem vocantur, per ipſum bona accipiunt, idque ut ipſum honorent. Alii diſcrimen inter formulas ἐξ αὐτοῦ — αὐτὸν non anxie quaerendum, ſed cumulatas particulas vehementiori animi affectui tribuendas eſſe exiſtimant, ut ſententia ſit: *Ab ipso omnia pendent.* Sic *M. Antonin*, IV, 23. ὦ Φύσις, ἐκ σοῦ πάντα, ἐν σοὶ πάντα, εἰς σὲ πάντα. Sed hic locus noſter non debebat conferri cum his *M. Antonini* verbis, quum ab eo, quippe ſcholae Stoicae philoſopho, dicantur omnia ex materia quadam ortum habuiſſe, omnia in ea ut partes in toto, eſſe, omnia denique diſſolvi,

et

et ita reverti ad materiam Eidem philoſopho ex eiusdem ſcholae placitis, princeps materia, divinitatem habens, eſt aether, in quam tandem omnia diſſoluta ſic reditura ſint, ut totus mundus igneſcat, ſive aether fiat. *Cic.* de Nat. D. 2, 46. *αὐτῷ — ἀμὴν)* Quaecunque Deus agit, non a nobis diiudicanda, ſed cum veneratione et laude excipienda ſunt. Simil a epiphonemata habuimus bis ſupra I, 25. IX, 5.

CAP. XII.

1. *Παρακαλῶ — θεῷ)* *Hortor igitur vos, fratres, propter insignia haec beneficia, quae benignitati divinae debetis.* Sequitur pars huius epiſtolae *paraenetica*, in qua hoc, tanquam primum ponit Apoſtolus, obſtrictos eſſe Chriſtianos ad vitam tantis beneficiis divinis dignam. *Οἰκτιρμοὶ*, רַחֲמִים, per meton. cauſſae pro effectu, inſignia illa beneficia, quae miſericordiae Dei debemus. *παραστῆσαι — τῷ θεῷ)* *Ut vos ipsos Deo consecretis, tanquam victimas vivas eidemque sacras et acceptas.* *Παραστῆσαι*, חַקְרִיב alias *προσφέρειν*, quam vocem habes de holocauſtis, Levit. I, 2. et ſequentibus. Et *θυσία* nomen generale *κατ' ἐξοχήν*, dicitur de holocauſto, ideoque עוֹלָה vertitur *θυσία*, Exod. X, 25. XXIX, 42. aliisque locis; *ζῶσα* autem, quia non iam corpus mortuum, ut olim Iudaei, ſed nos ipſos vivos Deo offerre debemus. *Τὰ σώματα ὑμῶν*, per Synecd. part. pro toto, *vos ipsos*, ut 1 Cor. VI, 15. qua phraſi h. l. utitur, quia de immolatione ſermo eſt. *Sanctum* in lege dicitur, quicquid Deo oblatum eſt, quod vero ſine vitio eſſe debebat,

Levit. I, 3. 10. quanto magis homines chriſtiani a vitiis repurgati debent ſe dicare Deo? Hortatur itaque Apoſtolus Chriſtianos, *ut totam vitam consecrent Deo, eiusque voluntati toto animo omnibusque viribus obsequantur.* τὴν λογικὴν λατρείαν ὑμῶν) *Qui sit vester cultus divinus mente et animo* (non ſolo corpore) *praestitus.* Λατρεία. עֲבֹדָה Levitica erat δι' ἀλόγων, i. e. per pecudes; noſtra debet eſſe λογικὴ. i. e. νοητὴ, πνευματικὴ. Opponitur ritibus et cerimoniis, etiam ab iis, quorum animus non purgatus erat, ſervari ſolitis, 1 Petr. II, 2. Malach, I, 11. Non multum ſenſu differt *Koppii* explicatio, qua λατρεία eſt *sacrificium ipsum*, et λατρ. λογικὴ, (oppoſitum θυσίᾳ ζώων ἀλόγων) *sacrificium mente animoque offerendum*, verba autem τὴν λογικὴν λατρείαν ὑμῶν, ſunt pro: ὑμᾶς αὐτοὺς ὡς λογικὴν λατρείαν, i. e. τὸν νοῦν ὑμῶν, ἅσπερ λατρείαν, *vosmet ipsos, vestram ipsorum mentem, ceu sacrificium.*

2. Καὶ μὴ — τούτῳ) *Nec conformate vos ad pravos mores, hominum huius aetatis.* Αἰὼν, עוֹלָם, *seculum*, vel potius homines huius ſeculi vel aetatis: praecipue vero gentiles a Iudaeis vocati ſunt עוֹלָם. Eph. IV, 17. συσχηματίζεσθαι *imitari alterum*, ſive ſerio id fiat, ſive ſimulate. 1 Petr. I, 14. ἀλλὰ — τῇ νοὶ ὑμῶν) *Sed aliam personam induite emendatione animi vestri.* Μεταμορφοῦσθαι proprie eſt *transfigurari*, et uſurpatur etiam de moribus. Seneca epiſt. 6. *Sentio non emendari me tantum, sed transfigurari.* Duo igitur requirit Apoſtolus, ut externos mores mutent, et animum emendent, quae animi emendatio mutationem externorum morum in melius praecedere debet. διὰ τὸ δοκιμάζειν — τὸ-

τέλειον) *Ut exploretis,* (et probetis) *quid Deus velit* (a vobis fieri,) *quid sit bonum,* (Deo) *acceptum, et homine ad perfectionem adspirante dignum.* Oſtenditur, quo modo melior animi ſenſus ſe prodere debeat. Poſt θέλημα θεῦ ponendum eſſe videtur comma. Eſt autem θέλημα θεῦ id, quod Deus vult ab hominibus fieri, quod poſtulat. Τὸ ἀγαθὸν, *rectum honestum* etc. Τὸ εὐάρεστον, ſc. θεῷ, Τέλειον, i. e. ἄμωμον, *labe carens*, idem quod ἀγαθὸν Iac. I, 4. 17. Vulgo epitheta ἀγαθόν, εὐάρεστον etc. iunguntur τῷ: θέλημα θεῦ. Tum τέλειον eſt perfectum, quod omnes ſuas partes habet.

3. Λέγω — ἐν ὑμῖν) *Moneo enim quemlibet vestrum pro auctoritate muneris apostolici mihi demandati.* Λέγειν h. l. eſt *monere, iubere.* Ἡ χάρις h. l. munus apoſtolicum ex gratia Dei demandatum. Meton. cauſſae pro effectu. Παντὶ τῷ ὄντι ἐν ὑμῖν, i. e. ἑκάστῳ ὑμῶν. Commendat nunc Apoſtolus *singularum* virtutum chriſtianarum ſtudium, inprimis *modestiae*, quae tum negligebatur praeſertim ab iis, qui ſapientia, vel muneris dignitate prae aliis excellere videbantur. μὴ — φρονεῖν) *Ne quis superbiat, vel immodeste de se sentiat.* Paranomaſia; ὑπερφρονεῖν, φρονεῖν, σωφρονεῖν. Φρονεῖν, *studium habere alicuius rei; ὑπερφρονεῖν, immoderato studio esse,* nempe eminendi ſtudio: Παρ' ὃ δεῖ φρονεῖν, *studium habere contra quam oportet,* contra normam; ergo illicitum ſtudium. Eſt mera periphraſis verbi ὑπερφρονεῖν. Ἀλλὰ — σωφρονεῖν) *Sed ut modeste de se sentiat.* Σωφρονεῖν, h. l. ſignificat *moderatum esse.* Idem eſt, ac ſi dixiſſet: Φρονεῖν σωφρόνως. Vetus Latina: *sapere ad sobrietatem.* ἑκάστῳ — πίστεως) Eſt hic transpoſitio, pro ὡς ἑκάστῳ, qualia multa apud Paulum.

Ut

Uti Deus cuivis mensuram aliquam scientiae tribuit. Πίστις, ut Morus ad h. l. monet, nunc est *scientia religionis*, persuasio de religione, et facultates, qualitates huic scientiae annexae. — Quivis itaque de se sentiat convenienter gradui scientiae, persuasionis, (der Ueberzeugung,) et bonorum inde nexorum, quem a Deo accepit. Nunc sequuntur exempla.

4. Καθάπερ — πρᾶξιν) *Quemadmodum enim in uno eodemque corpore multa membra habemus, sed omnia membra non unam eandemque functionem habent.* Frequens est apud omnes scriptores comparatio corporis humani cum corpore sociali, quale est corpus reipublicae, ad quod similitudinem corpore humano deduxit *Menenius Agrippa*, ea oratione, quam habet *Livius* Lib. II. Tale est ecclesiae christianae corpus, cui similitudines ab humano corpore sumtas aptat Apostolus, non hic tantum, sed et 1 Cor. XII, 12. seqq. Eph. IV, 25. V, 30. Πρᾶξιν dixit Paulus per meton. *functionem*, quod ministerium dixit *Menenius*, indicata iam oratione.

5. Οὕτως — μέλη) *Sic universa multitudo Christianorum unum quasi corpus efficit, alter autem alterius quasi membrum est.* ὁι πολλοί, sc. πιστεύοντες. *Nos credentes, qui multi sumus.* ἕν σῶμα ἐν Χριστῷ, corpus unum, Christo iunctum, σῶμα ἢ ἡ κεφαλὴ χριστός, vel *respectu Christi*, societas christiana. Καθ' εἷς usurpatur sermone quotidiano; quanquam κατὰ Nominativo iunctum est contra grammaticam. Alibi dicitur καθ' ἕνα, vel ὁ καθ' ἕνα ἕκαστος, *singuli*. Cf. Marc. XIV, 19. Ut bene sit ecclesiae christianae, Paulus inquit, magna opus est virium et facultatum varietate, iunctoque omnium usu.

6.

6. Ἔχοντες — διάφορα) *Utimur vero donis, pro beneficio nobis exhibito, variis.* χάρις, *beneficium.* Nonnulli haec verba ad proxime superiora ὁ δὲ καθ' εἷς ἀλλήλων μέλη referunt, ut sit ἔχοντες δὲ pro καίπερ ἔχοντες, *quantacunque demum donorum munerumque varietate invicem differamus.* εἴτε — πίστεως) i. e. εἴτε προφητείαν ἔχει τις, ἐχέτω αὐτήν, s. χραέσθω αὐτῇ κατὰ τὴν ἀναλογίαν πίστεως. Si *quis facultate singulari docendi sit instructus, utatur ea pro portione doni accepti.* De prophetis inter primos Christianos cf. *Koppii* Excurs. III. in Epist. ad Ephesios. Προφήτης, נָבִיא in genere est, quisquis cum Deo singulari quadam ratione est coniunctus, cui Deus revelat, quae antea ei parum cognita fuerant. Exinde varias accipit significationes, ut denotet hominem, qui profert vaticinia, vel arcana aliorum hominum consilia retegit, vel subito spiritus divini impulsu ad docendum, cohortandum consolandumque assurgit, vel carmen divinitus inspiratum decantat. Hoc loco προφητεία videtur esse donum eiusmodi, quo nonnulli Christiani, *singulari quodam Spiritus divini impetu abrepti docebant.* Nam προφητεία, ad quam referenda quae sequuntur, διδασκαλίαν et παρακαλεῖν, opponitur τῇ διακονίᾳ, ad quam referenda sunt τὸ μεταδιδόναι et προΐστασθαι. Facit nempe Apostolus duo Christianorum, qui χαρίσμασι fruebantur genera, *Prophetas* et *diaconos.* Ἀναλογία, *portio, rata portio* Demosthenes pro Corona: κατὰ τίμησιν — κατὰ τὸν ἀναλογισμὸν — κατὰ τὴν αὐτὴν δὲ ἀναλογίαν. Πίστις iterum est *scientia,* ut v. 3. Est igitur ἀναλογία τῆς πίστεως idem quod v. 3. μέτρον τῆς πίστεως. Varia Prophetarum erant officia, e. c, ut *docerent,*

co-

cohortarentur, consolarentur etc. Unumquodque horum officiorum requirebat suum donum; quo quisque contentus esse, et suo se modulo metiri discere debeat.

7. Εἴτε διακονίαν (sc. ἔχει τις) ἐν τῇ διακονίᾳ) Sc. μενέτω. *Sive habeat negotium Diaconi, in negotio Diaconi versetur*, subsistat intra muneris sui limites. Διακονία h. l. est *cura eleemosynarum colligendarum, et in pauperes erogandarum*, quod munus varias in se complectebatur functiones, e. c. rerum ecclesiasticarum, aegrotorum curam, pecuniarum in ecclesia collectarum distributionem. Vid. Act. VI, 1—7. Εἴτε — διδασκαλίᾳ) Οἱ διδάσκοντες h. l. sunt ii qui antea vocati sunt Prophetae, qui *docebant*, non suo ingenio, sed singulari spiritus sancti impulsu incitati. In aliis locis e. g. Eph. IV, 11. *Doctores* a Prophetis distinguuntur, ubi διδάσκαλοι sunt, qui ea, quae ab Apostolis edocti essent, proferebant.

8. Εἴτε — παρακλήσει) *Sive hortator aliorum sit, in cohortando versetur.* Παρακαλεῖν h. l. est, populum publice admonere, et hortari, ut Act. XIII, 15. 1 Cor. XIV, 31. Sed hoc tamen non est certum. Fortasse in universum capi debet: Si sit in aliquo facultas cohortandi alios, si habeat a „Deo hoc, ut alios amantissime et graviter possit hortari, is versetur in hac re, nec velit ideo esse publicus doctor." Morus. Sequuntur nunc officia vitae communis, per quae alter alterum adiuvat. De quoque Christiano, qui liberalitatem erga pauperes demonstrare velit, loqui videtur Apostolus. ὁ προϊστάμενος, ἐν σπουδῇ) *Qui praeest aliis*, sive *alios curat, et in clientela habet, faciat id diligenter*, Rom. XVI, 2. 1 Tim. III, 4. ὁ ἐλεῶν, ἐν ἱλαρότητι) *Is, qui misericordiam exercet, hilari*

hilari animo id faciat. Ἐλεεῖν, per meton. cauſſae pro effectu *miserorum curam gerere.*

9. Ἡ ἀγάπη ἀνυπόκριτος) Sc. ἔστω. Ἀνυπόκριτος, *haud simulata.* Ἡ ἀγάπη, *amor erga omnes homines.* Aliis eſt ſynonymum τῆς Φιλαδελφίας. ἀποστυγοῦντες τὸ πονηρὸν) *Detestamini scelus* et vitium omne. Heſychius: ἀποστυγοῦντες, μισοῦντες, Theodoretus explicat: τὴν μὲν πονηρίαν ἄγαν μισεῖν, *scelus valde odisse,* Euripides in Ione v. 438. τὸν δ' ἄπαιδα ἀποστυγῶ βίον, *orbam vero aversor vitam.* κολλώμενοι τῷ ἀγαθῷ *Summopere sectamini virtutem* Κολλᾶσθαι exprimit hebr. דָּבַק. Τὸ ἀγαθὸν, *quaevis virtus,* vel, ut alii volunt, quod alteri eſt utile.

10. Τῇ Φιλαδελφίᾳ εἰς ἀλλήλους Φιλόστοργοι) *Tenerrimo vos invicem amore, ut fratres prosequimini.* Φιλαδελφία *amor quem Christianis debemus,* nam omnes Chriſtiani ſunt fratres. Φιλόστοργοι, *vehementi amandi affectu erga alios praediti.* Uſurpatur haec vox proprie de iis, qui magno amore erga liberos vel alumnos afficiuntur. *Aristoteles* H. A. IX. δοκεῖ τὸ τῶν ἵππων γένος εἶναι Φύσει Φιλόστοργον. τῇ τιμῇ ἀλλήλους προηγέμενοι) *Honore vos invicem praevenientes,* ſ. *praeeuntes.* Tacitus Agric. 6. *Vixeruntque mira concordia per mutuam caritatem, et invicem se anteponendo.*

11, Τῇ σπουδῇ μὴ ὀκνηροὶ) *Nolite in officiis explendis segnes esse* Δῆλος ὀκνηρὸς Matth. XXV, 26. τῷ πνεύματι ζέοντες) *Animo ferventes estote,* i. e. fummo animi ardore agite quod vobis incumbit. Πνεῦμα, νοῦς, *animus.* τῷ κυρίῳ δουλεύοντες) In nonnullis codicibus, in latina

latina vetere, apud Cyprianum καιρῷ legitur. Sed κυρίῳ habent graeci Codices fere omnes, Verſiones Syrae, Arr. Copt. Aeth. Arm. Vulg. et multi Patres. *Domino ſervire* omnia quidem officia complectitur: at hic non docet Paulus, *quid* ſit agendum, ſed *quomodo*, nempe ex animo, ſincere, aperte, candide, *tanquam Domino Iesu Christo*, qui omnia videt, qui renes et corda ſcrutatur, *servientes*. Io. IV, 24. Epheſ. VI, 5—8. ei, qui potens, qui dives, qui iuſtus, qui immortalis eſt. Alii: *Facite vestrum, ut Christi religio servetur et propagetur.* Si legas: τῷ καιρῷ δουλεύοντες, ſenſus erit: *ferte ea, quae pro temporis ratione sunt ferenda*, vel: *diligenter utimini temporis opportunitate*, eodem ſenſu. Cicero ad famil. IX, 17. *ervire tempori.* Lucan. in Piſon. I, 143. *Temporibus servire decet; qui tempora certis ponderibus pensavit, eum si bella vocabunt, miles erit: si pax, positis toga gestiet armis.*

12. Τῇ ἐλπίδι — προσκαρτεροῦντες) *Propter spem laeti estote, in rebus afflictis constantes, in precibus assidui.* Haec coniunctim ſunt ſpectanda. Si nempe res adverſae ingruunt, Chriſtiani debent memores eſſe, ſe non carere ſpe, quae exhilaret et recreet animum, et adiungere preces ad Deum.

13. Ταῖς — κοινωνοῦντες) *Succurite inopiae Christianorum.* Χρεία paſſim de *indigentia* qualibet; ut Phil. IV, 19. *Hesychius*: χρεῖαι, ἔνδειαι. *Latina vetus*: neceſſitates. Κοινωνεῖν *Theodoretus* recte explicat μεταδόναι χρημάτων. Tum temporis fame premebantur Chriſtiani ſub Claudio, Actor XI, 28. et multi hoſpites Romam veniebant, infra XV, 24. Hebr. XIII, 2. 1 Petr. IV, 3. Τὴν φιλοξενίαν autem commendat Apoſtolus, quia haec

haec virtus inprimis neceſſaria erat illo tempore, quo multi Chriſtiani patria expulſi in peregrinis terris oberrare cogebantur.

14. Εὐλογεῖτε — καταρᾶσθε) *Bene precamini affligentibus vos, bene precamini, nec imprecamini.* Εὐλογεῖν, *bene precari*; καταρᾶσθαι, *male precari, devovere.* Cf. Matth. V, 44. Latiori ſenſu autem *illud* eſt *bene velle, hoc* autem: *odia habere.* Senſus: *Hostibus vestris praestate animum benevolum, et ab omni vindictae cupiditate alienum.*

15. Χαίρειν) Enallage Infin. pro Imper. Atticis, etiam familiaris. *Gaudete de felicitate aliorum, et de malis eorundem dolete.* χαίροντες h. l. ſunt, qui proſpera utuntur fortuna, atque de ea laetantur, κλαίοντες, qui *adversa*, atque propter eam triſtitia afficiuntur.

16. Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες) *Eodem animo inter vos mutuo affecti estote.* Phil. III, 15. 16. Vult Apoſtolus, ut ita velimus proximo, ſicut nobis volumus, ut in Evangelio Dominus dicit: *quae vultis, ut vobis faciant homines, et vos facite illis.* Hom. Il. ϕ 361. τὰ γὰρ φρονέεις; ἄτ' ἐγώπερ. Il. ν. 487. πάντες ἕνα φρεσὶ θυμὸν ἔχοντες. Schol. ἓν καὶ τὸ αὐτὸ φρονοῦντες. Μὴ τὰ ὑψηλὰ — συναπαγόμενοι) *Neque studete rebus altis, sed imitamini humiles.* Φρονεῖν τὰ ὑψηλὰ, malo ſenſu eſt, *velle semper antecellere alios, efferre se ultra alios.* Οἱ ταπεινοὶ h. l. non ſunt conditione vel vitae ſtatu, ſed *mente* humiles; nam per totum hunc locum de virtutibus et vitiis eſt ſermo. Συναπάγεσθαι τινὶ alias in partem ſiniſtram dicitur, abripi ab aliquo, exemplo al-

terius abdàci. Sed Paulus uſus eſt hoc verbo ſuo quodam modo in meliorem partem: *Ducamini exemplo demissorum.* μὴ γίνεσθε Φρόνιμοι παρ' ἑαυτοῖς) *Nolite prudentiae opinione turgere,* veſtro iudicio ſapere. Φρόνιμοι, i. e. σοφοὶ, Prov. III, 7.

17. Προνοούμενοι — ἀνθρώπων) *Honeste vos gerite erga omnes homines.* Cf. Prov. III, 4. Προνοεῖσθαι, *studere, operam dare.* Iosephus, A. I, 2. 1. Ἄβελος ἀρετῆς προενόει, *Abelus virtutis studiosus erat.* Morus vertit: *providi estote iudicio omnium hominum*; coram omnibus hominibus vivite caute. Καλὰ, pro adverbio καλῶς, ut formula *prospicere bene* deſcribat hominem providum, prudentem, cautumque. 2 Cor. III, 21.

18. Εἰ δυνατὸν — εἰρηνεύοντες) *Si fieri potest, quantum in vobis est, cum omnibus hominibus pacem colite.* Εἰρηνεύειν μετά τινος, ita cum altero vivere, ut nulla re eum laedas, ſed quaevis bona officia ei praeſtes.

19. Δότε τόπον τῇ ὀργῇ) Sc. τῦ θεῦ. *Vindictae divinae locum date,* i. e. permittite vindictam, i. e. poenam Deo. Chryſoſtomus: συγχώρησον τῷ θεῷ ἐκβεληθεῖν, permitte Deo puniendi facultatem et occaſionem. Hanc explicationem ſequentia poſtulant. Ὀργὴ, *ultio divina.* Τόπον διδόναι, *cedere.* Alii interpretantur: *Cedite iratis,* vel: *date facultatem vestrae irae detumescendi; differte iram.* Latina phraſis eſt: *spatium dare irae.* γέγραπται — κύριος) Deut. XXXII, 35. Ἐμοὶ hic valet. *ad me pertinet Ipse ego vindictam sumam, ipse ego remunerabor.*

20. Ἐὰν — πότιζε αὐτὸν) *Si igitur esuriat adversarius tuus, porrige ei cibum, si sitiat, potum ei*

prae-

praebe. Duobus exemplis, quibus quaevis alia beneficiorum genera comprehenduntur, commendatur benevolentia erga inimicos. Non satis esse, Apostolus inquit, mala malis non compensare, sed adiuvandos etiam esse inimicos a nobis, si ope nostra indigeant. ψωμίζειν, *alere, cibum suppeditare,* Ps. LXXX, 6. Sap. XVI, 20. Hesych. τρέφειν. τοῦτο γὰρ — κεφαλὴν αὐτοῦ) Prov. XXV, 22. *Id si feceris, dolorem ipsi iniicies maximum.* R. Levi filius Gerson ad l. Prov. *Haec enim res male habebit eum, quasi carbones intulisses in caput eius, ad urendum eum; quia maxime eum pudebit, beneficium a te accepisse, loco mali, quo te affecit.* Alii: *Si alter illa tanta tua patientia et beneficentia non redierit ad mentem meliorem, gravis ei impendet poena.* Verum, si quid video, non necesse est, ut phrasin proverbialem, (cuius sensus est: *facere ut quis atrocissimis doloribus excrucietur*) de poenis divinis intelligamus. Ἐπὶ τ. κεφ. αὐτοῦ, עַל רֹאשׁוֹ i. e. ἐπ' αὐτόν.

21. Μὴ νικῶ — τὸ κακὸν) *Ne vincaris iniuriis* (tibi illatis) *sed vince beneficiis malitiam* aliorum. Per τὸ κακὸν, *malum, damna, iniuriae,* quas ab hostibus patiuntur pii, per τὸ ἀγαθὸν vero *beneficia,* intelliguntur, quae pii etiam hostibus suis praestant. *Vincerentur* pii, si iteratis hostium iniuriis fatigati, ad ulciscendas easdem rapi se paterentur. τὸ κακὸν vero, sive *malitia* hostium beneficiis vincitur, si illi diu obluctati iram et odium deponere, et a malis inferendis desistere tandem coguntur. *Seneca* de ira, II, 32. *Non enim ut in beneficiis honestum est merita meritis repensare, ita iniurias iniuriis: illic vinci turpe est, hic vincere.* Idem de bene-

ficiis VII, 31. *Vincit malos pertinax bonitas, nec quisquam tam duri infestique adversus diligenda animi est, ut etiam vi tractus bonos non amet.*

CAP. XIII.

1. Πᾶσα — ὑποτασσέσθω) *Quisque summis magistratibus obediat.* Ἐξουσίαι, *magistratus*, quos interdum Latini etiam vocant *potestates*. Plinius Paneg. 59. *Nam praeter id, quod est arduum, duas easque summas simul capere potestates* (nempe consulatum et principatum.) Ammianus Marcellinus, Lib. XXV, 4. *absque his,* (fundis,) *quos velut iure vendidere praeteritae potestates.* Quum autem hic additum sit ὑπεροχάς, intelligendi sunt *summi magistratus* in universum, ac inprimis *Imperatores Romani.* Nam ὑπερέχειν *dignitatis quandam praestantiam prae aliis* indicat. Igitur ἐξουσίαι ὑπερέχουσαι idem quod apud Iosephum B. I. VII, 11. 1. οἱ πρώτοντες τοῖς ἀξιώμασι, *Principes, et magistratus summi, qui prae ceteris dignitate potestateque conspiciendi eminent.* Sap. VI, 5. οἱ ὑπερέχοντες sunt *reges et proceres.* 1 Tim. II, 2. Sequitur paraenesis ad obsequium magistratibus quibusvis, etiam iniquis praestandum. Quam necessaria fuerit ista admonitio, discimus ex historia. Nam sub imperio Claudii et Neronis innumeri fuerunt civium, qui horum Imperatorum dominationem exosi, imperium eorum detrectare, resque novas moliri conarentur. Inde factum est, ut Caligula morte violenta, Claudius veneno et Nero denique non feliciori fato, de medio tolleretur. Et iam antea Iudaei, Romae commorantes, ob tumultum concitatum

tum sub imperio Claudii, ex urbe erant eiecti. Act. XVIII; 2. Sueton. in Claud. c. 25. Hanc doctrinam, Imperatoribus non esse praebendum obsequium, Iudaei sine dubio hauserunt e doctrina Pharisaeorum. Ioseph. A. XVIII, 2, 4. οὐ γὰρ — θεοῦ) *Neque enim magistratus officium nisi a Deo est.* Ipsa magistratus institutio a Deo est. Non sine singulari quadam providentia divina magistratuum dignitas orta est. αἱ δὲ οὖσαι — εἰσὶν) *Quare etiam qui nunc sunt magistratus, a Deo sunt constituti.* Nam Deus populos etiam a principibus improbis regi permittit, si velit castigare peccatores.

2. Ὥστε — ἀνθέστηκεν) Ἀντιτάσσεσθαι, *per vim se opponere.* Διαταγὴ τοῦ θεοῦ, *institutum divinum.* Bereschit R. Sect. 94. *Quicunque se opponit regi, idem est ac si se opponeret maiestati divinae.* ἑαυτοῖς κρίμα λήψονται) *Suam poenam ferent* Matth. XXIII, 14. Solent verba de rebus bonis ad malas transferri. Ἑαυτοῖς, *sua culpa.* Punientur autem tum a magistratibus, tum alia ratione a Deo ipso.

3. Οἱ γὰρ — κακῶν) *Magistratus enim non sunt formidandi recte agentibus, sed delinquentibus.* Φόβος pro Φοβεροι, eleganter. Sic Menander apud Stobaeum serm. 71. dicit: ἐστι δὲ γυνὴ λέγουσα χρήστ' ὑπερβαλλων Φόβος *mulier verbis benigna maxime timenda est.* In sequentibus est metonymia effecti pro caussa; nam *opera* ponuntur pro operantibus: ἀγαθῶν ἐργῶν, i. e. τῶν τ' ἀγαθὸν ἐργαζομένων. καὶ ἕξεις ἔπαινον ἐξ αὐτῆς) *Probabit te,* tanquam civem bonum. Saepe etiam ἔπαινος et τιμὴ de *praemio* dicitur. Dicent: *Bonus est vir Caius Seius, tantum quod Christianus,* ut est apud Tertul-

 lianum

lianum. Quum haec scriberet Paulus, non saeviebatur Romae in Christianos. Etiam Iudaei Romam redierant.

4. Θεοῦ γὰρ — ἀγαθὸν) *In tuum enim commodum constituti sunt magistratus a Deo.* οὐ γὰρ — φορεῖ) Οὐ γὰρ εἰκῇ est λιτότης, pro: *gravi de caussa gladium gerit.* Romani Imperatores pugionem gerebant, quod ius vitae necisque civium interpretatur *Tacitus* Hist. III. *Sueton.* Vitell. 15. *assistenti consuli exsolutum a latere pugionem, velut ius necis vitaeque civium reddebat.* ἔκδικος — πράσσοντι) *Qui scelestos severe punire debet.* Ἔκδικος, pro particip. ἐκδικῶν. Εἰς ὀργήν, meton. *in poenam*, h. l. redundat.

5. Διὸ ἀνάγκη ὑποτάσσεσθαι) *Hinc patet obedientiae praestandae necessitas.* Διὰ τὴν ὀργήν, *poenae metu.* Διὰ τὴν συνείδησιν, *conscientiae caussa*, quia Christus praecepit, Matth. XXII, 21.

6. Διὰ — τελεῖτε) *Propter hoc enim etiam tributa solvite.* Ὁ φόρος tributum denotat, quod personis s. fundis imponitur, et idem fere est, quod κῆνσος, ut Luc. XX, 22. coll. Matth. XXII, 17. Λειτουργοί (vid. not. ad Luc. I, 23.) sunt *magistratus ipsi*, servata propria significatione, qua λειτουργὸς est *minister publicus. Constituti a Deo, ut utilitati publicae consulant.* εἰς αὐτὸ τοῦτο προσκαρτεροῦντες) *Qui hoc ipsum assidue curant*, s. *curare debent*, sc. ut se tanquam Dei ministros in curanda civium salute et felicitate gerant. Tacitus Hist. IV, 74. *Nec quies gentium sine armis, nec arma sine stipendiis, nec stipendia sine tributis haberi queunt.*

7.

7. Τὰς ὀφειλάς) *Quaecunque ipsis debentur*, non regibus tantum, sed et praesidibus, procuratoribus, publicanis et ministris regum. τῷ τὸν Φόρον, τὸν Φόρον) i. e. τῷ προσήκοντι λαβεῖν τὸν Φόρον, ἀπόδοτε τὸν Φόρον. Cf. v. 6. τὸ τέλος) *Vectigal*, quod pro mercium transportatione solvitur. *Strabo* Lib. II. ἀνάγκη γὰρ μειοῦσθαι τὰ τέλη, Φόρων, ἐπιβαλλομένων, *necesse enim est, vectigalia minui, si tributa imponuntur.* τὸν Φόβον, τὴν τιμήν) *Timorem* Hebraeorum more vocat obedientiam; *honoris* autem nomine intelligit reverentiam, quam magistratui habere par est. Aliis τιμὴ sunt *officia erga aequales*, ut 1 Petr. III, 7.

8. Μηδενὶ — ἀλλήλους) Quod ceteros homines attinet, qui non sunt magistratus, *nihil cuiquam debetis, quam mutuum amorem.* Est autem argute et eleganter dictum. Cetera debita solvuntur, nec manent; dilectionis debitum semper et solvitur, et manet. Alii ὀφείλετε in Imperativo explicant: *Exsolvite vos quolibet officio aliis debito, excepta mutua benevolentia*, qua nempe nunquam penitus exsolvi potestis. ὁ γὰρ — πεπλήρωκε) *Nam qui alterum amat, id, quod in lege summum est, praestat.* Summa legis, quatenus officia erga homines praestanda praecipit, continetur praecepto de *amore*, vel mutua benevolentia, Matth. XXII, 39. 40. Gal. V, 14. Iac. II, 8.

9. Τὸ γὰρ) Sc. εἰρημένον s. γεγραμμένον. Vel δεικτικῶς ponitur, quemadmodum solet articulus generis neutrius. εἴ τις ἑτέρα ἐντολὴ) Nempe eiusdem naturae, id exigens, quod alter debemus alteri, puta honorare parentes. et alia, quae sunt in lege, sed extra Decalogum. ἀνακεφαλαιοῦται) *Continetur*, s. comprehenditur hac ve-

veluti ſumma. Comprehenduntur illa legis praecepta in iſto Chriſti praecepto Matth. XIX, 19. ut pars in toto, multas etiam alias partes habente. Ἐν τούτῳ τῷ λόγῳ, i. e. *in hac ſententia*, γνώμῃ, vel etiam *in hoc praecepto*; nam ſic Hebraei דָּבָר eximie uſurpant.

10. Ἡ ἀγάπη — ἐργάζεται) *Dilectio*, i. e. *is qui alterum diligit*, (abſtractum pro concreto, ὁ ἀγαπῶν) *alteri nihil facit mali.* Si nihil mali, ergo nec matrimonium eius, nec vitam violabit, nec res furripiet. πλήρωμα ἐν νόμῳ ἡ ἀγάπη) *Ergo, qui alterum amat, id, quod in lege ſummum est, praestat.* Πλήρωμα νόμου h. l. eſt illud legis praeceptum, quod cetera omnia in ſe comprehendit.

11. Καὶ τοῦτο) i. e. *praesertim*, καὶ μάλιστα, καὶ τοσούτῳ μᾶλλον, *idque eo magis*, His virtutibus, inquit, eo magis operam dare debetis, quo maior vobis data eſt opportunitas. εἰδότες τὸν καιρὸν) Conſiderantes, quale iam ſit tempus, qualis opportunitas. ὅτι ὥρα — ἐγερθῆναι) *Tempus nimirum adesse a somno expergiscendi*, i. e. abiiciendi tarditatem in explendis pietatis chriſtianae officiis. νῦν γὰρ — ἐπιστεύσαμεν) *Nunc enim nobis propior* (facilior) *est salutis cognitio*, i. e. (*pluribus salutaris doctrinae cognoscendae auxiliis utimur*) *quam eo tempore, quo primo fidem Christo dedimus.* Ἐγγύτερον h. l. uſurpatur ut ἐγγύς Rom. X, 8. Σωτηρία autem metonymice ipſam *salutis cognitionem*, ſive Evangelium denotat. Πιστεύειν h. l. eſt *fidem dare Christo.* Verba enim talia interdum initium, interdum progreſſum, interdum exitum ſignificant. Senſus igitur verborum eſt: Decet nos eo magis tarditatem omnem

omnem in colendis pietatis christianae officiis deponere, quo maiora nunc quidem apud nos sunt salutaris cognitionis incrementa, postquam nempe tantum temporis praeterlapsum est, ex quo fidem Christo dedimus, διὰ χρόνον, ut ait Hebr. V, 12. Alii τὴν σωτηρίαν intelligunt *omnem felicitatem in regno Messiae olim respectandam.* Diceret igitur Apostolus, operam dandam esse virtutibus, *propter prope instantem Christi in terram reditum, atque cum eo vitae melioris feliciorisque auspicia.* Sed aptior sequentibus est prior explicatio.

12. Ἡ νὺξ — ἤγγικεν) *Nox nunc fere praeteriit, dies autem iam appropinquat.* Προκόπτειν est *maximam partem iam confecisse.* Iosephus de B. I. IV, 4. 6. καὶ δὴ τῆς νυκτὸς προκοπτούσης, καὶ τοῦ χειμῶνος ἐπακμάζοντος, κοιμίζει μὲν τοὺς ἐπὶ τῇ στοᾷ Φρουροὺς, *enimvero, quum iam multa nox esset* etc. *Nox* est tempus ignorantiae rerum divinarum, quae non tantum apud gentiles erat, sed et Iudaeos invaserat, Io. I, 5. Nunc autem Romanis ad Christum conversis affulserat *lux doctrinae christianae.* Qui totum locum ad futura regni Messiae tempora referunt, verbum ἤγγικεν, servata praeteriti significatione, vertunt: *propius iam accessit ad nos.* Iidem νύκτα symbolum *vitae humanae flagitiis et calamitatibus funestae*, ἡμέραν vero symbolum *vitae virtute et felicitate insignis*, qualis in regno Messiae exspectari potest, interpretantur. Durius, si quid video. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους) i. e. *exuamus pristini temporis vitiositatem.* Τὰ ἔργα τοῦ σκότους, opera, quae in tenebris peragi solent. Ovidius Amor. I. 6. 59. *Nox* et amor vinumque nihil moderabile suadent. Tacitus

Hs IV, 56. omnem pudorem nox ademerat. καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός) i. e. *induamus christianae virtutis ornamenta*. Τὰ ὅπλα, *instrumenta, arma*, ſed et *veſtes*. Proprie itaque ſunt veſtes, quibus interdiu induimur: improprie autem eiusdem vitae inſtitutum, quod deceat homines luce Evangelii illuſtratos, τὰ ἔργα τοῦ φωτός. *Theodoretus*: ὅπλα φωτός, τῶν ἀγαθῶν τὴν ἐνέργειαν.

13. Ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν) *Vitam igitur honestam agamus, qualis lucem divinam decet.* Σχῆμα ſaepe de *vestibus* adhibetur, de iis praeſertim, quibus uti ſolebant, qui in theatris aut alibi aliorum repraeſentabant perſonas. Plaut. Amphitr. in Prologo v. 116. Hinc petita translatio, ut εὐσχήμονες dicerentur, qui decentem quandam veluti induebant perſonam, et morum ſtudebant honeſtati, illuſtria imitantes exempla. μὴ κώμοις καὶ μέθαις) *Non comissationibus et compotationibus* dediti. Heſychius: κῶμος, τὰ ἀσελγῆ καὶ πορνικὰ ἀσματα. *Lucian*, bis accuſat. 16. et 17. μεθ' ἡμέραν, ἐκώμαζε διὰ τῆς ἀγορᾶς μέσης, ψαλτρίαν ἔχων καὶ καταδόμενος ἔωθεν εἰς ἑσπέρων, μέθυων ἀεὶ καὶ κραιπαλῶν, καὶ τὴν κεφαλὴν τοῖς σεφάνοις διηνθισμένος. In his comiſſationibus et diſcurſionibus nocturnis mares foeminarum et hac marium veſtes et perſonam induere poterunt, quod adeo frequens erat, ut id neglectum maioris impudentiae eſſe putaretur. Demoſthenes de *fals. legat.* Cerybionem exſecrandum hominem vocat, ὃς ἐν ταῖς πομπαῖς ἄνευ τοῦ προσωπείου κωμάζει, *qui in festis absque persona comissetur.* Κῶμος gravius peccatum eſt quam μέθη. μὴ κοίτοις καὶ ἀσελγείαις) *Non scortationibus et lasciviis.* Heſychius: ἀσέλγειαι, πορ-

πορνεία. Κοίτη, alias *cubile*, hic concubitum denotat. Sic Pindarus *Pyth.* 11. v. 38. dicit: ἢ ἑτέρῳ λέχει ἁμαλιζομένην, ἐννύχιοι παράγον κοῖται; *num illam in alio lecto lascivientem nocturni perverterunt concubitus?*

14. Ἀλλ' ἐνδύσασθε — χριστὸν) *Sed imitamini Christum*, similes illi fieri studete. Sic apud *Dionys. Halic. Ant.* L. XI. Appius et reliqui decemviri vocantur ἐκέτι μετριάζοντες, ἀλλὰ τὸν Ταρκύνιον ἐκεῖνον ἐνδυόμενοι *non amplius modum servantes, sed Tarquinium illum induentes*, i. e. imitantes. Petita est locutio ab illis, qui in theatris aut alibi aliorum personam induentes, eorum actiones imitari atque exprimere studebant. καὶ τῆς σαρκὸς — ἐπιθυμίας) *Et corporis curam agite sic, ut cupiditates non incendantur.* Ex Hebraismo σάρξ h. l. pro σῶμα ponitur. Eandem sententiam Iosephus Ant. VIII, 13. 8. ex loquendi more Veterum Graecorum ita expressit: ἐπὶ τὴν τῦ σώματος πρόνοιαν τρέπεσθαι, ex quo loco etiam patet, τῇ προνοίᾳ σώματος indicari curam corpori habendam, quum quod ad habitum, tum quod ad victum. Εἰς ἐπιθυμίας, i. e. *usque ad cupiditates s. libidines.* Per *cupiditates* autem hic non tantum *vitia animi*, sed et ipsa *facta externa* intelliguntur, qualia v. 13. nominantur. 1 Petr. IV, 2. 3. 1 Io. II, 16. Videtur autem Paulus eo consilio curam corporis Romanis suis praecepisse, ne, ut multi inter Iudaeos faciebant, corpus ergastulum quoddam et animi impedimentum, atque adeo durius habendum omniqne modo affligendum putarent, quae perversa opinio sectam Essenorum tenebat, de qua est apud Iosephum de B. I. II, 8.

CAP.

CAP. XIV.

1. Ut sequentia recte intelligamus, notanda sunt, haec: Iudaei multi ad Christum conversi, omni modo servare volebant, et aliis servanda imponere praecepta Mosis, etiam ritualia, Act. XV. et vocatos ex gentibus ista praecepta non servantes aversabantur. Contra vocati e gentibus, conscii datae per Christum libertatis, Iudaeos Iudaice viventes defugiebant, et ut imperitos spernebant; unde secuturum erat schisma, mire in ipsis initiis obstiturum Evangelii progressibus. Huic malo ut occurrat Paulus, mediam instituit viam, et Iudaeos, qui in Christum crediderant, monet, ita sequantur suam opinionem, ut a damnandis aliis, aliter sentientibus, abstineant; ex gentibus vero vocatos, ne illos, quanquam Iudaice viventes, ut imperitos spernant. A vulgari aliorum sententia discedit Koppe, et per *infirmos fide* intelligendos esse putat eos inter Christianos, qui severiori Essenorum disciplinae addicti, *carnibus* vel *omnino*, vel saltem *certis quibusdam diebus* abstinendum putarent. Certum est, admodum frequentatam fuisse eo tempore abstinentiam a carnibus inter Iudaeos, Graecos et Romanos, quod etiam multis veterum locis probat vir doctissimus. Et quum *Romae* etiam fuerint Iudaei, huic severiori disciplinae addicti, ut patet ex *Iosephi* loco, statim v. 2, a nobis commemorando, huius generis homines, si non unice hic intelligendi, includendi tamen esse videri possent. Sed contra hunc sententiam recte monet Morus, (in dissertatt. theolog. et philog. p. 220. *) qui monentur in hac re esse concordes, eos fuisse homines, qui e paganis Iudaeisque in eundem coetum coierant, horum autem discordiam non pependisse e quae-

e quaestione, an quis ex opinionibus philosophicis abstineret uno alteroque cibo; sed, an propter Mosaicam legem abstineret. Egregia etiam est eiusdem Viri docti observatio: (lib. cit. p. 228. *) in N. T. libris ibi contra merum Iudaismum dici, ubi Iudaicae legis vis in decernendo delectu ciborum sublata dicitur, et ostenditur male agi, quod ea vis adhuc inculcetur Christianis, e contrario ibi contra opiniones Iudaismo additas, delectum illum commendantes, dici, ubi defensio huius delectus niti dicitur nugis et affectatione insignis sapientiae aut pietatis. Tota haec Viri egregii disputatio (*exemplum cogitandi de religione, nominatim de officiis, ex cap. XIV. Epistolae Pauli ad Romanos depromtum,*) digna est lectu, et ad hanc rem illustrandam multum facit. τὸν — προσλαμβάνεσθε) *Eum, qui infirmus est in fide*, i. e. non satis accuratam cognitionem *officiorum quorundam* consecutus est, *benigne tractate.* Πίστις h. l. non est assensus, qui praebetur doctrinae, sed est persuasio de eo, quid liceat, quid non? et πίστεως obiectum non sunt dogmata, sed officia de agendo. Igitur ἀσθενῶν τῇ πίστει est homo, dubius et fluctuans in officiis quibusdam. Theodoretus: τὸν ἀσθενοῦντα δὲ τὸν ταῖς νομικαῖς παρατηρήσεσι δεδουλωμένον καλεῖ. Προσλαμβάνεσθαι est *comiter, benigne tractare*, quemadmodum qui infirmus aut prostratus est, solet manibus aliorum porrectis sublevari, quo quidem sensu ἀντιλαμβάνεσθαι dicitur Luc. I, 54. μὴ εἰς διακρίσεις διαλογισμῶν) i. e. *ne in ipsius sententiam curiose inquiratis, eamque severe damnetis.* Iac. II, 4. Διακρίνειν, *diiudicare*, Matth. XVI, 3. 1 Cor. VI, 5. Διαλογισμοί, *cogitationes*, Matth. XV, 19. aliisque locis. Nolite alios iniquius diiudicare, quasi malo animo

id

id agant, quod agunt. Alii : καὶ μὴ διακρίνεσθε διὰ τὰς διαλογισμούς, *nolite vitari propter opiniones*, vel : μὴ εἰς τὸ διακρίνεσθαι ὑμᾶς διαλογισμοις, pro : ἄνευ διακρίσεως καὶ διαλογισμῶν, (et verbo διακρίνεσθαι et nomine διαλογισμοὶ *dubitandi* significatione sumtis,) *nolite ullo modo dubitare, ohne euch irgend ein Bedenken zu machen.* Sed prior explicatio contextui est convenientior.

2. Ὃς — πάντα) *Est qui credet, licere omnibus promiscue vesci.* Supple : ἐξεῖναι. Πάντα i. e. omnis generis edulia, non *olera* tantum, verum etiam *carnes*, etiam in lege Mosis vetitas. Non amplius opus esse delectu ciborum, Mosis lege constituto. ὁ δὲ — ἐσθίει) *Infirmus autem* i. e. exigua cognitione praeditus, *oleribus vescitur. Augustinus* Exposit. ex Epist. ad Romanos 78. Quidam infirmiores vero abstinebant a carnibus et a vino, ne vel nescientes inciderent in ea, quae idolis sacrificabantur. Omnis enim tunc immolatitia caro in macello venundabatur etc. Constat ex Iosepho (Vit. 3.) Romae isto tempore Iudaeos fuisse, qui pietatis caussa nonnisi frugibus vescerentur, propterea, quod fruges et olera, etiam in terra gentilium per legem Iudaicam haud prohibita, tanquam cibum certissime mundum, unice sibi concessa crederent.

3. Ὁ ἐσθίων — ἐξουθενείτω) *Qui vescitur*, nempe carnibus ex animalibus, vetitis etiam in lege Mosis, *eum qui abstinet carnibus*, et oleribus contentus est, *non condemnat*, tanquam rudem et imperitum. καὶ ὁ — κρινέτω) Is vero, qui abstinet a carnibus non damnet eum, qui promiscuo victu utitur, tanquam hominem improbum, atque poenis divinis dignum. Κρινέτω, pro κατακρι-

κρινέτω. ὁ Θεὸς γὰρ αὐτὸν προσελάβετο) *Nam Deus eum benigne excepit. Deus eiusmodi hominem*, utentem plane aut non omnino utentem libertate christiana, tamen hoc *beneficio auxit*, ut eum adduceret admitteretque ad Christi coetum. Voluit ergo eum, religionis huius socium, reddere bonorum ei propriorum participem. Huic consilio Dei et modo se gerendi erga illum hominem obsistit paganus, qui talem Iudaeum sinistre diiudicat, et culpae gravissimae coarguit: obsistit vero etiam Iudaeus, qui talem paganum, nihil se patriis Iudaeorum moribus adstringentem, vituperat et sceleris arguit.

4. Σὺ — ἰδίῳ κυρίῳ;) *Quo tu iure audes servum alienum damnare?* Non ad te, Iudaee vel pagane, qui iniquius diiudicas alterum, pertinet iudicium de huiusmodi factis, sic cum religione coniunctis, sed ad solum Deum, ad quem unum omnis religio refertur. Ut ergo fas est in communi vita servum, in officiis titubantem, hero permittere: sic haud paullo magis decet, cultorem Dei (δοῦλον Θεοῦ) Deo permittere, qui unus aestimare debet, titubetne ille ipsius cultor, et quare; an recte praestet officium, et animo bono, et sedulo. Τῷ ἰδίῳ — στῆσαι αὐτὸν) *In Domini potestate est, sive* (in talibus rebus) *certus animi recte agat, sive incertus erret, non autem semper incertus errabit. Potest enim Deus eum certiorem reddere*, atque ei sic ab errore cavere. Στήκειν h. l. dicitur, qui certus animi, persuasus de sua sententia, recte agit; πίπτειν, qui incertus errat. Eum igitur, qui incertus errat, non semper erraturum esse, dicit Apostolus, (σταθήσεται.) *Deus enim*, (addit) potest eum στῆσαι, *certiorem reddere*. Dicere poterat aliquis: At et, qui

qui libertate chriſtiana utitur vel non utitur, non eſt perſuaſum de quo debebat, ſi Chriſtianus vere dici haberique velit. Reſpondet Apoſtolus: Deus eum certiorem reddere poteſt. Hoc tempus exſpecta. Noli praecipitare rem et feſtinare, ubi Deus lentus progreditur. Fer modo illum haeſitantem leniter, qui de reliquo neceſſaria officia non negligit, ſed ſummam rei in exercitio religionis curat. Imitare Deum, etiam in talibus μακροθυμῶν.

5. Ὃς μὲν — ἡμέραν.) *Ille aeſtimat diem prae die*, dies quosdam iuxta legem Moſaicam prae ceteris ſacros exiſtimat; praefert ſabbata, paſcha, pentecoſten, feſtum tabernaculorum, interlunia, diebus aliis. Κρίνει, aeſtimat, ut 1 Cor. II, 2. Sic κρίνω πολεμίους *pro hostibus habeo*, apud Demoſthenem. Ἡμέραν παρὰ ἡμέραν, *diem prae die*, quomodo παρὰ a LXX. haud raro ſumitur. ὃς δὲ κρίνει πᾶσαν ἡμέραν.) Sc. ἴσην. *Hic vero quemvis diem aeſtimat*, quemvis diem pariter ſanctum habet, i. e. pietatis officiis deſtinatum. *Koppius* arbitratur, etiam his 5to et 6to verſibus eandem de abſtinentia a carnibus veſcendo ſententiam, tantum quodammodo immutatam eſſe quaerendam, hac ratione uſus, quod poſt v. 6. toto capite huius quidem dierum delectus non amplius meminerit Apoſtolus, contra vero ad priorem *de carnium abſtinentia* locum ſaepius redeat v. 14. 15. 17. 20. 21. 23. Equidem non video, cur Apoſtolus, *alia etiam admonitione interpoſita*, ad priorem locum redire non potuerit. Pro certo ſumit Vir celeb. fuiſſe iam tum inter Chriſtianos, qui, *vulgo* quidem veſci carnibus non dubitantes, *certis* tamen *diebus*, (velut *feria quarta*, *ſexta* et *die Sabbathi*) abſtinendum iis eſſe arbitrarentur. An vero certis

tis argumentis hoc confirmari poſſit, valde dubita. Accedit quod Apoſtolus v. 6. ipſe diſtinguat utrumque genus diſceptationum, et de diebus, et de cibis. ἕκαστος — πληροφορεῖσθω) *Quisque sit certus et firmus in sua sententia*, ne ſcilicet aliquid contra conſcientiam, vel dubia mente agat. De verbo πληροφορεῖσθαι cf. ſupra c. IV, 21.

6. Ὁ φρονῶν τὴν ἡμ. τ. κ. φρονεῖ) *Qui aliquem diem sanctiorem ceteris iudicat, is iudicat in honorem Domini.* Φρονεῖν τι eſt *studio ferri ad aliquid*, inclinari ad aliquid. Ergo φρονεῖν τὴν ἡμέραν eſt, qui huc eſt propenſus, ut aliquem diem ſanctiorem iudicet aliis. Τῷ κυρίῳ, i. e. *in honorem Domini.* Obſervat dies feſtos pio animo, quod hoc in Iudaeis Deo placere exiſtimet. κυρίῳ οὐ φρονεῖ) *In honorem Dei non observat*; nihil aliud in hoc, quam honorem Dei reſpicit, quia bene novit, Deum gentilibus talia nunquam praecepiſſe. Ὁ ἐσθίων, ſc. πάντα, non tantum olera, ſed etiam carnes. καὶ εὐχαριστεῖ τῷ θεῷ) Gratias nempe agebant Deo Iudaei et Iudaizantes, quod legem dediſſet, et diſcrimen ciborum inſtituiſſet; quod teſtantur precandi formulae etiamnum apud Iudaeos uſitatae. Κυρίῳ ἐσθίομεν, quando in ciborum uſu cogitamus agnoſcimusque Deum, eorum auctorem atque conſervatorem, eundemque laeto et grato animo celebramus. Ubi ergo videris aliquem, inquit Apoſtolus, omnium rerum conditori Deo pro alimentis gratias agentem, non negabis ab eo Deum in univerſum recte coli. Ergo, is qui veſcitur cibo, quam tu tangere non ſuſtines, non minus probus te erit, quum eo ſe duci patiatur, quo praeter naturae providentiaeque cogitatio-

nem, doctrina christiana vocat. His ita cogitandis lenitas ingenerari debebat Iudaeis erga paganos, in alimentorum usu liberiores. Talis enim nuperus paganus, nunc Christianus, κυρίῳ ἐσθίει, refert id, quod alimenta habet atque sumit, ad Dominum; εὐχαριστεῖ τῷ κυρίῳ, communi et necessario fungitur officio. Sed idem illud nuperos paganos Iudaeis, in hoc genere adstrictioribus, mitiores reddere debebat, quum Iudaei quoque, quamquam suo modo, ederent viverentque Deo, neque tamen, quod aliter sibi persuadere non potuerant, minus probi essent probatique Deo.

7. Οὐδεὶς γὰρ — ἀποθνήσκει) *Nemo enim nostrorum* (qui Christiani sumus,) *suo arbitrio vivere moriquè potest*, rationem nempe vitae redditurus est olim Deo. Ἑαυτῷ ζῆν est *arbitrio suo vivere et genio suo indulgere, nach seinem eigenen Belieben und Gefallen leben.* Apud Euripidem in Ione v. 646. Ion Atticae imperare ob coniunctas molestias recusans, ad Patrem oraculo sibi datum dicit: ἕα δ' ἐμαυτῷ ζῆν, *sine me mihi vivere*, Ovid. T. III, 4. 4. *Vive tibi*, et longe magna nomina fuge. οὐδεὶς ἑαυτῷ ἀποθνήσκει, *nemo sibi moritur*; nemo post mortem a Deo pendere desinit; non potest tum, quum moritur, definire, quam post discessum ex hac vita sortem habere velit, aut quid illi prodesse debeat sic potissimum vixisse. Non spectantur h. l. *mors* et *vita*, qua sunt in spirando, movendo, sentiendo, aut in fine horum omnium; non quaeritur, quis nos et quando vivere moriique iubeat. Nam ex doctrina de providentia divina, initium et finem humanae vitae moderante, nihil magnopere concludi potest neque ad iudicium de libertate chri-

christiana in alimentorum usu, de qua tamen unice h. l. sermo est, neque ad eius defensionem, neque ad lenitatem in ferendis aliis, qui secus sentiunt et agunt. Spectatur igitur *vita*, qua officiis constat, eamque olim iudicium sequetur; *mors* vero, qua est initium conditionis post hanc vitam, praemia accipientis in utramque partem.

8. Ἐάντε γὰρ — τῷ κυρίῳ ἐσμέν) *Sive enim vivamus, Domino subsumus, sive moriamur, Domino subsumus; nempe sive vivamus, sive moriamur, a Domino pendemus.* Continuatur id quod dictum est v. 7. et aliis verbis repetitur. *Domino vivere* dicimur eo sensu, quo illi ita subesse dicimur, et ab eo ita pendere, ut eius legem, consilia, instituta faciamus normam statuendi agendique. *Domino mori* dicimur eo sensu, quod nos mortuos ita iudicabit tractabitque, prouti normam illam vel tenuimus vel negleximus. Ut Dominus normam agendi definivit, ita lex praemiorum ab eodem finita est. Utrumque ab illo pendet. Est igitur necessitudo hominum cum Deo, quae pertinet ad omnem vitam, ad omnia genera factorum, in quibus locus est conscientiae sui, proposito, cautis consiliisque, per quae cum religione coniunguntur. Addit Apostolus:

9. Εἰς τοῦτο — κυριεύσῃ) *In hunc enim finem etiam Christus mortuus est, et in vitam rediit, et novam* (coelestemque) *vitam ingressus est, ut supremum dominium in mortuos pariter ac vivos exerceret.* Verba καὶ ἀνέστη desunt in nonnullis Codicibus, Versionibus non paucis et Patribus, et a librariis ex 1 Thess. IV, 14. huc translata esse videntur. Confirmatur quod v. 7. et 8. dictum erat, nos vivos et mortuos Domino subesse.

Deus nempe Christum constituit iudicem vivorum et mortuorum, cui rationem reddituri sumus. Act. XVII, 31. 2 Cor. V, 10. Haec omnia autem eo consilio dicuntur, ut appareat, iudicium de huiusmodi factis, quae delectum ciborum concernunt, non pertinere ad homines, sed ad Deum, ad quem unum omnis religio refertur, et quicquid in hoc genere fiat, id ita iudicandum esse, prouti hoc, quod fieri et omitti in non necessariis potest, ab eo, qui facit vel omittit, ad Deum referatur, coniungaturque cum necessariis officiis, ne haec damnum capiant. Unde concluditur, uti iudicium, ne nostrum quidem sit, sic lenitate erga alios opus esse. Quare sic pergit Apostolus:

10. Σὺ δὲ τί κρινεις τὸν ἀδελφόν σου;) *Tu vero*, Christiane, legis ritus observans, *quo iure damnas fratrem tuum*, eosdem ritus non observantem? cf. 1 Cor. IV, 5. ἢ καὶ σὺ — ἀδελφόν σου;) *Aut quo tandem iure tu*, Christiane, liberum te a ritibus credens, *fratrem tuum*, tanquam imperium, *contemnendum putas*, quod ius illud a Christo datum, nondum satis intelligat? πάντες — χριστοῦ) *Omnes enim adstabimus tribunali Christi.* Quid occupas Christi officium? Illius est, de occultis iudicare. Solus novit, quantum cognitionis quisque acceperit, quantum ab eo pro talenti sui modo exigi debeat. Tribunal Christo, ut iudici, attribuitur etiam 2 Cor. V, 10. et *stare* solent, quorum causa tractatur. Solent autem res divinae ad humanarum modum explicari.

11. Γέγραπται γάρ) Iesa. XLV, 23. Quae hic de Iehova dicuntur, eadem ad Christum transfert Apostolus. ζῶ — θεῷ) *Ita ego vivo, inquit Dominus, me flexis genibus omnes venerabuntur, omnesque voce sua Deum*

Deum dominum profitebuntur. Verba textus hebraici et LXX. interpretum paulo aliter ſonant, ſed ſenſus ab Apoſtolo recte expreſſus eſt. Agit locus Ieſaiae de propagatione Iudaicae religionis inter gentes, et praedicitur, fore, ut omnes, i. e. pleraeque nationes agnoſcant et colant Deum verum. Id ab Apoſtolo transfertur ad Chriſtum, quem in illo iudicii die omnes homines pro ſuo Domino agnoſcent, cui etiam rationem reddituri ſunt. Non eſſe in verbis Ieſaiae vaticinium de Chriſto, facile perſpicitur.

12. Ἄρα — θεῷ) *Ergo quisque nostrum vitae suae rationem Deo reddet*, quippe omnium Domino, et iudici. Δώσει pro ἀποδώσει. Περὶ ἑαυτοῦ *de semetipso*, num ſcilicet recte ſenſerit nec ne, in illis, quae Dei cauſſa feçit, v. 6.

13. Μηκέτι οὖν ἀλλήλους κρίνωμεν) *Non igitur amplius alterum damnemus.* Periculoſum enim id in rebus dubiis, quia, quale de alio iudicium tuleris, tale de te feretur, Matth. VII, 1. ἀλλὰ τοῦτο κρίνατε μᾶλλον) *Sed hoc potius aequum et iustum iudicate.* In verbis κρίνωμεν, κρίνατε, eſt Antanaclaſis. Nam priori membro κρίνειν eſt *inique iudicare de altero*; poſteriori autem *statuere apud se.* τὸ μὴ — σκάνδαλον) *Ne offendiculum vel impedimentum aliquod fratribus obiiciatis.* De voce σκάνδαλον, vid. notata ad Matth. V, 29. Aliam rationem affert Paulus, cur lenitate ſit utendum in diiudicandis aliis, delectum ciborum probantibus vel improbantibus, at cur nemo ſuam de hac re ſententiam aliis, ut neceſſariam omnibus, obtrudere debeat. Huiusmodi nempe iniquioribus iudiciis et agendi modis alios fa-

cile posse eo adduci, ut contraria suae persuasioni agant, et contra conscientiam peccent.

14. Οἶδα — Ἰησᾶ) *Equidem scio et persuasus sum per doctrinam Iesu Christi* (edoctus.) Ἐν, *per*, ut saepissime. ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ) *Nullius cibi usum illicitum esse per se*, i. e. natura. Κοινὸν, hebr. טָמֵא, *impurum, cibus quo vesci est nefas.* Supponit autem, nullam esse de ea re gentibus legem datam; et ab Iudaeis ablatam iam ante ostenderat. εἰ μὴ — κοινὸν) *Si autem illicitum putaveris*, et tamen vescaris, *delinquis.* Quod Paulus dicit, cibos iis tantum impuros illicitosque esse, *qui eos tales censeant*, id non ita intelligendum est, ac si iudicium de facto licito aut illicito ab opinionis, temere aut speciose conceptae lubitu pendeat. Nempe ὁ λογιζόμενος βρῶμα κοινὸν non est is, qui arbitratum suum sequitur, et opinationem suam pro norma habet, sed Iudaeus ullus aliquis, cui *propter suam legem patriamque religionem* adhuc persuasum est, vitanda esse quaedam ciborum genera; aut paganus, ad christianam religionem traductus, sed in hac parte *Iudaeis obtemperans*, nec uti libertate christiana sustinens. Huiusmodi igitur Christianus sequi debet tam diu sententiam suam de libertate adstrictiore, quam diu eam nondum potest abiicere, et contrariam tueri.

15. Εἰ δὲ — λυπεῖται) *Quodsi vero alter per tuam vescendi licentiam tristitia afficiatur*, i. e. si tuam libertatem ita defendas, ut ipsi imperitiam exprobres, qua exprobratione afficiatur tristitia. Alii: *Si vero alter per tuam vescendi licentiam miser reddatur*, nempe dum tuo exemplo incitatus vescitur ipse, sicque in peccandi aerum-

aerumnas et miseriam delabitur. Λυπεῖται, i. e. σκανδαλίζεται. οὐκ ἔτι — περιπατεῖς) Non ita vivis, ut lex de diligendo proximo poscit. Nam dilectio non tantum vult tolerari eos, qui nondum omnia pervident, sed etiam illorum bono libertatem nostram circumcidi. μὴ ἀπόλλυε) Perdimus autem vel miserum reddimus fratrem, si eum ad peccatum contra animi conscientiam committendum nostro exemplo seducimus.

16. Μὴ — ἀγαθὸν) Cavete igitur, *ne religio* (libertas) *vestra calumniis* adversariorum *exponatur*. Τὸ ἀγαθὸν h. l. religionem christianam denotare videtur, ἡ βασιλεία θεοῦ, ut mox dicitur. *Chrysostomus* et *Theodoretus* τὸ ἀγαθὸν h. l. interpretantur, τὴν πίστιν. Alii *libertatem Christianam* intelligunt. Μὴ βλασφημείσθω, nempe apud eos, qui lites vestras mutuas audiunt. Facile enim religio vestra in contemtum et odium adduci posset.

17. Οὐ γὰρ — ἁγίῳ) *Nam in regno Dei* (religione christiana) *non spectatur cibus et potus, sed virtus, et concordia*, et *ea mentis laetitia, quam Spiritui sancto* (sensui animoque christiano) *debemus*. Ἡ βασιλεία τοῦ Θεοῦ, *coetus Dei*, coetus Christianorum, religio, quae in eo exercetur et exerceri debet. Hic coetus, et religio quae in eo exercetur, οὐκ ἔστιν βρῶσις καὶ πόσις, *non quaeritur*, spectatur *in eo cibus et potus* Similis phrasis est 1 Cor. IV, 20. Sensus est: Non quaeritur in religionis huius exercitio, quid quisque potissimum edat et bibat, et quibus alimentis abstineat. Spectatur et postulatur potius in religionis huius exercitio δικαιοσύνη, *virtus*, mentis vitaeque probitas; εἰρήνη, *concor-*

dia, quae nihil disceptat, super illis cibis, neque secus agentes carpit aut recusat ferre, χαρὰ ἐν πνεύματι ἁγίῳ, *et laetitia per Spiritum sanctum effecta*. Quid sit πνεῦμα ἅγιον supra c. VIII. dictum est. Nempe per doctrinam christianam sic confirmantur animi eorum, qui illa recte utantur, et ea sciant, sentiant, agant, unde laetitiae tranquillitatisque causae quamplurimae suppeditentur; spectatur hoc, ut iis religio sit fons uberrimus constantis certaeque laetitiae.

18. Ὁ γὰρ — ἀνθρώποις) *Nam qui in his Christo obedit, is est gratus Deo, et probatus hominibus.* Ἐν τούτοις) *Per tales actus*, harum virtutum exercitio. Δουλεύων τῷ χριστῷ, colens Christum eiusque doctrinae obsequium praestans. Eiusmodi homo, (in sequentibus dicit Apostolus,) Dei favorem sibi polliceri poterit, et laudem ab hominibus piis. His ita quaerendis praestandisque colitur Christus, sentitur et vivitur accommodate ad huius doctrinam, Deique favor et hominum approbatio tenetur; neque adeo, ubi haec exercitii summa fuerit, ibi quaeritur, quo quis potissimum genere alimentorum utatur.

19. Ἄρα — ἀλλήλους) *Ergo servandae concordiae et promovendae utilitatis mutuae studiosi simus* Theodoretus οἰκοδομήν interpretatur ὠφέλειαν. Προσήκει ἡμᾶς — τῆς ἀλλήλων ὠφελείας ἕνεκα πάντα ποιεῖν. Τὰ τῆς οἰκοδομῆς, quae faciunt ad communem utilitatem et felicitatem.

20. Μὴ ἕνεκεν — τοῦ Θεοῦ) *Noli propter cibum impedire opus Dei.* Τὸ ἔργον τοῦ Θεοῦ h. l. est *divinum con-*

consilium propagandae nunc religionis, omnibus gentibus communis, quod Deus post reditum Christi in vitam exsequi voluerat, et ipso illo tempore exsequi coeperat. Cf. c. XV, 5—15. Hoc Dei consilium teneri non poterat, nisi dissepimento Mosaicae oeconomiae remoto. (Eph. II, 14.) Non igitur debebat huius oeconomiae necessitas ita urgeri, ut illi alteri consilio communis religionis propagandae obstaret. Hanc enim necessitatem qui acriter defendebat, is impediebat hoc opus Dei, i. e. efficiebat, ut haec religio non omnibus communis fieret, vel tardius, vel ad pauciores propageretur, vel his ad quos pervenerat, non eos afferret fructus, quos et poterat et debebat. Vid. MORUS l. c. p. 221. s. Πάντα μὲν καθαρά) Πάντα βρώματα, *omnes cibi sunt puri;* usus eorum est licitus. Quum nempe *natura* cibi spectatur, praeter eius vim sanitati noxiam, de qua tamen nunc plane non est sermo, nihil vel cogitando intelligi potest, quare vetitis illicitisque rebus accensendus sit, eiusque usus dici possit officio repugnare. Ἀλλὰ κακὸν — ἐσθίοντι) *Sed malus* (noxius) *est* (cibus) *homini, qui eo cum offensione utitur.* Κακὸν sc. τὸ βρῶμα. Διὰ προσκόμματος, *cum offensione*, s. conscientiae suae. Peccat, si contra, quam ei persuasum est, agat, quia nefas est, mente aliquid improbare, et tamen facere. Vid. infra v. 23.

21. Καλὸν) *Melius est.* Positivus pro Comparativo ut Matth. XVIII, 8. 9. Quicquid potius nobis sustinendum est, quam ut facto nostro non necessario fratrem in ruinam impellamus. μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει) *Neque quo alter impingit* (peccat). Supple: *facere.* Et ἐν ᾧ valet *per quod.* ἢ σκανδαλίζεται, ἢ ἀσθενεῖ)

Aut ad peccatum incitatur, aut dubius redditur. Si importune instas, ut frater ex Iudaeis edat cibos lege vetitos, vel exemplo tuo moves, ut edat, agit ille contra dictamen conscientiae suae, et tu ipsum ad peccandum adigis, vel animum eius dubium reddis.

22. Σὺ πίσιν ἔχεις) i. e. εἰ σὺ πίσιν ἔχεις. Πίστις hic est persuasio ea, per quam quis credit, licitum esse id, quod facit; assensus conscientiae. κατὰ σεαυτὸν ἔχε ἐνώπιον θεοῦ) *Retine hanc persuasionem apud teipsum coram Deo*, i. e. tunc utere, quum alium non habes testem, quem offendas. Cave, ne ea superbias in detrimentum aliorum, et quidem infirmiorum. μακάριος — δοκιμάζει) *Felix, qui seipsum non damnat, in ea re quam praefert*, i. e. quam agendam suscipit. Δοκιμάζειν et κρίνειν opponuntur, ut *probare* et improbare, *exprobrare sibi aliquid.*

23. Ὁ δὲ διακρινόμενος, ἐὰν φάγῃ) *Qui autem haesitat, quum vescitur*, sc. cibis in lege Mosis vetitis, an nempe licitum sit iisdem vesci, vel minus. κατακέκριται) i. e. ἁμαρτάνει, peccat et reus fit. ὅτι οὐκ ἐκ πίστεως) Sc. hoc facit. Quia non cum firma persuasione vescitur, licitum esse quod facit. πᾶν δὲ — ἁμαρτία ἐστιν) *Quicquid autem non fit certa animi persuasione*, licitum id esse, vel conscientia adstipulante, *peccatum est.* Quisquis enim facit id, quod mente improbat, is versatur in perpetuo, e sua quidem sententia, male agendi et contractae culpae sibi exprobrandae periculo. Hoc monitum Iudaeos, qui Christiani facti erant, spectat, ne aliorum exemplo id facerent, quod ipsi aut licitum non putabant, aut de quo certe valde dubitabant. Post haec verba sequuntur com-

commata tria c. XVI, 25. 26. 27, in cod. Alexandrino, et in codicibus minutis litteris scriptis tantum non omnibus, in Lectionaris graecis, Syra poster. Arab. polygl. Arm. Slavonica; Codd. apud Ruffinum, Chrys. Theodoret. Damasc. Theophyl. Oecum. Theodul. Praeterea, reliqua usque ad finem Epistolae cuncta dissecuit Marcion. Nec satis certum, an in exemplari epistolae ad Romanos ea legerit Tertullianus. Videtur Paulus primum hic finire voluisse epistolam, sed postea aliquanto plus, quam speraverat, nactus temporis, alia quaedam adiecisse. *Semlerus* existimat, ea, quae cap. XV. et XVI. hodie efficiunt, nonnisi appendices esse, Epistolae huius latoribus a Paulo separata in schedula scriptas, non ut partem epistolae ad Romanos, sed catalogum salutandorum per iter. Hanc schedam, etsi ad Corinthios propter argumenti indolem pertineret, tamen propterea, quod olim cum Epistola ad Romanos a Paulo missa esset, finiente Sec. II. quum ordo epistolarum omnium a Catholicis institueretur, eidem epistolae adiectam esse, ne interiret, quum ipsis commodiori loco nullo collocari posse videretur. Cf. quae *Io. Chr. Frid. Schulz* ad *Bowyeri* Coniect. in N. T. pag. 385. sqq. contra hanc sententiam monuit. Vid. etiam *Koppe* Excurs. II.

CAP. XV.

1. Ὀφείλομεν — βαστάζειν) i. e. *debemus autem nos, qui sumus profectiores (in rerum divinarum cognitione,) rudiores patienter ferre, (et ad eorum imbecillitatem nos accommodare.)* Arctissime cohaeret hoc caput cum v. 22. capitis superioris, nec ab eo seiungi debe-

debebat. Proprie οἱ δυνατοί sunt *robusti*, qui bene valent, et opponuntur τοῖς ἀσθενέσι, *aegrotis*, quod multis locis probat *Wetstenius*. Nunc si quis pedibus aeger est, non ideo contemnimus ipsum et vituperamus, sed gestamus potius et adiuvamus. Si quis morbo decumbit, etiam consulimus ut a carnibus abstineat. Quid si animo aeger et infirmus sit? Annon tunc potius eius misereri et vicem eius dolere, eumque ferre iustum est? Sunt igitur οἱ δυνατοὶ *intelligentiores*, ἀδύνατοι vero *imperitiores*. καὶ μὴ ἑαυτοῖς ἀρέσκειν) *Nec nobis ipsis placere*, ita scilicet, ut fratres infirmiores contemnamus, et nos ipsos super eos efferamus. *Wir sollen uns nicht zu viel einbilden.* Iuvenal X. 41. *Et, sibi consul ne placeat, curru servus portatur eodem.* Petron. 26. *Rogo, inquam, numquid illa, quae me amat, tu es, Multum risit ancilla — et nolo, inquit, tibi tam valde placeas.*

2.) Ἕκαστος — οἰκοδομήν) *Unusquisque nostrum alteri gratificetur ita, ut eius commodum utilitatemque promoveat.* Ἀρεσκέτω, i. e. ζητείτω ἀρέσκειν) Ne autem quis putet, in rebus omnibus, etiam non honestis gratificandum esse proximo, addit Apostolus: εἰς τὸ ἀγαθὸν, sc. αὐτῷ. Οἰκοδομή, *utilitas*, ut alter melior evadat.

3. Καὶ γὰρ — ἐπ' ἐμέ) *Nam Christus etiam non tantum ad se respexit, sed* (toleravit) *quod scriptum est: Contumeliae eorum, qui te afficiunt contumeliae, in me ingruunt.* Verbis e Psalmo desumtis maluit quam suis exprimere sententiam: ὁ Χριστὸς ὀνειδισμὸς ἀνθρώπων ὑπέμενε. Καθὼς γέγραπται) Id, quod scriptum extat, sc. Ps. LXIX, 10. Haec nempe carminis veteris sententia egregie quadrat in Christum. Dicit se obrui convitiis

tiis hominum non bonorum, ſed Dei inimicorum et adverſariorum; opprobriis, quae ipſe culpa ſua non eſſet commeritus, ſed quae omnia in Deum referantur, nec ob alia fiant quam ob ea, quae ipſe ex Dei voluntate et praecepto faciat. Monet Apoſtolus Chriſtianos, ut ducem et caput Chriſtum imitentur, et potius convitia ſuſtineant, quam contra conſcientiam agant.

4. *Ὅσα γὰρ — προεγράφη*) *Quae enim ante ſcripta ſunt*, (in V. T. libris) *ad noſtram inſtitutionem ante ſcripta ſunt*, docendi noſtra cauſſa. *Ἵνα — ἔχωμεν*) *Ut ſpem retineamus*, vel in fiducia noſtra in Deum confirmemur, *per patientiam ex conſolatione Scripturarum fluentem*. *Διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν*, eſt Hendyadis. *Διὰ τῆς ὑπομονῆς*, vertere etiam poſſumus: *per conſtantiam*, ſc. eorum, quorum exempla laudantur. Cf. Hebr. XI. et XII, Iac. V, 7. ſq. *Ἡ παράκλησις τῶν γραφῶν*, argumenta ſolatii vel admonitiones, exhortationes, quae in ſcripturis continentur.

5. *Ὁ δὲ Θεὸς — Ἰησοῦν*) *Deus vero conſtantiae* (vel tolerantiae) *auctor largiatur vobis concordiam mutuam, convenienter doctrinae chriſtianae.* *Ὑπομονή*, vel eſt conſtantia in adverſis, vel, quod magis placet, *tolerantia*, qua alter alterum amanter fert. *Χριστός*, per meton. h. l. eſt doctrina Chriſti, ut 2 Cor. XI, 4. Eph. IV, 20. Redit Paulus ad illa, quae c. XIV. expoſuerat, nempe ad concordiae mutuaeque lenitatis commendationem.

6. *Ἵνα ὁμοθυμαδὸν — Ἰησοῦ χριστοῦ*) i. e. Ut quum Deum laudatis, eique preces funditis, faciatis id non tan-

tantum uno ore, eodem verborum ſono, ſed et animo pleno mutuae dilectionis, ſine contemtu, ſine odio. Τὸν θεὸν καὶ πατέρα τῦ κυρίυ ἡμῶν Ἰησῦ Χριςῦ, *Deum, qui idem pater est Domini nostri Iesu Christi.* Epheſ. I, 17. Io. XX, 17.

ζ. Διὸ — ἀλλήλυς) *Quare benigniter tractate vos invicem (mutuo amore vos complectimini)* Cf. notata ad c. XIV, 1. ὡς καὶ — ὑμᾶς, *sicut etiam Christus vos* (Chriſtianos e Iudaeis et gentibus) *in suam amicitiam recepit, auxit vos hoc beneficio*, ut vos adduceret admitteretque ad ſuum coetum. Εἰς δόξαν Θεῦ, *ad honorem Dei.* Non ipſe ſuis commodis ſuoque honori ſtuduit, ſed omnia fecit eo conſilio, ut voluntati Patris ſatisfaceret, atque ex eius voluntate ſaluti hominum conſuleret.

8. Λέγω δὲ — πατέρων) *Hoc autem volo, Iesum Christum inserviisse Iudaeis ad stabiliendam Dei veracitatem, ut exhiberet bona Patribus promissa.* Utitur Paulus hoc argumento: Quia Chriſtus et Iudaeis (v. 8.) et paganis (v. 9.) prodeſſe, atque ex ambobus unum coetum efficere voluerit, debere alterum Chriſtianorum alteri lenem eſſe, atque ita ei ſecundum exemplum Chriſti inſervire, neque vero eum infeſtare. Περιτομὴ, *circumcisi Iudaei*, ut ſaepius in hac epiſtola. Διάκονος, ſc. θεῦ, *Dei minister*, i. e. *doctor*, ut 1 Cor. III, 5. VI, 4. aliisque locis. Et eſt brevis locutio; pro: διάκονος (θεῦ) ἀποςελλόμενος πρὸς τὰς περιτετμημένας. Matth. XV, 24. ὑπὲρ ἀληθείας θεῦ) *Pro veracitate Dei*, ut nempe fides conſtet promiſſis, Abrahamo, Iſaaco et Iacobo olim a Deo factis, ut ſtatim ſequitur. εἰς τὸ — πατέρων) *Ut impleretur promissio patribus facta.* Genitivus πατέρων

ρων hic obiectum significat. Patribus enim, nempe Iudaeorum, facta erant ista promissa, non gentibus, quanquam et de gentibus vocandis vaticinia praecesserant.

9. Τὰ δὲ ἔθνη — θεὸν) *Sed gentes etiam debere gratuitam Dei erga se misericordiam venerari.* Subauditur et λέγω ex praecedentibus et verbum ὀφείλειν, *debere.* Similis ellipsis supra IV, 13. Quanquam, (Apostolus inquit,) Iesus Iudaeis tantum per se Evangelium annunciavit, gentiles tamen minime neglecti sunt, sed et ipsi Deo debent maximas agere gratias, pro tanto beneficio ipsis exhibito, ex nulla promissi obligatione. καθὼς γέγραπται) i. e. Sic ut vere impleatur, quod scriptum est. In hoc et sequentibus locis excitantur gentes ad Deum celebrandum. Hoc iam fieri, inquit Apostolus, quum participes sint cognitionis veri Dei, veraeque doctrinae. διὰ τοῦτο — ψαλῶ) *Quapropter celebrabo te inter gentes, tuasque laudes canam,* Ps. XVIII, 50. De significatione verbi ἐξομολογέομαι vid. notata ad Matth. XI, 5. Ψάλλειν, *leniter percutere, tangere, tangere chordas,* lyram pulsare, hymnos canere.

10. Καὶ πάλιν λέγει) Sc. ἡ γραφή, Deut. XXXII, 43. εὐφράνθητε — αὐτοῦ) In dicto loco Deut. hebraice extat: חַרְנִינוּ גוֹיִם עַמּוֹ, *Laetamini gentes, populus eius,* i. e. gentiles, qui et ipsi Dei populus estis. Sed interpretes LXX. quos hic Paulus sequitur, bis legisse videntur litteras עַם, nempe hoc modo: עַמּוֹ עַם גוֹיִם הַרְנִינוּ. vel, ut Kennicottus e cod. 146. affert, עַמּוֹ־אֶת.

11. Καὶ πάλιν) Ps. CXVII, 1. Verba hic eadem, quae apud LXX, nisi quod ibi omittitur copula, quae et

in

in Hebraeo non eſt, ſed ſubauditur. Tria haec loca Paulus tantum accommodat ad ſua tempora. Sequens autem locus Meſſiam felicitatis gentibus promiſſae auctorem facit.

12. Ἔσαι ἡ ῥίζα τοῦ Ἰεσσαί) *Erit oriundus e ſtirpe Ieſſaea*, Ieſ. XI, 10. Ἡ ῥίζα, *ſtirps*, metonymice, oriundus e ſtirpe. Apoc. XXII, 6. ἀρχὴ — ἐθνῶν) *Imperium in gentes habens.* Latina vetus: *Et qui exſurget regere gentes.* Hebraicus textus habet: *Qui ſtat in ſignum populorum.* ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν) Sic LXX. Hebraice: אֵלָיו גּוֹיִם יִדְרֹשׁוּ *eum conſulent gentes*, i. e. a Meſſia communi auctore ſalutis populorum omnium, non modo Iudaei, ſed et gentiles oracula ſibi expetent, ſ. ſalutis conſequendae rationem doceri cupient, ideoque fiduciam in eo collocabunt.

13. Ὁ δὲ Θεὸς τῆς ἐλπίδος) Deus huius ſpei, vel huius felicitatis, quam ſperamus, auctor. πάσης — πιστεύειν) *Omni tranquillitate et concordia, ita tamen, ut communem fidem retineatis.* Neque enim Deus concordiam probat cum detrimento fidei in Chriſtum. χαρὰ, *hilaritas, animi tranquillitas.* Εἰρήνη, concordia, vel, ut alii malunt, vacuitas a malo, tranquillitas. Tum vero χαρὰ eſſet *ipſa, de eo, quod Chriſtianus ſis, laetandi materies.* εἰς τὸ — ἁγίῳ) Ut ex illa tranquillitate et concordia ſpes veſtra in Deum creſcat, ope ſpiritus ſancti, religionis, qua Deus has virtutes, hanc animi tranquillitatem in nobis efficit.

14. Πέπεισμαι — ἀγαθωσύνης) *Ceterum ſpero, vos ſponte veſtra*, ſine meo monitu *plenos fore benignitate.*

tate. Captatio benevolentiae, qualis etiam Hebr. VI, 9. extat. Ἀγαθωσύνη, *benignitas*, vel *virtus, probitas universa.* καὶ αὐτοὶ, *sponte vestra.* πεπληρωμένοι πάσης γνώσεως) Satis intelligentes esse vos plerosque libertatis christianae. δυνάμενοι καὶ ἀλλήλους νουθετεῖν) Al. legunt ἄλλους, *alios*, i. e. imperitiores instituere de ea libertate.

15. Τολμηρότερον — ἀπὸ μέρους) Si ἀπὸ μέρους referatur ad τολμηρότερον, sensus erit: *paulo liberius*, ut hic accipit Syrus; nam ἀπὸ μέρους, et ἐκ μέρους diminuit aliquid de eo quod dicitur, ut infra 24. Sed potest etiam referri ad ἔγραψα. Tum dicere vult Apostolus; se *in nonnullis epistolae locis* liberius scripsisse. ὡς ἐπαναμιμνήσκων ὑμᾶς, *ut vobis in mentem revocarem ea*, quae ipsi optime nostis. Verba: διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ, *vi muneris mihi a Deo demandati*, iungenda sunt sequenti commati.

16. Εἰς τὸ — ἔθνη) *ut Christo serviam in erudiendis et instituendis ad religionem ethnicis.* Utitur Apostolus formulis e re sacra Iudaeorum repetitis ad exprimendam sui muneris dignitatem et gravitatem. Λειτουργὸς, *minister publicus, sacerdos.* ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ) *Deo ministrantem in tradenda Evangelii doctrina.* Non obeo sacerdotium Leviticum, sed Christianum. Verbum ἱερουργεῖν sacrificiis proprium est, diciturque *de iis, qui sacris operantur, remque divinam faciunt.* Igitur elegans metaphora inest in his Pauli verbis. ἵνα γένηται — εὐπρόσδεκτος. Perfistit in similitudine victimae. *Ut oblatio mea, (qua non pecudes offero, sed multos gentiles ad Deum conversos.) Deo sit grata et accepta,* ἡγιασμένη ἐν πνεύματι ἁγίῳ) Con-

secrata (Deo) *per Spiritum sanctum*, i. e. per institutionem in meliore illa et praestantiore religione, quae, quia Deum habet auctorem, saepe πνεῦμα nominatur. Vid. cap. VIII. tot. Victimae Leviticae Deo consecrabantur sale. Mea oblatio, Paulus inquit, qua multos paganos Deo consecrare soleo, fit per institutionem in illa religione praestantiore, cuius ego sum doctor et minister.

17. Ἔγω οὖν καύχησιν ἐν X. I.) *Possum igitur gloriari de Christo*, i. e. me de propaganda Christi doctrina bene meritum esse.) τὰ πρὸς τὸν Θεὸν) sc. ὄντα vel ἀνήκοντα, *in rebus ad Deum eiusque gloriam pertinentibus.*

18. Οὐ γὰρ τολμήσω — ἔργῳ) *Non enim auderem dicere, aliquid per me esse gestum, quod tamen Christus non per me effecerit ad propagandam Evangelii doctrinam inter gentes verbis et factis*, i. e. nisi res se ita haberet, ut modo dixi, non id affirmarem, quamvis non tam ego, quam potius Christus per me haec omnia perfecerit. ὧν, pro ἐκείνων, ἅ. Εἰς ὑπακοὴν ἐθνῶν, i. e. εἰς τὸ ὑπακοῦσαι (πιστεύειν) τὰ ἔθνη τῷ εὐαγγελίῳ. Λόγῳ καὶ ἔργῳ *verbis*, praedicatione Evangelii, et *factis*, miraculis nempe, ut statim clarius dicit. Construe haec verba cum κατειργάσατο.

19. Ἐν δυνάμει — πνεύματος Θεοῦ) vel, ut alii legunt, πνεύματος ἁγίου. *Ope plurium miraculorum, ope Spiritus sancti.* Declarat, quid sit ἔργῳ, v. 18. Res ad Deum pertinentes sunt: propagatio religionis christianae, cuius auctor est Deus, qui Christum misit. Πνεῦμα Θεοῦ, vel πνεῦμα ἅγιον vis et potentia illa divina, qua Paulus miracula effecit, vel etiam spiritus sancti dona, quibus instructus Evangelium docuit. Nam docendi peritia

impri-

inprimis ad πνεῦμα ἅγιον refertur. Ioh. XIV, 26. 1 Cor. XII, 8. Declarat, quid sit λόγῳ v. 18. ὥστε με — τοῦ χριστοῦ) *Ita ut ab Hierosolymis et adiacentibus regionibus neque in Illyricum cum felici successu docuerim Evangelium.* Κύκλῳ hic adverbialiter ponitur pro *circum* Intelligit Phoenicen, Syriam et Arabiam. Πληρῶν, *perfecte, prospero successu docere,* hebr. גמר. unde etiam גְּמָרָה *doctrina Talmudica. Illyricum,* regio intra Pannoniam et Epirum iuxta tergum Adriatici maris procurrens. Eius urbs extrema, *Lissus,* Hierosolymis distat 26 gradibus, i. e, circiter 350 milliaribus germanicis.

20. Οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι) *Ut sic magno studio conatus fuerim doctrinam evangelicam tradere.* φιλοτιμούμενον cohaeret cum voce μὲ, v. 19. Verbum φιλοτιμεῖσθαι. compositum ex φίλος et τιμὴ significat *facere aliquid honoris caussa.* Iam vero, quae honoris et ambitionis caussa fiunt, studiose solent agi, quoniam, ut Poeta ait, *magnum gloria calcar habet.* Est igitur φιλοτιμούμενος εὐαγγελίζεσθαι. *qui magno studio doctrinam evangelicam tradit.* Cf. 2 Cor. V, 9. οὐχ ὅπου ὠνομάσθη χριστὸς) οὐχ *non tam,* ἀλλὰ. *quam potius,* v. 21. *Non tam locis iis, in quibus Christus iam coleretur, quam aliis locis, ubi nomen eius adhuc ignotum esset.* Nam quod hic dicit, non absolute, sed comparative est accipiendum. Reperiebat sane Paulus iam in locis quibusdam, ubi in munere suo fungebatur, μαθητάς, ut Ephesi, Act. XIX, 1. Imo et Romae, ubi iam ab aliis fundata erat ecclesia, ipsum non pudebat τοῦ εὐαγγελίσασθαι, c. I. 15. 16. Ὀνομάζεσθαι

Graecis dicitur, qui *inclutus est, cuius magnum est nomen* et ὀνομάζειν τὸ ὄνομα κυρίε 2 Tim. II, 19. denotat *Christum colere.* ἵνα μὴ — οἰκοδομῶ) *Ne in alieno fundamento aedificarem,* ne pergerem, ubi alii initium fecerunt; quasi diceret: Non id tantum egi, quod facilius erat, nempe ut ibi praedicarem Evangelium, ubi iam per alios erat annunciatum, sed et difficiliora in me suscipere haud dubitavi. Similitudine autem fundamenti et alibi hac in re utitur, 1 Cor. III, 10. Eph. II, 20.

21. Ἀλλὰ, καθὼς γέγραπται) Sc. *feci.* Et ego mea ex parte implere studui, quod scriptum extat Iesa. LII, 15.

22. Διὸ καὶ — ὑμᾶς) Saepe, quum scilicet vellem ad vos venire, inhibitus fui, nempe quia alio trahebat me cura populorum, ad quos nondum, ut iam ad Romanos, Evangelii notitia pervenerat. Hesychius: ἐνεκοπτόμην, ἐνεποδιζόμην.

23. Νυνὶ δὲ — τούτοις) *Nunc autem, non amplius opportunitatem habens in his regionibus,* sc. iacendi fundamenta. Phrasis τόπον ἔχειν h. l. de *occasione* et *opportunitate,* s. loco opportuno cum fructu sufficienti in regionibus illis permanendi intelligenda est, ut Hebr. XII, 17. et apud Iosephum aliquoties. Alii subaudiunt: ὅπου οὐκ ὠνομάσθη χριστὸς, et τόπον intelligunt *locum,* celebriorem nempe urbem, unde doctrina Apostoli in vicos minores paullatim transferri poterat. Glossar. *regio,* κλίμα. *Philo* de Mundo p. 623. 56. μεγάλα κλίματα τῆς οἰκουμένης. Geographi veteres quicquid terrae inter aequatorem et Polum Arcticum interiacet, in septem climata per circulos aequatori parallelos distinxerunt.

24.

24. Ὡς ἐὰν — σπανίαν) Etsi Apostolus huius voti non statim compos factus sit, ideoque pluribus viris doctis in Hispaniam nunquam perveniisse videatur, non defuerunt tamen inter Veteres, qui Apostolum post transactum prioris captivitatis Romanae biennium in Hispaniam abiisse assererent, ut Theodoretus ad Phil. I, 25. et 2 Tim. IV, 17. Quum autem nullum huius itineris certum vestigium in quoquam veteri monumento appareat, et hic ipse noster locus, quem Patres nonnulli pro hac sententia afferunt, *consilium* tantum itineris faciendi commemoret, vere perfectum esse hoc Apostoli iter in Hispaniam, merito dubitatur. ἐλεύσομαι πρὸς ὑμᾶς, ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς) Desunt verba ἐλεύσομαι πρὸς ὑμᾶς, et illud γὰρ in Codicibus optimis, nec non in multis Verss. et Patr. Legendum itaque: ἐλπίζω διαπορευόμενος θεάσασθαι ὑμᾶς, *spero obiter invisere vos.* Non opus esse videbatur Apostolo, ut diu ibi commoraretur, quia religionem christianam Romae iam satis propagatam et confirmatam existimabat. C. I, 8. καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ) *A vobis illuc* (in Hispaniam) *deduci.* Sic quoque 1 Cor. XVI, 6. et 2 Cor. I, 16. In more erat eiusmodi *comitatus.* Act. XV, 3. XVII, 13. 15. etc. Neque hoc tantum indicatur verbo προπέμπειν, sed et *beneficia in hospites conferre,* efficere, ut iter suum commode continuare possint, denotat, 2 Io. 6. Tit. III, 13. Phil. IV, 16. 17. ἐὰν — ἐμπλησθῶ) *Postquam vobis prius ex parte exsatiatus ero.* Ἐμπλησθῆναι notat, *expleri, exsatiari, frui aliquo,* voluptatem, gaudium et fructum ex aliquo percipere. Apostolus *exsatiare* se volebat fidelium Romanorum aspectu et praesentia, c. I, 12. Aelian. H. An. L. V. c. 21. de pavonibus

nibus pennarum ſplendorem oſtentantibus dicit: ἐᾷ γὰρ ἐμπλησθῆναι τῆς θέας τὸν παρεσῶτα, *spectatorem enim conspectu suo expleri facile patitur.* Maximus Tyr. Differt. 41. *Ut coelum aspiciat,* καὶ ἐμπλησθῇ λαμπρᾶς φωτὸς, *puraque luce penitus fruatur.*

25. Διακονῶν τοῖς ἁγίοις) *Collectam pecuniam deportaturus et distributurus Christianis.* De verbo διακονεῖν cf. Act. VI, 2.

26. Εὐδόκησαν — ἀχαΐα) *Placuit enim Macedonide et Achaiae,* i. e. eccleſiis quae ſunt in Macedonia et Achaia. Tacite Romanos ad pares liberalitates invitat. κοινωνίαν — Ἱερουσαλήμ) *Pecuniam conferre ad usus pauperum Christianorum, qui sunt Hierosolymis.* Κοινωνίαν τινα ποιήσασθαι, Latini veteres reddunt: *Collationem aliquam facere, eine Collecte machen.* Κοινωνίαν ποιήσασθαι, pro κοινωνεῖν, ut λόγων ποιεῖσθαι pro λέγειν. ſignificat *communicare,* in commune conferre, largiri aliquid. Chriſtiani Hieroſolymitani praeceteris vexationibus Iudaeorum expoſiti erant. Damnabantur a Synedrio, bonis ſpoliabantur, et alias graves calamitates ſuſtinebant. Ideo Paulus ſedulo curavit, ut in omnibus fere eccleſiis in uſum eorum pecunia colligeretur.

27. Εὐδόκησαν — εἰσιν) *Placuit ipsis, inquam, sed et debent iis multa.* Eſt in his verbis ἀναφορὰ, ſimul cum ἐπανορθώσει. *Proprie* debet, a quo in iure aliquid exigi poteſt; *improprie,* ut hic, quem honeſta aliqua ratio ad agendum impellit, εἰ γὰρ — λειτουργήσαι αὐτοῖς) *Quam enim beneficiorum divinorum* Evangelii, *quae proprie ad eos* (Iudaeos) *pertinebant, participes facti sint gen-*

gentiles, aequum sane est, ut illos beneficiis ad corpus pertinentibus adiuvent. Κοινωνεῖν τινι, *in societatem rei venire.* Τὰ πνευματικὰ, sc. χαρισματα, beneficia Evangelii, quae proprie ad Iudaeos pertinebant, quippe quibus Messias proxime erat promissus. Σαρκικὰ vocat, quae ad hanc vitam sustentandam pertinent. Λειτουργῆσαι hic est *inservire*, nempe alicuius necessitatibus.

28. Τοῦτο οὖν ἐπιτελέσας) *Quo sacro officio postquam defunctus fuero.* Verbum ἐπιτελεῖν inprimis de ceremoniis sacris usurpari solet, Hebr. IX, 6. καὶ σφραγισάμενος αὐτοῖς, τὸν καρπὸν τοῦτον) *Istumque* muneris mei inter gentiles *fructum deposuero.* Σφραγίζειν, *obsignare* metonymice est *tuto deponere*; nam obsignari solent, quae deponuntur. Sic 2 Reg. XXII, 4. σφράγισον τὸ ἀργύριον. Porro καρπὸς fructum muneris Apostolici apud gentiles gesti denotat, nempe eiusmodi beneficia, quae ipso facto doceant, quid Paulus institutione sua apud gentiles consecutus sit. δι' ὑμῶν) i. e. *per urbem vestram*, sicut: *eamus ad me*, i. e. domum meam.

29. Ἐν πληρώματι — χριστοῦ) *Cum beneficiis summis Evangelii Christi.* Πλήρωμα per Hebraismum, *abundantia*, s. *copia maxima.* Εὐλογία est *omne id, quod liberaliter in nos confertur, beneficium.* Ἐν πληρώματι εὐλογίας igitur est pro ἐν πολλῇ εὐλογίᾳ. Sperat Apostolus se multum profuturum esse Romanis augendo et confirmando eorum scientiam religionis, exhortando, monendo, consolando etc. Conf. supra c. I, 11.

30. Διὰ τῆς ἀγάπης τ. πν.) Per illam dilectionem, quam in nobis effecit Spiritus sanctus, nempe per doctri-

nam Chriſti, vel etiam per amorem ſanctum, natum e doctrina Chriſti. *συναγωνίσασθαί — θεὸν*) *Ut una mecum in precibus pro me ad Deum faciendis magnum ſtudium adhibeatis.* Ἀγωνίζεσθαι dicitur pro: *magno ſtudio et contentione aliquid facere.* Cf. Luc. XIII, 24. Bene de precibus id dicitur, quandoquidem et Latinis uſitata eſt forma: *precibus contendere.*

31. Ἵνα ῥυσθῶ — Ἰουδαίᾳ) *Ut eripiar ab immorigeris in Iudaea*, ab his qui reſiſtunt evangelicae doctrinae, ut eorum manus evadam. Praevidebat enim periculum ex eorum ſaevitia, Act. XXI, 11. De eventu cf. Act. XXI, 27. ſqq. XXII, 22—24. XXIII. etc. Ἵνα ἡ διακονία — ἁγίοις) *Ut miniſterium meum Hierosolymitanis deſtinatum Christianis illis gratum ſit.* Διακονία autem h. l. eſt pecunia collecta, quam deportabat Hieroſolyma. Optat ut Iudaeo-Chriſtiani Chriſtianos ex gentibus ament, conſpecta eorum in ſe beneficentia.

32. Ἐν χαρᾷ) Laetus tam bono operis ſucceſſu. διὰ θελήματος θεοῦ) Hanc conditionem addidit in eadem cauſſa, Rom. I, 10. Neque tamen aliter niſi captivus Romam venit. Act. XXIII, 11. XXVIII, 14. *συναναπαύσωμαι ὑμῖν*) *Una vobiscum animi voluptatem capiam.* Συναναπαύεσθαι eſt *ſolatium dare et accipere.* Supra c. I, 12. *συμπαρακληθῆναι* dixerat.

33. Θεὸς τῆς εἰρήνης) Deus omnium horum beneficiorum auctor; cui haec omnia debemus. Εἰρήνη. שָׁלוֹם, omne bonum. *μετὰ πάντων ὑμῶν*) Vobis adſit, faveat, opituletur.

CAP.

CAP. XVI.

2. Συνίστημι — ἐν Κεγχρεαῖς) Videtur haec *Phoebe* fuisse in consortio eorum, quibus, consunctim iter Romam facientibus, Paulus has litteras perferendas tradiderat. Τὴν ἀδελφὴν ἡμῶν *ob religionis societatem nobis coniunctissimam* ὖσαν διάκονον, i. e. ἥτις ἦν μέχρι τοῦ νῦν διάκονος, *quae hactenus erat ministra.* Veteres vocarunt etiam *Diaconissas* tales mulieres. Officium earum in eo erat positum, ut mulieres baptizandas fontibus sacris mergerent, catechumenas docerent, aegrotas vel afflictas viserent et curarent, aliisque pluribus rebus operam darent, quas recenset *Binghamus* in Orig. Eccles. II, 22. Fuerat autem Phoebe Diaconissa τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς, De Cenchreis locus extat apud *Apulej.* I, 10. "*Cenchreas* pervado, quod oppidum adeunt quidem nobilissimae coloniae Corinthiensium, alluitur autem Aegeo et Saronico mari, ubi *portus* etiam, tutissimum navium receptaculum, magnoque frequentatur populo." Coetus Christianus in hac urbe pertinuisse videtur ad ecclesiam Corinthiacam, ceu matrem.

2. Ἵνα αὐτὴν — ἁγίων) *Ut eam ob Christum,* (cui fideliter inserviit) *hospitio excipiatis, sicut Christianos decet.* ἵνα παραστῆτε αὐτῇ) *Ut eam adiuvetis.* Metaphora elegantissima, petita a militibus, qui in acie sibi adstant, mutuoque sunt auxilio, unde παρασάται dicuntur, quo sensu est apud Iosephum, de B. I. II. 12. 7. Ἐν ᾧ — πράγματι) *in quacumque re indiguerit ope vestra.* Πράγμα, *res, negotium quodvis.* Qui causam forensem coram Caesare agendam intelligunt, statuunt id fine

idonea ratione. καὶ γὰρ αὕτη — ἐμοῦ) *Nam et ipsa patrona multorum, meique ipsius extitit.* Glossar. *patronus, προστάτης, πάτρων, τυτάσιν ὁ ἐλευθερώσας.* Sic Athenis dicebantur peregrinorum defensores. *Suidas: οἱ τῶν μετοίκων Ἀθήνησι προεστηκότες, προστάται καλούντα, ἀναγκαῖον γὰρ ἦν ἑκάστῳ τῶν μετοίκων πολίτην τινα ἀθηναῖον νέμειν προστάτην.* *Theodoretus* ad nostrum locum: *προστασίαν δὲ, ὡς οἶμαι, τὴν φιλοξενίαν καὶ κηδεμονίαν καλεῖ*—*hospitalitatem, et curam, quam eius caussa suscepit.*

3. Πρίσκαν καὶ Ἀκύλαν) Omnino legendum Πρίσκαν, non Πρίσκιλλαν, quia priorem illam lectionem habent Codd. 6. uncialibus, et plurimi minusculis litteris scripti, cum nonnullis Verss. et Patr. Sed *Prisca* eadem est, quae in Actis *Priscilla* dicitur. Sic Livilla, Secundilla, Tertulla, pro Livia, Secunda, Tertia. τοὺς συνεργοὺς — Ἰησοῦ) *Adiutores meos in tradenda doctrina Christi.* Cf. Act. XVIII, 2. 24—26. 1 Cor. XVI, 19. etc.

4. Οἵτινες — ὑπέθηκαν) *Qui vitam mihi cum praesentissimo vitae suae periculo servarunt.* Est proverbialis locutio τράχηλον ὑποτιθέναι, quomodo dare cervices et praebere cervices apud Ciceronem et Iuvenalem. Sic et *caput obiicere periculis* frequens locutio. Fortassis Corinthi apud Gallionem Proconsulem pro Paulo se interposuerunt, Act. XVIII, 12—19. vel Ephesi Act. XIX, 30. 35. coll. XVIII, 18. 19.

5. Καὶ τὴν — ἐκκλησίαν) *Et coetum, qui in eorum aedibus convenire solet.* Nam in aedibus privatis tum Christiani ad cultum divinum convenire solebant. Ἐπαίνετον — τῆς Ἀσίας εἰς χριστὸν) *Epaenetum, primum in Asia*

Asia Christianum. Alii legunt τῆς Ἀχαΐας, sed praeferenda videtur lectio τῆς Ἀσίας, quam et optimi Codd. et Verss. nonnullae ac Patres habent. Nam ἀπαρχὴ *Achaiae*, non *Epaenetus*, sed *Stephanas*, 1 Cor. XVI, 15. *Primitiae* vocantur, qui in quaque gente primi crediderunt, similitudine ducta ab illis oblationibus, quae תְּרוּמוֹת Hebraeis, ἀπαρχαὶ Helleniſtis.

7. Καὶ Ἰουνιαν) Quae videtur fuiſſe uxor Andronici. Aliis *Iunias* eſt nomen viri, pro Iunius. Τοὺς συγγενεῖς μου, *generis propinquitate mihi coniunctos*, nempe Iudaeo-Chriſtianos. Συγγενεῖς h. l. videntur eſſe *populares*, non *cognati*. καὶ συναιχμαλώτους μου) Quanquam Acta Apoſtolorum de hac captivitate nihil habent, certum tamen eſt, Paulum, antequam hanc ad Romanos Epiſtolam ſcriberet, aliquoties in carceres coniectum eſſe. 2 Cor. XI, 23 οἵτινες — Ἀποστόλοις) *Qui etiam ceteris Apostolis bene sunt cogniti.* γεγόνασιν ἐν χριστῷ) *Christiani fuerunt.* Ἐν χριστῷ εἶναι, *in Christum credere.*

8. Τὸν ἀγαπητόν μου ἐν κυρίῳ) *Qui est amicus meus, isque Christianus.* Formulae ἐν κυρίῳ, ἐν χριστῷ habent vim definiendi, i. e. indicandi quo ſenſu, quaque cum cautione accipiatur verbum cui adiungantur.

9. Τὸν συνεργὸν ἡμῶν ἐν χριστῷ) *Commilitonem nostrum, nempe in Christi doctrina propaganda,* ſ. *commilitonem christianum.* Vid. v. 8.

10. Τὸν δόκιμον ἐν χριστῷ) i. e. probatum Chriſtianum; qui magnis experimentis apparuit eſſe bona fide Chriſtianus. τοὺς ἐκ τῶν Ἀριστοβούλου) ſc. οἰκιακοὺς ὄντας. *dome-*

domesticos vel familiares Ariſtobuli, qui tunc iam mortuus fuiſſe videtur.

11. Τὲς ὄντας ἐν κυρίῳ) *Qui sunt Christiani.* Ergo non omnes Narciſſi familiares erant Chriſtiani. Erat quidam *Narcissus* Claudii libertus, cuius fit mentio apud *Suetcn.* in Claud. 28. *Tacit.* A. XII, 57.

12. Τὰς κοπιώσας ἐν κυρίῳ) *Quae bene merentur Christianis.* Κοπιᾷν, *laborare*, labores ſuſcipere, operam impendere. Ἐν κυρίῳ, *respectu Domini*, pro coetu chriſtiano.

13. Τὸν ἐκλεκτὸν ἐν κυρίῳ) *Carum nobis propter Dominum*, quia eſt Chriſtianus. Nam *electus* ob Hebraismum videtur ſimpliciter indicare *dilectum*, *carum*. Καὶ τὴν — ἐμὲ) Rufi matrem natura, Pauli affectu, quomodo Maria virgo mater Ioannis Apoſtoli. Terent. Adelph. I, 2, 46. *Natura tu illi pater es, consiliis ego.*

14. Ἑρμῆν) Putant Origenes, et eum ſecuti Veteres, huno eſſe, qui graece ſcripſit librum *Pastoris*, quem habemus latine, et fragmenta quaedam graeca apud *Irenaeum* et *Clementem*. Sed notiſſimum fuiſſe inter Graecos Romanosque nomen, patet ex Grut. Inſcript. Vid. indicem.

16. Ἀσπάσασθε — ἁγίῳ) Exoſculatio iſta poſt peractas preces publicas, ante celebrationem ſacrae coenae uſitata erat. Iuſtinus M. Apol. II. ἀλλήλους φιλήματι ἀσπαζόμεθα παυσάμενοι τῶν ἐυχῶν. Conſtitutt. Apoſt. Lib. II. c. 57. εἶτα καὶ ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες, καὶ ἀλλήλας αἱ γυναῖκες, τὸ ἐν κυρίῳ φίλημα. Oſten-

Oſtendebant eo modo Chriſtiani, ſe omnes inter ſe pares eſſe. Nam apud Perſas et alios Orientis populos pares os inter ſe iungebant, ſuperiores dabant manum oſulandam inferioribus. ἀσπάζονται — χριστῷ) Quaerunt interpretes, quomodo *omnium* eccleſiarum nomine ſalûtem ſcribere Paulus potuerit? Erasmus: Quoniam cognovit omnium erga Romanos ſtudium, omnium nomine ſalutat Sed per ſe intelligitur, Paulum ſalutare Romanos earum eccleſiarum nomine, quae in itinere viſere ſibi contigerat. Salutem dicere iis, qui nobis nonniſi ex fama noti ſunt, ſolenne eſſe omnes ſciunt.

17. Ἀδελφοὶ) *Christiani.* Non tantum presbyteri, quibus tradebatur epiſtola, ſed et reliqui Chriſtiani, quibus omnibus commune et *fratrum* nomen, hic intelligi poſſunt. σκοπεῖν — ποιοῦντας) *Ut caveatis vobis ab hominibus rixas et schismata contra doctrinam qua imbuti estis, excitantibus*, quales multi Pſeudapoſtoli paſſim hactenus extiterant. Τὰ σκάνδαλα, vel *pravae opiniones* vel flagitia et ſcelera. καὶ ἐκκλίνατε ἀπ' αὐτῶν, declinate familiarem huiusmodi hominum convictum. Cf. 2 Theſſ. III, 6. Tit. III, 10.

18. Ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ) *Sed ventri suo inserviunt*, quaeſtum, victum, alimenta ſibi parare ſtudent. Phil. III, 18. 19. Nimirum iſti homines duo ſpectabant: *primum* ut ſemet et alios Chriſtianos liberarent a cruce; nam Iudaeis ab antiquo permiſſa erat per Imperium Romanum ſuae religionis libertas, non item Chriſtianis: *deinde* ea ratione Iudaeorum ſibi amicitiam et inde utilitates parabant. Fortaſſis idem fecerunt, quod tum facere ſolebant multi, qui erant e ſecta Phariſaeorum, Matth. XXIII, 14.

15.

15. Videntur nempe lucri cauſſa ditioribus perſuaſiſſe profeſſionem Chriſtianismi, ita tamen ut circumciderentur, et ritus Mosaicos obſervarent. Sic etiam laudem et praemia ab ipſis Iudaeis reportabant. Vid. *Michaelis* ad h. l. *διὰ τῆς χρηστολογίας*) *Blandis verbis. Iul. Capitolinus* in Pertinace. 13. Omnes, qui libere conferebant, male Pertinacem loquebantur, *chrestologum* eum appellantes, qui bene loqueretur et male faceret. *A. Victor*, Epit. 34. blandus magis quam beneficus, unde eum Graeco nomine *χρηστόλογον* appellavere. *καὶ εὐλογίας*) Εὐλογία h. l. dicitur non hebraico, ſed graeco ſignificatu, *laus, celebratio alterius;* nam graece *εὐλογεῖν, εὐλέγειν* ſignificat *laudare.* Ἄκακος fere convenit cum nominis ἁπλῆς ſignificatione, et dicitur de homine ingenuae ſimplicitatis, qui nec ipſe fraudibus utitur, nec aliis ineſſe ſuſpicatur.

19. Ἡ γὰρ — ἀφίκετο) *Nam vestra obedientia* Evangelio Chriſti praeſtita, *ad omnes pervenit*, i. e. omnibus innotuit. Sic apud Hippocratem in epiſt. ſect. 8. Democritus ad Hippocratem dicit: *πολύτε σε τὸ κλέος τῆς ἐν ἰητρικῇ σοφίης πεφοίτηκεν καὶ ἐς ἡμέας ἀφῖκται, magna laus tuae in arte medica sapientiae emanavit, et ad nos pervenit.* Debetis igitur veſtrae ipſorum famae et exiſtimationi porro conſulere. *τὸ ἐφ' ὑμῖν*) Iſtud *τὸ* abundat, ut Rom. XII, 18. IX, 5. *θέλω — κακὸν*) *Tamen velim vos esse peritos ad bonum, simplices vero* (imperitos) *ad malum*; ita prudentes, ut non fallamini, ita bonos, ut non fallatis. Matth. X, 16. *σοφὸς, sapiens, prudens*, in rebus divinis et humanis. Ἀκέραιος, *simplex, insons, ab omni astutia et fraude alienus.*

20. Ὁ δὲ θεὸς — ἐν τάχει) *Deus, pacis vel salutis auctor subiiciet Satanam pedibus vestris, eumque confringet*, vi sua privabit; i. e. eripiet vos malis, quibus religionis hostes vos nunc afficiunt. Verbo συντρίβειν utitur Apostolus, memor fortassis loci Gen. III, 15. Est etiam συντρίβειν concise dictum, pro ὑποτιθέναι τοῖς ποσὶ, καὶ συντρίβειν. Σατανᾶς hic denotat praecipue Satanae, omnium malorum auctoris instrumenta, e. c. pravos doctores, qui coetus Christianorum corrumpebant. Hos, inquit Paulus, Deus brevi ita deprimet, ut nocere vobis amplius non possint. Idque eventus comprobavit, teste *Eusebio*, Hist. Eccl. III, 29. Potest etiam συντρίψει sumi *optative: Compescat* Deus eos, qui dissensionem ferunt et offendicula, v. 17. ἡ χάρις — ἡμῶν) *In hoc* quod dixi: *Christus vobis faveat, et opituletur*, Hic iterum finire proposuerat Paulus, sed tempore dato, pauca adiicit et ipse et scriba eius, ut solet subter epistolas fieri.

21. Τιμόθεος) Is tunc cum Paulo Corinthum venerat. Act. XX, 4. Λούκιος) Hunc *Lucam* esse nonnulli existimant, qui isto tempore cum Paulo fuit, Act. XX, 5. Secundum alios est *Lucius Cyrenaeus*, cuius fit mentio Act. XIII, 1. Omnia incerta.

22. Ἐγὼ Τέρτιος, ὁ γράψας τὴν ἐπιστολὴν) nempe dictatam a Paulo. Paulus itaque hanc epistolam non scripsit propria manu, sed, ut saepe scriba est usus, et salutandi tantum formulam manu propria addidit, 2 Thess. III, 17. 1 Cor. XVI, 21. Col. IV, 18. Ἐν κυρίῳ, refer ad ἀσπάζομαι, *salutem vobis impertio animo vere Christiano.*

23. Γαΐος — ὅλης) Hunc poſtea fuiſſe epiſcopum ecclesiae Theſſalonicenſis ait ex traditione *Origines*. Latini ſcribebant Caius, pronunciabant Cius. Is Caius totius ecclesiae hoſpes nominari videtur, quia conventus Chriſtianorum habiti ſunt in illius aedibus. ὁ οἰκονόμος τῆς πόλεως) *Administrator, dispensator pecuniarum publicarum.* Fuerunt hi viri magnae dignitatis et auctoritatis in urbibus; unde apud Iosephum οἰκονόμοι et ἄρχοντες conjunguntur, Ant. XI, 6. 12.

24. Ἡ χάρις — ἀμήν) Eadem verba, quae ſupra v. 20. niſi quod ibi abeſt πάντων. Sed Paulus eandem ſententiam rurſus ſcripſit ſua manu, ut moris ipſi erat. Deſunt tamen in nonnullis Codd. et Verſionibus.

25. Clauſulam hanc exhiberi in nonnullis ad finem cap. XIX, ſupra ad v. 23. dicti capitis monuimus. τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι) *Ei vero, qui potest vos confirmare*, vel conſtantes reddere, ſc. in fide et religione. Quum deſit verbum ad quod Dativus referatur, vulgo haec verba cum δόξα v. 27. conſtruunt, et ᾧ pleonaſtice additum per anacoluthon orationis dicunt. κατὰ τὸ εὐαγγελιόν μου) *Per Evangelium meum*, i. e. per doctrinam, quam ego doceo. Κατὰ, *per*, ut 1 Cor. XII, 8. coll. 10. 11. καὶ τὸ κήρυγμα Ἰησοῦ χριστοῦ) *Imo per eam doctrinam, quam praedicavit ipse Christus.* Κήρυγμα, idem quod εὐαγγέλιον. Creticè oratio. Poteſt etiam ſimpliciter verti: *doctrina christiana*, inſtitutio in religione Chriſti. Ἰησοῦς χριστός, doctrina Chriſti. κατὰ ἀποκάλυψιν — σεσιγημένου) *Per promulgationem arcanae illius doctrinae, quae inde ab antiquissimis temporibus abscondita fuit.* Μυστήριον eſt res quaelibet arcana, hominibus

antea

antea ignota, hic autem doctrina, christiana, quae quoad magnam partem antea ignota fuerat, Eph. I, 9. Col. I, 26. Aliquid de his veritatibus dixerunt Prophetae, ut iam sequetur, sed id ipsum nunquam intellectum est, nisi ex eventu. Χρόνοις αἰωνίοις, *longissimo tempore*, ut ἀπὸ τῶν αἰώνων Col. I, 26.

26. 27. Φανερωθέντος δὲ νῦν) *Manifestata autem est nunc*, tempore N. T. quod Veteri opponitur. διά τε γραφῶν προφητικῶν) Pro κατὰ γραφὰς προφητικάς, *accommodate ad Prophetarum oracula*. 2 Petr. I, 20. Κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ, refer ad Φανερωθέντος, quae doctrina nunc manifestatur, et publice traditur, iubente aeterno Deo. εἰς ὑπακοὴν — γνωρισθέντος, *qui* (aeternus Deus) *nunc omnibus innotuit, eo quidem consilio, ut religioni obsequantur*. Potest etiam γνωρισθέντος referri ad μυστήριον v. 25. ut Paulus dicat, incognitum antea Dei illud consilium nunc innotescere, tetegi et exponi per Apostolos omnibus omnium nationum hominibus, i. e. sine discrimine gentibus et Iudaeis. Εἰς πάντα τὰ ἔθνη, i. e. πᾶσι τοῖς ἔθνεσι, *omnibus gentibus*. Εἰς ὑπακοὴν πίστεως, pro εἰς τὸ ὑπακούειν τῇ πίστει vel εἰς τὸ πιστεύειν cf. cap. I, 5. μόνῳ σοφῷ θεῷ) *Soli, inquam, sapienti Deo*. Sic enim hyperbaton optime illustratur, addito verbo *inquam*. *Solus sapiens* Deus dicitur, quia solus auctor est omnis sapientiae, *sapientissimus*. 1 Tim. I, 7. διὰ I. χ. ᾧ — αἰῶνας) Illud ᾧ in versione recte omittitur: est enim Hebraismus, quum nempe expresso antecedente relativum abundat. Διὰ Ἰησοῦ χριστοῦ iungo sequentibus pro τούτῳ διὰ I. χ. δόξα, etc. *is sensu vere christiano celebretur* etc.

Subscriptio est: Πρὸς Ῥωμαίους — ἐκκλησίας. Sed certum est et exploratum, subscriptiones additas esse ab incertis auctoribus, qui ex certis historicis περισάσσει collegerunt, ubi epistola quaedam scripta, per quem missa, quo tempore exarata sit. Auctor subscriptionis epistolae ad Romanos sic videtur argumentatus esse: Paulus c. XV, 26. scripsit, Macedonas et Achaeos collegisse pecunias in usum pauperum Christianorum Hierosolymitanorum; in Achaia autem fuit Corinthus; ergo Epistola scripta est Corinthi. Hoc vero non sequi, nemo non videt. Porro c. XXI, 1. Paulus commendat Romanis Phoebēn, diaconissam Cenchreensem; ergo epistola per eam scripta est, ἐγράφη διὰ Φοίβης, quum tamen *Tertius* eam scripsisse dicatur v. 22. Res itaque manet incerta. Consentiunt tamen Origenes, Theodoretus, Euthalius, et nunc plerique statuunt, Corinthi hanc epistolam esse scriptam.

FINIS TOMI III.

ADDENDA ET EMENDANDA.

Ad Actor VIII, 14. sq. X, 44. sq. XIX, 1—7. conferri potest Io. Aug. Noesselti *disputatio de Spiritu sancto primis Christianis ab Apostolis per impositionem manuum tradito*; in exercitatt. ad sacrar. scripturar. interpretationem. Halae 1803. p. 47. sq. Loca c. VIII. et X. ex illo c. XIX, 1—7. qui est luculentior, illustrari possunt.

Discipuli igitur, quos Paulus nactus est, quum Ephesum venisset (Act. XIX, 1. sqq.) non erant proprie Christiani, sed nomen *discipulorum*, quo usus est Lucas, h. l. paullo latius est accipiendum de iis, qui Messiam iam tum crederent in orbe terrarum versari, etiamsi, quis ille esset? aut cuius in persona quaerendus? omnino ignorarent. Nam initiati fuerant tantummodo baptismo Ioannis, (v. 3.) qui Messiam post se venturum nunciaverat. Quum autem posthaec in alias extra Iudaeam oras, Ephesum venissent, non oportet admirari, quod ignoraverint, *Iesum* esse hunc Messiam, etiamsi in Christum praesentem credidissent, rectissimeque a Luca *discipuli* essent appellati.

Hi igitur Paulo, ex iis quaerenti, an, *fide suscepta, Spiritum sanctum acceperint?* respondent (v. 2.) *sane fando quidem audivisse, quod sit Spiritus sanctus.*

Πνεῦμα ἅγιον Ioanni in oratione ea, qua ſuam tenuitatem cum Chriſti excellentia comparat, (Io. III. 34.) haud dubie erat accuratior et plenior inſtitutio doctrinae, a Chriſto demum exſpectanda. Sed hoc quidem, et ſimilibus locis, ubi illi, in quos Spiritus ſanctus illapſus eſt, ſimul προφητεῦσαι dicuntur, πνεῦμα potius eſt animi concitatio, quae hominem impellit, ut magnam et gravem, omninoque inuſitatam orationem fundat. Nam προφητεύειν non ſemper eſſe *futura praedicere*, ſed ſaepe etiam *carmina effundere, laudes Dei celebrare*, vel *aliam quamcunque gravem, inusitatamque orationem fundere*, ſatis conſtat, 1 Sam. V, 6. 10. XIX, 20. ſqq. Luc. I, 67. 42. Si haec ad locum noſtrum transferantur, omnis illa diſcipulorum Epheſiorum cauſſa intelligitur. Quum nempe Paulum audirent, aſſeverantem, Ieſum eſſe hunc, qui iam Spiritum vere concederet credentibus, non dubitabant in nomen Ieſu baptizari, eiusque diſciplinae ſe dedere, ut tanti beneficii compotes redderentur. Qua cum nova initiatione, ſi quis dicat Paulum uberiorem huius diſciplinae declarationem coniunxiſſe, et beneficii magnitudinem certudinemque orationе amplificaſſe ſua, aut, quae propoſuiſſet, e libris ſacris ipſisque Ioannis ſermonibus confirmaſſe, nihil inepti dixerit, aut alieni a Pauli conſilio, ac non potius rei praeſenti maxime accommodati. Quicquid tamen ſit, effecerunt haec omnia, vehementiſſimum exoptatiſſimae rei deſiderium, laeta ſpes eius potiundae, pectoris commoti ſenſus, adiutus fortaſſis gravitate Paulinae orationis, certe manuum eius applicatione, cuius a divinis magiſtris adhibitae vis maxima putabatur apud Iudaeos, ut furore divino (ἐνθουσιασμῷ) ſe incenſos ſentirent, qui, quum ſemel exarſiſſet, quaſi quodam Numinis inſtinctu, quae

quae audiviſſent, proloquebantur, aliisque nitebantur perſuadere, (προεφήτευον).

Illi ipſi vero etiam (v. 6.) variis linguis uſi eſſe dicuntur (ἑλάλων γλώσσαις) in laudibus Dei celebrandis Id ita intelligendum eſſe videtur: primum hos Epheſios, Ioannis diſcipulos cum popularibus ſubobſcure, idque vernacula lingua de Chriſto locutos; poſt, Pauli oratione Chriſtianoque enthuſiasmo inflammatos, alienigenis, h. e. Graecis et Romanis Epheſi habitantibus Ieſum, Graecorum Romanorumque, extraneis igitur et profanis linguis commendaſſe. Ita facile perſpicitur, cur variis uſi linguis dicantur (ἑλάλων γλώσσαις;). nam Ebraea, h. e. Aramaea cum Iudaeis, graeca et latina cum ceteris loquentes, ab utroque genere auditorum facillime poterant intelligi. Ita etiam ipſa re ſignificabant, ſe Chriſti beneficia omnibus gentibus deſtinata putare, nec illa ſolum ſacra Iudaeis lingua, ſed profanis etiam, cuique commendanda eſſe; quod antea nefas putaverant. — Pariter in locis N. T. omnibus, qui tradunt quosdam, ſuſcepta fide chriſtiana, per Apoſtolos, impoſitis manibus, quanquam et adhibita invocatione Dei et accuratiore in doctrina chriſtiana inſtitutione *Spiritu S.* imbutos fuiſſe, nihil aliud quaeri et intelligi debet, quam effecta his omnibus ſingularis animorum concitatio, qua tanquam divini Numinis afflatu ſe ſenſerunt impulſi, ut illam doctrinam laeti ac impertertiti profiterentur.

ERRA-

ERRATA.

pag.	17.	lin.	7.	pro פקרא	lege פקדא
—	23.	—	13.	— aliquod	— aliquot
—	23.	—	21.	— C	— b
—	25.	—	16.	— ἑταίρμις	— ἑτέραις
—	28.	—	14.	— dele vocem Deus et lin. 15. pro linguas lege linguae	
—	85.	—	8.	— ἐυ	— ἐκ
—	86.	—	8.	— σήνταξιν	— σύνταξιν
—	98.	—	6.	— latam	— latum
—	109.	—	7.	— puncto pone comma	
—	121.	—	8.	— Ἐλημαίνετο	lege Ἐλυμαίνετο
—	134.	—	15.	— *deducot*	— *deducere*
—	219.	—	7.	— Petri	— Pauli
—	230.	—	23.	— gravifus	— gavifus
—	364.	—	1.	— adverbo	— adverbio
—	366.	—	4.	— ἅγιός	— ἁγίοις
—	382.	—	19.	— ἔγω	— ἔχω
—	391.	—	1.	— Ἀνόμος	— Ἀνόμως
—	393.	—	19.	— poſſe	— noſſe
—	400.	—	14.	— Arctae	— Arcte
—	427.	—	13.	— אֶרֶצ	— אֶרֶץ
—	491.	—	ult.	— Θῆμου	— δῆμου
—	496.	—	2.	— ſelicitatis	— felicitatis

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